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Collected works of Dr. M. Sivakumara Swamy

Volume - I : Part – 1 : Paricchedas 1-7

(Prathamaṁ Paricchedasaptakam)

of

Śrī Śivayogi Śivācārya's

Śrī Siddhāntaśikhāmaṇi

with Śrī Maritoṇṭadārya's Tattvapradīpikā

Edited
with introduction, translation and notes in English
by

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ŚRĪ SIDDHĀNTAŚIKHĀMAṆI OF ŚRĪ ŚIVAYOGI ŚIVĀCĀRYA
with Śrī Maritoṇṭadārya's Tattvapradīpikā – Edited with Introduction, Translation and Notes in English by Dr. M. Sivakumara Swamy, No. 342, 2nd Main Road, Jagajyothi Layout, Bengaluru – 560 056. Mobile : 9448476938; Published by : Chetan Books, Bengaluru.

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At the Threshold

It had been my aspiration to make this sacred treasure of spiritual knowledge, Śrī Siddhāntaśikhāmaṇi, which hormonises the concepts of Dvaita and Advaita in the broad vista of the cosmic sport of Śiva, known to the world at large in English. As a young Lecturer in Sanskrit at Basaveshwara College, Bagalkot, I prepared an abridged edition of Śrī Siddhāntaśikhāmaṇi under the title **Śrī Jagadguru Reṇukagītā** and got it published through Jñānaguru Vidyāpīṭha, Saddharma Siṁhāsana Pīṭha, Ujjain (Ballari district), in 1968.*

Then with the gracious direction of His Holiness Jagadguru Dr. Chandrasekhara Shivacharya Mahaswamiji of Kāśi Jñāna Siṁhāsana Pīṭha, Jangamawadi Math, Varanasi, I prepared an edition of Śrī Siddhāntaśikhāmaṇi with the Sanskrit commentary of Śrī Maritoṇṭadārya called Tattvapradīpikā and with an Introduction, Translation and Notes in English. The Introduction makes a clear and conclusive efforts to answer all the objections so far raised about the authorship, date and contents of Śrī Siddhāntaśikhāmaṇi. The Notes are exhaustive enough to bring in the sources of the textual parts and remarks made in the Sanskrit commentary. Further the corresponding passages from the various sources such as Vedic Saṁhitās, Upaniṣads, the Bhagavadgītā, Śaivāgamas, etc., have been brought in to elucidate the concepts of Vīraśaiva religion and philosophy as delineated in Śrī Siddhāntaśikhāmaṇi.

* The second edition of the same is published in 2010 by the Poornaprajna Samshodhana Mandira, Poornaprajna Vidyapeetha, Katriguppa, Bengaluru.

This book was first published in 2007 by the Shaiva Bharati Shodha Pratisthana, Jangamawadi Math, Varanasi. The same work with some revision and additional matter in the Notes, is now being published under the Project of Complete Works of Dr. M. Sivakumara Swamy, as the first Volume in three parts. The first part here covers Paricchedas 1 to 7 (Prathama Paricchedasaptaka). The *first Pariccheda* gives an account of the author Śivayogi Śivācārya's heritage, with a preliminary Maṅgalācaraṇa dedicated to Śiva and Śakti and an information relating to the sources of the text. The *second Pariccheda* describes Śiva's creation and depicts the greatness of Reṇuka and Dāruka, the two lords of Śivagaṇas. The *third Pariccheda* gives an acccount of "Śivasabhā" and describes the circumstances that led to the descent of Śrī Reṇuka to the earth with a mission of Śiva to be carried out. The *fourth Pariccheda* gives an account of the emergence of Śrī Reṇuka from the Someśvaraliṅga at Kollipākī and his march towards the hermitage of Agastya in the Malaya mountain. Śrī Reṇuka receives the hospitality rendered by Agastya and Lopamudra. The *three Paricchedas*, the fifth, sixth and seventh deal with seven of the 15 Aṅgasthalas coming under Bhaktasthala.

I offer my salutations to His Holiness Jagadguru Dr. Chandrasekhara Shivacharya Mahaswamiji for the blessings conferred on me in my academic pursuits. I am extremely grateful to Sri S.R. Kanabur and Sri Chetan Kanabur for having undertaken the above-mentioned Project. I am especially grateful to Sri Chetan Kanabur for having taken up this Volume in three parts for publication under Chetan Books. I thank Sri Venkatesh Inamati and Mrs. Vanaja Inamati for having done re-typesetting work of the book from crown 1/4 size to Demy 1/8 size and correction of errors in the text. I also thank M/s. Ammaji Printers, Bengaluru, for their neat work.

Bangalore — *With regards, yours*

21.04.2015 : Akṣaya Tritīyā — **M. Sivakumara Swamy**

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* * * * *

Abbreviations (Akārādi)

A. Ko. - *Amara Kośa*
A. Vi. Sā - *Acintya Viśva Sādākhya*
Ajit. Ā - *Ajita Āgama*
Atha. V. - *Atharva Veda*
Atha. Śikh. U. - *Atharva Śikhā Upaniṣad*
Atha. Śiras. - *Artharva Śira-Upaniṣad*
Atha. Śru. - *Artharvaśruti*
Anu. S.(Śiva. Sū) - *Anubhava sūtra (Śivanubhava-sūtra)*
Abhi. va. - *Abhiyuktavacana*
Amṛta B. U. (Bra. B.U.) - *Amṛta Bindu Upaniṣad (Brahma Bindu Upaniṣad)*
Allama Va. Saṁ -*Allamaprabhu-devara Vacana Saṁpuṭa*
Ā. - *Āgama*
Ātma. U. - *Ātmaprabodha Upaniṣad*
Īśa. U. - *Īśāvāsya Upaniṣad*
Īśāna. Pa. - *Īśānaguru Paddhati*
Īśvara Pra. - *Īśvara Pratyabhijñā*
Ṛv. - *Ṛgveda*
Ṛ. Bhā. Bhu - *Ṛg Bhāṣya Bhūmika (Kapālī Śāstrin)*
Ai. Ā. - *Aitareya Āraṇyaka*
Ai. U. - *Aitareya Upaniṣad*
Ka. Ka. Ca. - *Karnāṭaka Kavi Carite-2*
Kaṭha U. - *Kaṭha Upaniṣad*
Kaṭha Ru. U. - *Kaṭha Rudra Upaniṣad*
Kā. Ā. - *Kāraṇa Āgama*
Kā. Ku. Saṁ. - *Kālidāsa's Kumara Sambhava*
Kāmika Ā. - *Kāmika Āgama*
Ki. Ā. - *Kiraṇa Āgama*
Kūrma P. - *Kūrma Purāṇa*
Kai. U. - *Kaivalya Upaniṣad*
Kri. Sā. - *Kriyā Sāra*
Gu. Vaṁ. Kā. - *Guru Vaṁśa Kāvya*
Gau. Kā. (Māṇḍūkya Kā) - *Gauḍapāda Kārikā (Māṇḍūkya Kārikā)*
Ca. Ba. Va. - *Cannabasavaṇṇa-navara Vacanagaḷu*
Candra J.Ā. - *Candra Jñāna Āgama*
Chānd. U. - *Chāndogya Upaniṣad*
Jā. U. - *Jābāli Upaniṣad*
Jai. Brā. - *Jaiminīya Brāhmaṇa*
Jñānottara Ā. - *Jñānottara Āgama*
Tattva P. - *Tattva Prakāśa*
Ta. Pra. - *Tattva Pradīpikā*
Tejo. U. - *Tejobindu Upaniṣad*
Tai. Ā. - *Taittirīya Āraṇyaka*
Tai. U. - *Taittirīya Upaniṣad*
Tai. Saṁ. - *Taittirīya Saṁhitā*
Tra. Ta. - *Trayī Tantra*
Tripād. V. Mahā. - *Tripād Vibhūti Mahānārāyanopaniṣad*
D. K. - *Devī Kālottara*
Dakṣiṇā. U. - *Dakṣināmūrti Upaniṣad*
Dvā. - *Dvādaśa Sāhasrī*
Dha. Gu. - *Dharma Guptābhyudaya*
Nāda. U. - *Nādhabindu Upaniṣad*
Niḥśvāsa Kā. - *Niḥśvāsa Kārikā*

Nīla R.U. - *Nīla Rudra Upaniṣad*
Nṛ.U.Tā.U. - *Nṛsiṁha Uttara Tāpinī Upaniṣad*
Nṛ. Tā. U. - *Nṛsiṁha Tāpanī Upaniṣad*
Ne. U. - *Netra Udyota*
Pa. Tri. - *Parā-triṁśikāśāstra*
Pa. Pu. - *Padma Purāṇa*
Pa. Śa. - *Pampā Śataka*
Pañca B.U. - *Pañca Brahma Upaniṣad*
Pañca Śā. - *Pañcāśikā Śāstra*
Paṇḍita. Ca. - *Paṇḍitārādhya Caritra*
Patiparā. - *Patiparātantra*
Padma P. - *Padma Purāṇa*
Parama. U. - *Paramahaṁsa Upaniṣad*
Pā. Ā. - *Pāśupata Āgama*
Pāra. Ā. - *Pārameśvara Āgama*
Pārā. P. - *Pārāśaropapurāṇa*
Pu. - *Purāṇa*
Pū. Kā. - *Pūrva Kāraṇa (Āgama)*
Pauṣ. Ā. - *Pauṣkara Āgama*
Pra. U. - *Praśna Upaniṣad*
Pra. Ka. - *Prabuddha Karnāṭaka/20, 4, 1949*
Pra. Sā. - *Prapañca Sāra*
Pra. Hṛ. - *Pratyabhijñā Hṛdaya*
Ba. Pu. - *Basava Purāṇa*
Ba. Ṣaṭ. Va. - *Basavaṇṇa-navara Ṣaṭsthala Vacanagaḷu*
Bā. Ma. - *Bāla Manoramā*
Bṛ. U. - *Bṛhadāraṇyaka Upaniṣad*
Bṛ. Jā. U. - *Bṛhad Jābāla Upaniṣad*
Bra. U. - *Brahma Upaniṣad*
Bra. Uttara. - *Brahma Uttarakhaṇḍa*
Bra. Sū. - *Brahma Sūtra*
Bhag. G. - *Bhagavad Gītā*
Bhaj. - *Bhajagovindam (Stotra)*
Bhag. G. Bhā. - *Bhagavadgītā Bhāsya of Śaṇkara*
Bha. Jā. U. - *Bhasma Jābāla Upaniṣad*
Bhāga. P. - *Bhāgavata Purāṇa*
Bhāva. - *Bhāvacintāratna*
Ma. Ā. - *Makuṭa Āgama*
Ma. U. - *Mahā Upaniṣad*
Manīṣā P. - *Manīṣā Pañcaka*
Ma. Bhā. - *Mahā Bhārata*
Ma. Bhā. Tā. Nir. - *Mahā Bhārata Tātparya Nirṇaya*
Maruḷa. Vi. - *Maruḷārādhya Vijaya*
Maruḷa. Si. - *Maruḷa Siddhāṅka*
Ma. Smṛ. - *Manu Smṛti*
Mah. S. - *Mahimnaḥ Stotra*
Ma. Nā. U. - *Mahā Nārayana Upaniṣad*
Māṇḍūkya Kā. - *Māṇḍūkya-kārikā*
Māṇḍūkya U. - *Māṇḍūkya Upaniṣad*
Muktika U. - *Muktika Upaniṣad*
Muṇḍ. U. - *Muṇḍaka Upaniṣad*
Mṛg. Ā. - *Mṛgendra Āgama*
Mai. U. - *Maītrāyaṇī Upaniṣad*
Maitreya U. - *Maitreya Upaniṣad*
Maitreyi - *Maitreyī Upaniṣad*
Yā. Ni. - *Yāska's Nirukta*
Yā. Smṛ. - *Yājñavalkya Smṛti*
Yo. Arṇava - *Yoga Arṇava*
Yogaja Ā. - *Yogaja Āgama*
Yo. Vā. - *Yoga Vāsiṣṭha*
Yo. Śā. - *Yogaśāstra*
Yo. Śi. U. - *Yoga Śikhā Upaniṣad*
Yo. Sū. - *Yoga Sūtra*

Raghu. - *Raghuvaṁśa*
Ru. U. - *Rudra Upaniṣad*
Ru. J.U. - *Rudrākṣa Jābāla Upaniṣad*
Ru. Mantras. - *Rudra Mantras*
Ru. Yā. - *Rudra Yāmala*
Ru. Hṛ.U. - *Rudra Hṛdaya Upaniṣad*
Re.Ra. - *Revaṇasiddheśvara Ragaḷe*
Re.Vi. - *Reṇuka Vijaya*
Liṅga. U. - *Liṅga Upaniṣad*
Liṅga. Dhā. Ca. - *Liṅga Dhāraṇa Candrikā*
Lai. P. - *Laiṅgya Purāṇa*
Vajra U. - *Vajra Upaniṣad*
Varāha U. - *Varāhopaniṣad*
Vā. Ā. - *Vātula Āgama*
Vā. Pa. - *Vākya - Padīya*
Vāsiṣṭha. - *Vāsiṣṭhavacana*
Vāy. Saṁ. - *Vāyavīya Saṁhitā*
Vāyu P. - *Vāyu Purāṇa*
Vā. Śu. Ā. - *Vātula Śuddha Āgama*
Vā. Saṁ. - *Vājasaneyī Saṁhitā*
Vi. Cū. - *Viveka Cūḍāmaṇi*
Vidvan Mā. Haṁ. - *Vidvan Mānasa Haṁsa*
Vim. Sāhasrī - *Vimarśana Sāhasrī*
Virū. Pa. - *Virūpākṣa Pañcāśikāśāstra*
Viṣṇu P. - *Viṣṇu Purāṇa*
Viśva Sā. - *Viśva Sādākhya*
Viśva Sāra. - *Viśva Sārottara*
Vī. S.S. - *Vīraśaiva Sadācāra Saṅgraha*
Vī. A. Pu. - *Vīraṣaiva Amṛta Purāṇa*
Vī. Ā. - *Vīra Āgama*
VĪ. Ā. Ca. - *Vīraśaiva Ānanda Candrikā*
Vīra. Pra. - *Vīraśaivācāra Pradīpa*
Vī. Dha. Śi. - *Vīraśaiva Dharma Śiromaṇi*
Vī. Pañca. Pa. - *Vīraśaiva Pañcapīṭha Parampare*
V.B.P. - *Vīraśaiva Bhavya Parampare*
Vīra. Sadā. - *Vīraśaiva Sadācārasaṇgraha*
Vīra. Sar. Dī. - *Vīraśaiva Sarvotkarṣa Dīpikā*
Ve. Vī. Ci. - *Vedasāra Vīraśaiva Cintāmaṇi*
Śa. Saṁ. - *Śaṅkara Saṁhitā*
Śata. Bhā. - *Śatapatha Brāhmaṇa*
Śara. U. - *Śarabha Upaniṣad*
Śā. - *Śākuntala*
Śi. Ā. - *Śivāgama*
Śi. Āloka - *Śivāloka*
Śiva. U. - *Śiva Upaniṣad*
Śiva. Dṛ. - *Sīva Dṛṣṭi*
Śiva Dha. P. - *Śiva Dharmottara Purāṇa*
Śiva Mā. Pū. - *Śiva Mānasa Pūjāstotra*
Śi. Ta. R. - *Śiva Tattva Ratnākara*
Śi. Ta. Sā. - *Śiva Tattva Sāramu*
Śivayogi. P. - *Śivayogīśvara Purāṇa*
Śiva Sa. U. - *Śiva Saṅkalpa Upaniṣad*
Śiva R. - *Śiva Rahasya*
Śiva Sū. - *Śivasūtra*
Śu. Ra. U. - *Śuka Rahasya Upaniṣad*
Śaiva. P. - *Śaiva Purāṇa*
Śaiva R. - *Śaiva Ratnākara*

Śrīkara Bhā. - *Śrīkara Bhāṣya*
Śru. - *Śruti*
Śve. U. - *Śvetāśvatara Upaniṣad*
Sa. Da. Sa. - *Sarva Darśana Saṅgraha*
Sa. Ma. - *Sarvamaṅgalāgama*
S.U. - *Sadananda Upaniṣad*
Saṅ. P. - *Saṅketa Paddhati*
Sar. Ā. - *Sarvajñānottara Āgama*
Saddharma Vā. - *Saddharma Vāridhi*
Sā. Kā. - *Sāṅkhya Kārika*
Sā. Kau. - *Sāṅkhyatattva Kaumudī*
S. Ā. - *Siddhānta Āgama*
Si. Kau. - *Siddhānta Kaumudī*
Si. Bo. - *Siddhānta Bodhinī*
Si. Śi. U. - *Siddhānta Śikha Upaniṣad*
S.S. - *Siddhānta Śikhāmaṇi*
S.S.S.D. - *Siddhānta Śikhāmaṇi Saundarya Darśana*
Si. Śi. - *Siddhānta Śikhopaniṣad*
S. Śe. - *Siddhānta Śekhara*
Si. Sā. - *Siddhānta Sārāvalī*
Siddha. Ca. - *Siddharāma Carita*
Supra Ā. - *Suprabheda Āgama*
Sūkṣ. Ā. - *Sūkṣma Āgama*
Sū. Gī. - *Sūtagītā*
Sū. Saṁ. - *Sūta Samhitā*
Sau. L. - *Saundarya Laharī*
Skanda P. - *Skanda Purāṇa*
Smṛ. - *Smṛti*
Sva. La. Bhai. - *Svacchanda Lalita Bhairavī*
Svā. - *Svāvabodha*
Svāy. Ā. - *Svāyambhuva Āgama*
Haṁsa U. - *Haṁsa Upaniṣad*
Ha. Ra. - *Hariharana Ragaḷegaḷu*
Hā. Ka. Ra. - *Hāvinahāḷu Kallayyana Ragaḷe*

Books or Articles (Alphabetical order)

Handbook – *Handbook of Vīraśaivism*
Indus Script – *Indus Script and the Myth of the Aryan Invasion*
Marshall – *Mohenjo-daro and Indus Valley Civilization*
S.S. Three Lectures – *Siddhāntaśikhāmaṇi : Mūru Upanyāsagaḷu (Kannaḍa)*
S.S. & S.B. – *Siddhāntaśikhāmaṇi Mattu Śrīkarabhāṣya : Nijada Niluvu (Kannaḍa)*
Tamil – *Tamil and Other Cultures*
Vedic Aryans – *Vedic Aryans and Origins of Civilization*
Vīraśaiva – *Vīraśaivada Ugama Mattu Pragati*
Vīraśaivism – *Vīraśaivism in Tamil Nadu*
Winternitz – *History of Indian Literature, Vol. 1*

Diacritical marks

ॐ	अ	आ	इ	ई	उ	ऊ	ऋ	ॠ	ऌ	ए	ऐ	ओ	औ	अं	अः
oṁ	a	ā	i	ī	u	ū	ṛ	ṝ	lṛ	e	ai	o	au	aṁ	aḥ

क्	ख्	ग्	घ्	ङ्	च्	छ्	ज्	झ्	ञ्
k	kh	g	gh	ṅ	c	ch	j	jh	ñ
ट्	ठ्	ड्	ढ्	ण्	त्	थ्	द्	ध्	न्
ṭ	ṭh	ḍ	ḍh	ṇ	t	th	d	dh	n

प्	फ्	ब्	भ्	म्
p	ph	b	bh	m

य्	र्	ल्	व्	श्	ष्	स्	ह्	ळ
y	r	l	v	ś	ṣ	s	h	ḷ

।। श्रीजगद्गुरुपञ्चाचार्याः प्रसीदन्तु ।।

Śrī Śivayogi Śivācārya's

Śrī Siddhāntaśikhāmaṇi

with Śrī Maritoṇṭadārya's Tattvapradīpikā

INTRODUCTION

Śrī Siddhāntaśikhāmaṇi is the foremost authority on the religion and philosophy of Vīraśaivism. The primitive traits of Vīraśaivism in the Vedas and the Upaniṣads and the concrete features given to it in the latter parts (Uttarabhāga) of the Śaivāgamas, find a complete and comprehensive exposition in Śrī Siddhāntaśikhāmaṇi for the first time in the history of Vīraśaivism. It is a compendium divided into twenty-one chapters called "Paricchedas". After the four preliminary chapters, the teaching of the doctrine of one hundred and one Sthalas (Ekottaraśatasthala-siddhānta) starts with the fifth chapter and ends with the twentieth chapter, the last chapter being devoted to some concluding matters. The doctrine of one hundred and one Sthalas is the central teaching of the text. This doctrine is developed in the form of a dialogue between Śrī Reṇuka, one of the five holy Ācāryas (Pañcācāryas) of yore who founded Vīraśaivism, and Agastya, the pitcher-born sage of Pañcavaṭī, like the Bhagavadgītā which is a dialogue between Bhagavān Śrīkṛṣṇa, an incarnation of Viṣṇu, and Arjuna, one of the Pāṇḍavas. Just as Vyāsa summarised the doctrine of the Bhagavadgītā in the Mahābhārata, so did Śivayogi Śivācārya summarise the doctrine of one hundred and one Sthalas in Śrī Siddhānta-śikhāmaṇi. Thus the author of Śrī Śiddhāntaśikhāmaṇi is

Śrī Śivayogi Śivācārya. In the **first chapter**, the author gives an account of his heritage, with a preliminary "Maṅgalācaraṇa" dedicated to Śiva and Śakti and an information connected with the sources of his text. The **second chapter** describes Śiva's creation as a model to Brahman's creation and depicts the greatness of Śrī Reṇuka and Śrī Dāruka, the two lords of Śivagaṇas in the service of Śiva. The **third chapter** gives an account of the "Sabhā of Śiva" and describes the circumstances that led to the descent of Śrī Reṇuka on the earth with a mission of Śiva. The **fourth chapter** gives an account of Śrī Reṇuka's emergence from the Someśvaraliṅga at Kollipākī and his march towards the hermitage of Agastya in the Malaya mountain. Then after the doctrine of one hundred and one Sthalas, in the **twenty - first** chapter, the author describes the installation of three crores of Śivaliṅgas at Laṅkā by Śrī Reṇuka to fulfil the last wish of Rāvaṇa on the request of his surviving brother Vibhīṣaṇa and the merging of Śrī Reṇuka in the Someśvaraliṅga at Kollipākī.

About the Author

As already noted above, Śrī Śivayogi Śivācārya is the author of S.S. He gives an account of his heritage in the first chapter of S.S. The heritage given there is contained in the following four stanzas:

कश्चिदाचारसिद्धानाम् अग्रणी: शिवयोगिनाम्।
शिवयोगीति विख्यात: शिवज्ञानमहोदधि:।।
तस्य वंशे समुत्पन्नो मुक्तामणिरिवामल:।
मुद्ददेवाभिधाचार्यो मूर्धन्य: शिवयोगिनाम् ।।
तस्यासीन्नन्दन: शान्त: सिद्धनाथाभिध: शुचि:।
शिवसिद्धान्तनिर्णेता शिवाचार्य: शिवात्मक:।।
तस्य वीरशिवाचार्यशिखारत्नस्य नन्दन:।
अभवच्छिवयोगीति सिन्धोरिव सुधाकर:।।

(S.S., 1.13, 15, 17 and 20)

In this heritage, there are two Śivayogi Śivācāryas. The first Śivayogi Śivācārya is described as the foremost among the Śivayogins who were quite accomplished in the Śaiva practices and as the great ocean of "Sivajñāna". The second Śivayogi Śivācārya, who was the fourth in lineage, is the author of S. S. The second in the lineage was Muddadeva, the best (mūrdhanyaḥ) among the Śivayogins. He was not a direct successor of Śivayogi Śivācārya I, as indicated by "tasya vaṁśe".

Now the question that arises is as to what kind of heritage it is. Is it the heritage of a family? Or is it the heritage of preceptors? The first alternative seems likely in view of the commonly known meanings of the words "vaṁśa" and "nandana", i.e., "family" and "son" respectively. But serious attention is drawn towards the manner in which all the four Ācāryas are addressed here. They are addressed with such terms and phrases as: Śivācārya, Vīraśivācārya (Ibid., 1.17), Śivayogināmagraṇīḥ (Ibid., 1.13), Śivayogināṁ mūrdhanyaḥ (Ibid., 1.15). These terms and phrases point to a situation in which the first alternative cannot be compatible. They clearly show that this is not a parental heritage, but the heritage of Gurus belonging to a Vīraśaiva maṭha. The pontiffs of the of the Vīraṣaiva Pañcapīṭhas and the Maṭhas, coming under them, who remain "naiṣṭhika-brahmacārins" throughout their life, are called Śivācāryas. Hence, the heritage here is of the Gurus.

It is necessary to note here that the term "vaṁśa" does not exclusively mean "father-son heritage". It also gives the meaning of the heritage of Gurus. This is clear from Vyākaraṇa. Paṇini uses the word "vaṁśa" in the sense of "guruparamparā" in his Sūtra — संख्या वंश्येन। (Aṣṭa., 2.1.19; Si. Kau., sūtra no. 673; vide Vṛtti under it). Making this point clear, Bhaṭṭojī Dīkṣita in his Vṛtti says: वंशो द्विधा विद्यया जन्मना च।— "Vaṁśa is in two ways, by education and by birth". This has been elucidated by Vāsudeva Dīkṣita thus: तत्र जन्मना वंश: पुत्रादिपरम्परेति प्रसिद्धमेव,

विद्यया तु वंशो गुरुपरम्परा। (Bā. Ma. on Si. Kau., Sūtra 673) — "Here 'vaṁśa' by birth is well known as the heritage of sons, grandsons, etc., and 'vāṁśa' by education is the heritage of teachers". In the same way, in the context of "Guruparamparā", each successor Guru is "nandana" of each predecessor Guru in the sense of "karasañjāta" (lit., "born in hand"), i.e., the successor Guru is sanctified by the predecessor Guru by the palm of his hand placed on the former's head. Every succeeding Guru is "karasañjāta" of each preceding Guru in the tradition of a Maṭha. Vide my S.S. : Mūru Upanyāsagaḷu (Kannaḍa); (p.2-3); S.S.: Ondu Adhyayana (Kannaḍa) P. 2-3; my V.B.P., (Appendix-2, pp. 202-204).

Śivayogi-I is not Siddharāma

Sosale Revaṇārādhya (1620 A.D.), the author of a Kannaḍa commentary on S.S. called Siddhāntabodhinī and after him Śrī Maritoṇṭadārya, the author of the Sanskrit commentary on S.S., called Tattvapradīpikā, have tried to sell their tale that Śrī Sivayogi Śivācārya belonged to the family tradition of Śrī Siddharāma, the twelfth century Śaraṇa (Saint) of Sonnalige (i.e., the modern Sholapur). I call this a tale because it has no basis at all in the text, nor there is any external evidence for this. As evident from the heritage of the author referred to above, there are names like Śivayogi, Muddadeva, Siddhanātha. These names seem to have produced some flashes of similar names in the minds of these commentators to fabricate a story of their own regarding the heritage of Śivayogi Śivacārya. The names Śivayogi and Siddhanātha perhaps brought the memory of "Siddharāma Śivayogi" and the name Muddadeva, the memory of Siddharāma's father "Muddegauḍa". Let me present how ingenious is the interpretation of the stanzas 1.13 and 17 of S.S.:

१. कश्चिदाचारसिद्धानाम् अग्रणीः शिवयोगिनाम्।
शिवयोगीति विख्यातः शिवज्ञानमहोदधिः।।

शिवयोगिनां मध्ये अग्रणीः श्रेष्ठः शिवज्ञानमहोदधिः शिवज्ञानस्य समुद्रः कश्चित् रेवणसिद्धेश्वरदृष्टिगर्भसंभूत-सिद्धरामेश्वरः आचारसिद्धानां सदाचारसम्पन्नानां वंशे शिवयोगीति विख्यातः आसीदित्यर्थः।। (Vide Si. Bo. — this portion of the Sanskrit commentary here is actually a translation of concerned portion in Si. Bo. on S.S., 1.13).

It may be noted here that the name "Siddharāmeśvara" which is not found in the text at all has been introduced as the subject. It is connected with "Śivayogīti vikhyāta āśīt". This is unwarranted because there is no necessity of supplying another subject when there is already a subject in the text and making the actual subject a predicate. The natural construction of the sentence in accordance with the text is: आचारसिद्धानां शिवयोगिनाम् अग्रणीः शिवज्ञानमहोदधिः (च) कश्चित् शिवयोगी इति (नाम्ना) विख्यातः आसीत्। कश्चित् शिवयोगी इति— here Śivayogi is clearly the subject. It is strange that the actual subject of the sentence is made the predicate by supplying a subject which is not in the text at all. This is the ingenuity in the interpretation to fabricate a tale which has no traces in the text. Then the interpretation of "tasya vaṁśe" in the next stanza as – तस्य सिद्धरामेश्वरस्य वंशे, is also unwarranted.

२. तस्यासीन्नन्दनः शान्तः सिद्धनाथाभिधः शुचिः।
शिवसिद्धान्तनिर्णेता शिवाचार्यः शिवात्मकः।।

तस्य मुद्ददेवस्य, शुचिः पवित्रः शान्तः, रागद्वेषरहितः शिवात्मकः शिवसिद्धान्तनिर्णेता त्रिपदार्थचतुष्पादयुक्तशिवागमार्थनिर्णायकः शिवाचार्यः शिवसमयस्थापनाचार्यः सिद्धनाथाभिधः सिद्धरामेश्वराभिधानयुक्तः सिद्धनाथाचार्याख्यो नन्दनः कुमारः आसीदभवदित्यर्थः।।

It may be again noted here that the natural interpretation of the word "siddhanāthābhidhaḥ" is "(the Śivacārya) named Siddhanātha". But the commentator has interpreted it as "(the Śivācārya) called Siddhanātha" bearing the name of Siddharāma. Since the first Śivayogi is

deemed as Siddharāma, Siddhanātha should be deemed as the one who bears the name of Siddharāma. This is compatible only when the first Śivayogi is undoubtedly proved as Siddharāma. Again this is a case of the ingenuity of the commentators to bring out an idea which they believe to be true.

Siddharāma is the proper name. If Siddharāma were really the predecessor of Śivayogi Śivācārya, the latter could have used the word Siddharāma in stead of Śivayogi. He could have said— ''सिद्धराम इति ख्यातः शिवज्ञानमहोदधिः।'' in stead of ''शिवयोगीति विख्यातः शिवज्ञानमहोदधिः।'' In that case also there would not have been any metrical difficulty or language difficulty. In such a case it is natural to use a proper name. This the author has shown in the use of the proper name Muddadeva. Mudda is obviously a Kannaḍa word. The author has Sanskritised it as ''मुदं ददातीति मुद्दः, मुद्दश्च असौ देवश्च मुद्ददेवः''— [this is hinted by the author in ''मुद्दानात् सर्वजन्तूनां प्रणतानां प्रबोधतः। मुद्ददेवेति विख्याता समाख्या यस्य विश्रुता।।'' (S.S.,1.17)], in order to use it as a Sanskrit word because it is the proper name. Such being the case, the author would have definitely used the proper name "Siddharāma" in stead of the honorific title of "Śivayogi", if Siddharāma were really his predecessor.

Even if, for argument's sake, it is admitted that the author of S.S. belonged to the family of Siddharāma, a question shoots up as to how could it be possible because Siddharāma was a "naiṣṭhika-brahmacārin". Here one of the supporters of this view, Śrī Immaḍi Śivabasava Svāmīji of Mysore, suggests [S.S. & S.B.: Nijada Nilavu (Kannaḍa), P. 131], that Śiddharāma had a brother called "Bommaṇṇa" and that even if Śivayogi were born in the family of Bommaṇṇa it could be possible to say that he belonged to the heritage of Siddharāma. This is obviously an attempt to establish at any cost that the author of S.S. belonged to the heritage of Siddharāma. It must be said here that there is a hidden scheme behind this adamant argumentation and

that is to establish that S.S. belonged to post-Basaveśvara period.

Hence, it should be firmly stated that there is actually no ground at all to understand "Siddharāma" by the word "Śivayogi". Since the basic proposition itself is baseless, the entire theory falls like a house of cards as it is fabricated by the ingenuity of the commentators. No amount of imagination can establish that the author of S.S. was a descendent of Siddharāma.

The Sources of S.S.

Śrī Śivayogi Śivacārya has clearly stated the sources of his work (S.S., 1.25-31). As per the account given by the author the sources of his work are:

1. Vedas and Upaniṣads
2. Śaivāgamas (the latter parts)
3. Śaiva purāṇas.

1. Vedas and Upaniṣads

Vedic literature has been the ancient literature of Bhārata. It falls into four parts as Saṁhitās, Brāhmaṇas, Āraṇyakas and Upaniṣads. Saṁhitās represent the Mantra portion of the Veda and the other three come under the common head called Brāhmaṇa portion of Veda. It is generally said that Vedas are four as Ṛgveda, Yajurveda, Sāmaveda and Atharvaveda. Here the Vedic Saṁhitās are called by these names. Each Veda has many Śākhās and each Śākhā generally had a recension of the respective Vedic Saṁhitā. Often the Saṁhitās are called after the names of the Śākhās to which they belonged, for instance, Śākalasaṁhitā, Taittirīyasaṁhitā, Mādhyandinasaṁhitā, etc. Although many Śākhās of each of the Vedas had existed at some point of time, only the Saṁhitās of some Śākhās have come down to us. Among the Ṛgvedic Saṁhitās, only one Saṁhitā of Śākalaśākhā has remained. Yajurveda has two schools as Kṛṣṇayajurveda and Śuklayajurveda. Among

the many Saṁhitās of Kṛṣṇayajurveda that once existed, only four have come down to us. They are : Kaṭhasaṁhitā, Kapiṣṭhala-Kaṭhasaṁhitā, Maitrāyaṇīsaṁhitā and Taittirīya-saṁhitā. Śuklayajurvedasaṁhitā is called Vājasaneyīsaṁhitā after the surname of Yājñavalkya, i.e., Vājasaneya. Two versions of this Saṁhitā belonging to two Śākhās have come down to us. The names of the two versions are Mādhyandinasaṁhitā and Kāṇvasaṁhitā. Of the Sāmaveda, two Saṁhitās called Kauthumassaṁhita and Rāṇāyanīya-saṁhitā have come down to us. Atharvaveda is now available in two Saṁhitās called after their Śākhās, viz., Paippalādasaṁhitā and Śaunakasaṁhitā.

Among the Saṁhitās, Ṛgvedasaṁhitā is the oldest and the most important. It is a collection of prayers (called Sūktas) addressed to deities such as Agni, Indra, Varuṇa, Rudra, Uṣas, Parjanya, etc., who are the personifications of the powers of nature. This is in view of the religious hymns which form the majority. There are also certain Sūktas (hymns) which throw light on the social practices, sports and pastime, etc., of the ancient people. Among these hymns, a marriage hymn, a few funeral hymns depicting cremation as well as burial, some hymns called dialogue hymns as precursors of drama and epic, a didactic hymn called Akṣasūkta (a penitent gambler's lamentation) and a few others containing moral teachings, are interesting. The most important from our point of view here are the philosophical hymns which contain speculations about the origin of the world and pantheistic idea of the universal Soul as their two principal topics. Among the religious hymns, the hymns addressed to Rudra are very important from the point of view of the history of Śaivism and Vīraśaivism. **The Saṁhitās** of **Kṛṣṇayajurveda** as well as those of **Śuklayajurveda** are of special interest from the point of view of the history of Śaivism and Vīraśaivism because Rudra occupies the most prominent position among the Vedic deities that have come down from the Ṛgveda. There is a separate Rudrādhyāya in those Saṁhitās

(Tai. Saṁ., 4th Chapter and Vaj. Saṁ., 16th chapter). Since the chapter in Tai. Saṁ. is divided into eleven Anuvākas, the chapter is called "Rudraikādaśinī".

Concept of Rudra-Śiva

The earliest phase in the development of Rudra as a deity is represented by the hymns addressed to Rudra in the Ṛgveda. Rudra is glorified in three hymns of the Ṛgveda (Ṛv. 1. 114, 2.33, 7. 46) and in parts of other hymns (Ibid., 1.43.1,2, 4, 5; 6.42.11; 7.59.12). In one hymn (Ibid., 6.74), he is conjointly praised with Soma. His name (Rudra) comes 75 times in the Ṛgveda. As his very name indicates, he is the punishing god in his terrible aspect. At the same time in his benevolent aspect, he is the protector of men by warding off all dangers. In this aspect he is called "Śiva" which name occurs 18 times in the Ṛgveda. He is the giver of happiness; hence, he is called Śiva. Both the most terrible and the most gracious aspects of Rudra's nature have been portrayed in the Ṛgveda. He is the terrible one, is said to have firm limbs and many forms: स्थिरेभिरङ्गैः पुरुरूप उग्रः। (Ibid, 2.33.3). The most significant is this depiction of Rudra:

अर्हन् बिभर्षि सायकानि धन्वा अर्हन्निष्कं यजतं विश्वरूपम्।
अर्हन्निदं दयसे विश्वमभ्वं न वा ओजीयो रुद्र त्वदस्ति।। (Ṛv.2.33.10)

"O Rudra, worthily, indeed, you wield the arrows and the bow; worthily, indeed, you are adorned with a "niṣka" (neclace of golden coins) that is worthy of worship and that is multi-form; worthily, indeed, you are protecting this all-expansive universe. None, O God, is more powerful than you". It is because of this terrible nature of Rudra that the seers appeal to him not to subject them to his anger: मा त्वा रुद्र चुक्रुधामा (O Rudra, let us not anger you); मा नस्तोकेषु तनयेषु रीरिषः (do not be angry towards our sons and grandsons). (Ibid., 2.33.4;7.46.3). He is the mightiest of the mighty—तवस्तमस्तवसां वज्रबाहो। (Ibid., 2.33.3).

The benevolent aspect of Rudra (i.e., Śiva) is equally emphasised in the Ṛgveda. It is his terrible aspect that looks quite surprising to the seer who asks: क्व स्य ते रुद्र मृळयाकुर्हस्तो यो अस्ति भेषजो जलाषः। (Ibid., 2.33.7)— (O Rudra, where is your merciful hand which is healing and cooling)? Rudra holds the worthy (vāryāṇi) medicines of hundreds and thousands of varieties in his hand: हस्ते बिभ्रद् भेषजा वार्याणि; सहस्रं ते स्वपिवाता भेषजा। (Ibid., 1.114.5;7. 46.3). His goodwill (sumnam) is sought for those healing and cooling medicines: आ ते पितर्मरुतां सुम्नमेतु; आ विवासेयं रुद्रस्य सुम्नम्; अश्याम ते सुमतिम्। (Ibid., 2.33.1; 2.33.6; 1.114.3) (O Father of Maruts, let your favour come hither; may we attain to the favour of Rudra; let me attain your goodwill). He is requested to drive away all hatred, all distress and all diseases: व्यस्मद् द्वेषो वितरं व्यंहो व्यमीवाश्चातयस्वा विषूचीः। (Ibid., 2.33.2). His medicines are sought for long life: त्वादत्तेभी रुद्र शन्तमेभिः शतं हिमा अशीय भेषजेभिः। (Ibid., 2.33.2)— (May I attain a hundred winters, O Rudra, through the most salutary medicines given by you).

In the light of the descriptions of Rudra as the destroyer and the protector, it is possible to think that the physical phenomenon underlying his nature was the storm both in its destructive and fertilising aspects. Its destructive aspect is Rudra, while its fertilising and purifying aspect is Śiva. The Rudra aspect has been retained in the "Trimūrti" – concept as the annihilator of the world. But it is the aspect of "Śiva" that has grown in extent and eminence with the grafting of the Upaniṣadic concept of Brahman, which is the cause for the creation, protecion and annihilation of the world— सृष्टिस्थितिप्रत्यवहारहेतुः (Raghu. 2.44) as put by Kālidāsa. The Śaiva aspect reflected in the concept of Rudra as the best physician among the physicians भिषक्तमं त्वा भिषजां शृणोमि — (Ṛv., 2.33.4) has the final symbolic development as the protector, especially as the "bhavarogavaidya" (the physician curing the disease of transmigration) by extending his gracious favour after

subjecting the Soul to the strifes and toils of life with the temptation of a little joy under his power called Tirodhāna.

Philosophical Hymns of the Ṛgveda

The Rudrādhyāya of Yajurveda paves the way for the development of the Rudra-Śiva concept as the Brahman with five cosmic functions in the background of the philosophical hymns of the Ṛgveda. We find in the Ṛgveda not only the sacrificial form of worship of gods who are the personifications of the powers of nature, but also the glorification of One Paramātman (Supreme God) who is fundamentally the aggregate of all those powers that are worshipped. एकं सद् विप्रा बहुधा वदन्ति— (Ibid., 1.164. 46) is the key-note of all this thinking behind those deities. The diversity of divinity as apparent from the eulogies of many deities, is not the ultimate truth. The unity in diversity depicting that all the deities are the various powers of One Supreme God and that they are His forms and sub-forms, is the ultimate truth. There is no idea of disparity that some deities are of superior strength and some are of inferior strength as found in the case of Greek deities. It is only in the case of such an idea of disparity that the term "Polytheism" applies. There is no idea of mutual superiority or inferiority among the deities. All are equal, of the nature of truth, of the nature of "Ṛta", cosmic, sacrificial and moral order, of the nature of auspiciousness and free from all flaws:

अज्येष्ठासो अकनिष्ठास एते। (Ibid., 5.60.5)

"These are neither mutually superior nor mutually inferior".

युवां देवास्त्रय एकादशासः सत्याः सत्यस्य ददृशे पुरस्तात्।
(Ibid., 8.57.2)

"You, thirty three (11 X 3) gods, are true (you are of the nature of truth) and visualise the truth in front".

The following statements of Yāska and Sāyaṇa show how this idea is confirmed in tradition again and again:

एक आत्मा बहुधा स्तूयते। (Yā. Ni., 7.4.8)

"Ātman is One; he is praised in many ways".

एकस्यात्मनः अन्ये देवाः प्रत्यङ्गानि भवन्ति। (Ibid., 7.4.9)

"Of one Ātman, all the other gods are limbs".

तस्मात्सर्वैरपि परमेश्वर एव हूयते। (Ṛ. Bhā. Bhū)

"By all (the invocations) Parameśvara alone is invited (or offered oblations)".

In praising the Paramātman, the Ṛgvedic ṛṣis use the words "Viśve devāḥ", "Viśvakarman," "Prajāpati", "Puruṣa", "Ekaṁ Sat", "Tadekam", etc. These terms signify the concept of Upaniṣadic Brahman and Paraśiva in Śaiva (Vīraśaiva) philosophy. The Ṛgvedic ṛṣis realised through penance that the cause of all causes which is of the nature of Supreme Truth showing its greatness in various ways, as the fundamental power of all powers of nature. It is here that we find the roots of Brahmaikatva (Ātmaikatva or Śivaikatva) doctrine of the Upaniṣads.

In this background, a study of the philosophical hymns of the Ṛgveda is fruitful. Among those, two hymns (Ṛv. 10.81, 10.82) are called "Viśvakarmasūktas", one is designated as the "Puruṣasūkta" (Ibid. 10.90), one is called "Hiraṇyagarbhasūkta" (Ibid. 10.121) and one is entitled "Nāsadīyasūkta" (Ibid., 10.129). Some important points are noted here with a view to linking them with the concepts as developed in Vīraśaiva Philosophy (Śivādvaita or Śaktiviśiṣṭādvaita). **The first Viśvakarmasūkta** puts relevant questions about the creation of the world:

किं स्विदासीदधिष्ठानम् आरम्भणं कतमस्वित् कथाऽऽसीत्।
यतो भूमिं जनयन्विश्वकर्मा वि द्यामौर्णोन्महिना विश्वचक्षाः।।

(Ibid.,10.81.2)

"What was the substratum when Viśvakarman created this world? What was the original (material) cause? Since He was all alone, how was that possible? How the Great Lord who was all-perceiving created the earth and the heavenly abode by his power?" These questions are answered thus in the same sūkta:

विश्वतश्चक्षुरुत विश्वतोमुखो विश्वतोबाहुरुत विश्वतस्पात्।
सं बाहुभ्यां धमति सम्पतत्रैर्द्यावाभूमी जनयन् देव एकः।।
कीं स्विद्वनं क उ स वृक्ष आस यतो द्यावापृथिवी निष्टतक्षुः।
मनीषिणो मनसा पृच्छतेदु तद्यदध्यतिष्ठद्भुवनानि धारयन्।।

(Ibid., 10.81.3-4. The first mantra is often quoted in the Vacanas of Basavanna, Cannabasavaṇṇa and others as the authority to understand "Śivasvarūpa").

"The Paramātman who has eyes on all sides, face on all sides, created the heavenly abode with his arms and the earth with his feet all alone without the help of anybody. Matchless, indeed, is the God who stands in his glory by creating the heaven and earth. As regards the questions as to what was the forest and what was the wood, wise ones, you should realise them through your mind. Meditate and know the abode of the Paramātman who bears all this world".

Thus it clear from the above that the Paramātman is both the material as well as the instrumental cause for the creation of the world. In saying that "meditate and know as to what was the forest and what was the tree", the seer implies that we should understand him as the Upādānakāraṇa (material cause). By the question as to how that creation was possible when he was all alone, we should understand him as the Nimittakāraṇa (instrumental cause). It is implied that he created the world all by himself without the help of another. Thus he was both the material and the instrumental cause (abhinnanimittopādānakāraṇa) of the world. This Viśvakarman is identified with Brahman in the Upaniṣads. **The second Viśvakarmasūkta** describes that the

Viśvakarman is the omniscient and omnipotent cause of the world and that there was water alone from which the first seed (prathamaṁ garbham) emerged. (Ibid. 10.82.3, 5-6).

The **Puruṣasūkta** depicts the Supreme God who is the material as well as the instrumental cause of the world, as the Primordial Puruṣa in an unimaginably gigantic form with thousand (infinite number of) heads, thousand eyes and thousand legs, standing above the world (bhūmi used as saṅketa) after enveloping it from all sides:

सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात्।
स भूमिं विश्वतो वृत्वा अत्यतिष्ठद्दशाङ्गुलम्।।

The most important point that is made in this sūkta is that Puruṣa is all this universe, whatever that was in the past and whatever that will be born, all that is he only: पुरुष एवेदं सर्वं यद्भूतं यच्च भव्यम्। (Ibid,. 10.90.2). This is the original inspiration for the Upaniṣadic seers who say— सर्वं खल्विदं ब्रह्म। (Chānd. U., 3.14.1). Another point of note is that Puruṣa (Paramātman) is described as enveloping the world and standing above the world. This is the inspiration for the Upaniṣadic idea of the transcendence of Paramātman. Another point of inspiration found in the sūkta is that all this world of beings is from out of only a part (a quarter, a portion) of Puruṣa (Paramātman): पादोऽस्य विश्वा भूतानि and पादोऽस्येहाभवात् पुनः। (Ṛv., 10.90. 3 and 4— "A quarter of him is the world of beings"; "one quarter of him is born again and again"). This has inspired the idea of "अंश-अंशि-भाव" between the Jīvas and the Paramātman. This is stated in the Bhag. G. as — ममैवांशो जीवलोके जीवभूतः सनातनः (Bhag. G. 15.7). This is accepted in Vīraśaivism. S.S. says that — अनाद्यविद्यासम्बन्धात्तदंशो जीवनामकः। (S.S., 5.34). The rest of the sūkta describes the whole of process of creation in terms of a great sacrifice.

The **Hiraṇyagarbhasūkta** calls the Paramātman (Paravastu) as the Hiraṇyagarbha (the Golden Egg) and glorifies him as the cause of the world:

हिरण्यगर्भः समवर्तताग्रे भूतस्य जातस्य पतिरेक आसीत्। स दाधार पृथिवीमुत द्यामुतेमां कस्मै देवाय हविषा विधेम।। य आत्मदा बलदा यस्य विश्व उपासते प्रशिषं यस्य देवाः। यस्य छायाऽमृतं यस्य मृत्युः.....।। (Ṛv. 10.121. 1-2).

"He who existed before creation was the Hiraṇyagarbha. When he appeared, he was the Lord of all beings. He was without a second. He is the support of the terrestrial as well as the heavenly worlds. He is the 'Ātmadā' (giver of Ātman); he is the giver of strength; all the gods and beings act according to his ordination. Immortality and mortality are but his shades." Here Paramātman's function of protection (sthiti) is well depicted. He is the world itself. Those that breathe, those that wink, those who move with two feet, those who move with four feet, the mountains that are clad with snow, the oceans with rivers joining them and the directions as well as sub-directions are all his forms. (Ibid., 10.121. 3-4)

The Nāsadīyasūkta is the most important among the sūktas dealing with the subject of creation. The seven mantras contained in it speak of certain fundamental things regarding the creation of the world. The sūkta begins with a description of what did not exist and what existed before creation:

नासदासीन्नो सदासीत्तदानीं नासीद्रजो नो व्योमा परो यत्।
किमावरीवः कुह कस्य शर्मन्नम्भः किमासीद्गहनं गभीरम्।।
न मृत्युरासीदमृतं न तर्हि न रात्र्या अह्न आसीत्प्रकेतः।
आनीदवातं स्वधया तदेकं तस्माद्धान्यन्न परं किञ्चनास।।

(Ibid.,10.129.1-2)

"Then (before creation) there was neither the unmanifest nor the manifest. The earth did not exist; nor did the sky; what could be above, that (the Dyuloka), too, did not exist. What it did contain? In whose protection it was? Was there only water unfathomable and deep? There was no mortality and hence there was no immortality.

There were no signs of night (moon, stars etc.,) and day (sun). But there was "That One" (the Supreme) which breathed with its own Śakti (Svadhā = power) when there was no wind. There was nothing other than that". आनीदवातं स्वधया तदेकम्— That is a very significant statement. Here we find the scriptural support for the cardinal principle of Vīraśaivism that Paraśiva is always "Śaktiviśiṣṭa" and that Śakti is inherent in him and thus inseparable from him. [This was pointed out by Liṅgaikya Ṣa. Bra. Śrī. Śambhuliṅga Śivācārya Svāmījī, Bṛhanmaṭh, Bijapur, in a lecture delivered at Bāgalkoṭ]. Thus Paramātman was alone with his inseparable Śakti before creation. Then arose "desire" (Kāma) in the form of "desire to create" — "sisṛkṣā" (sraṣṭum icchā):

कामस्तदग्रे समवर्तताधि मनसो रेत: प्रथमं यदासीत्।
(Ibid., 10.129.4)

"The desire arose then. That was the first seed of the mind (of the Supreme Lord who was prone to creation)". Then the creation of the world started.

If we examine these sūktas on creation, it appears that they have two views. One is the theory of creation and another the theory of evolution. But both are intimately related. In the conception of creation of the world, the idea of creation is mingled with the idea of dissolution (Pralaya). For instance, the common factor of all the hymns can be seen in the following mantra:

य इमा विश्वा भुवनानि जुह्वदृषिर्होता न्यसीदत्पिता न:।
स आशिषा द्रविणमिच्छमान: प्रथमच्छदवरामा विवेश।।

"The Viśvakarman (Paramātman) (Ibid., 10. 81.1) who is the seer and Hotṛ (invoking priest), drew within himself all the worlds as the oblation and sat in his place. He, who is our father and who with a desire to create (āśiṣā) aspired to have the wealth (draviṇa) in the form of the world, assumed a form of his own and entered into all

that he created (avarām)". Here both the ideas of creation and evolution are combined. It is noticed how Viśvakarman was all alone by absorbing all the universe within himself and how later created the world from out of himself and entered himself into it. This view is echoed in the Upaniṣads. It can be seen how the Tai. U. refers to it by saying – तत् सृष्ट्वा तदेवानुप्राविशत्। (2.6). The Chānd. U. also says — अनेन जीवेनात्मनाऽनुप्रविश्य नामरूपे व्याकरवाणि। (6.3.2) — "Having entered into this through his Ātman, he expanded the variety of names and forms". This idea is again in the Muṇḍ. U.: यर्थोर्णनाभि: सृजते गृह्णते च। (1.1.7)- "Just as the spider creates its web from out of itself and absorbs it back into itself". Tai. U. expands the same and says: यतो वा इमानि भूतानि जायन्ते, येन जातानि जीवन्ति, यत्प्रयन्त्यभिसंविशन्ति, तद्विजिज्ञासस्व तद्ब्रह्म। (3.1)— "That from which these beings are born, by which those that are born live and into which they go and get absorbed, know that and that is Brahman". In Vīraśaivism, this Upaniṣadic Brahman is Paraśiva who is otherwise known as the Mahāliṅga. The term "Liṅga" has the ideas of creation, protection and annihilation of the world. In the word Liṅga, the syllable "li" stands for "līyate", what is absorbed is the world; "ga" stands for "gamyate" which stands for creation as well as protection of the world. "Līyate gamyate iti Liṅgam" — लयं गच्छति यत्रैव जगदेतच्चराचरम्। पुन: पुन: समुत्पत्तिं तल्लिङ्गं ब्रह्म शाश्वतम्।। (S.S., 6.37).

Yajurveda : Rudrādhyāya

The Rudrādhyāya has been a part of great distinction in the Yajurveda saṁhitās. It is called "Śatarudrīya" because it glorifies Rudra-Śiva with his hundred names (epithets) in the eight Anuvākas from the second to the ninth (Tai. Saṁ., 4.5.2-9). The first Anuvāka (Ibid., 4.5.1) contains twelve mantras all of which are Ṛkmantras. Of these only seven mantras from the third to the ninth are found in the available Ṛgvedasaṁhitā. They are : (i) इमा रुद्राय.... अस्मिन्ननातुरम्।। (Tai. Saṁ., 4.5.1.3; Ṛv. 1.114.1);

(ii) **मृळा नो** रुद्रोत.... तव रुद्र प्रणीतौ।। (Tai. Saṁ., 4.5.1.4; Ṛv. 1.114.2); (iii) मा नो महान्तमुत..... रुद्र रीरिषः।। (Tai. Saṁ. 4.5.1.5; Ṛv. 1.114.7); (iv) मा नस्तोके तनये ..... नमसा विधेम।। (Tai. Saṁ., 4.5.1.6; Ṛv. 1.114.8); (v) आरात्ते गोघ्न...... यच्च द्विबिर्हाः।। (Tai. Saṁ., 4.1.7; Ṛv. 1.114.10); (vi) स्तुहि श्रुतं ..... नि वपन्तु सेनाः।। (Tai. Saṁ., 4.5.1.8; Ṛv., 2.33.11); and (vii) परि णो रुद्रस्य ..... तनयाय मृडय।। (Tai. Saṁ., 4.5.1.9; Ṛv. 2.33.14). The eleventh Anuvāka contains both Ṛk mantras and Yajus mantras. Among the Ṛk mantras here (the first eleven), none is traced in the present Ṛgvedasaṁhitā.

The Śatarudrīya is regarded as an Upaniṣad in the famous collection of sixty Upaniṣads. (Ru. Hymns, P. 8). It is profusely praised in the Kai. U. and the Jābāla U. The Kai. U. says that the study of Śatarudrīya purifies man from all sins: यः शतरुद्रीयमधीते सोऽग्निपूतो भवति, स वायुपूतो भवति, स आत्मपूतो भवति, स सुरापानात्पूतो भवति, स ब्रह्महत्यात्पूतो भवति, स सुवर्णस्तेयात्पूतो भवति, स कृत्याकृत्यात्पूतो भवति, तस्मादविमुक्ताश्रितो भवति अत्याश्रमी सर्वदा सकृद्वा जपेत्। (24)— "He who reads Śatarudrīya gets purified as if by Agni and as if by wind; he gets his Ātman purified; he gets purified from the sin of drinking wine, from that of killing a Brahmajña, from that of stealing gold and from that of not performing what is prescribed; hence, he resorts to the Avimuktakṣetra (holy place); the "atyāśramin" should always or once in a while do its japa". The Jābāla U. relates the importance of the Rudrādhyāya in the form a dialogue between Yājñavalkya and the Brahmacārins : अथ हैनं ब्रह्मचारिण ऊचुः किं जाप्येनामृतत्वं ब्रूहीति।। स होवाच याज्ञवल्क्यः शतरुद्रीयेणेत्येतानि ह वा अमृतनामधेयान्येतैर्ह वा अमृतो भवतीति।। (3)— "Then the Brahmacārins asked him (i.e., Yājñavalkya) as to by what recitation immortality could be attained. Yājñavalkya replied by saying that it can be attained by the recitation of the Śatarudrīya. These are the names of immortality and with them one becomes immortal". In the Vīraśaiva tradition, the Rudrādhyāya has been held in great esteem. A Śaivāgama has this to say:

विद्यासु श्रुतिरुत्कृष्टा रुद्रैकादशिनी श्रुतौ ।
तत्र पञ्चाक्षरस्तत्र शिव इत्यक्षरद्वयम् ।।

(Kā. A., kri. pā., 8.4)

"Among the lores, the Vedic lore is great; in the Vedic lore the Rudrādhyāya consisting of eleven sections is great; in that again the Pañcākṣara mantra is great; in that mantra further the pair of syllables 'Si-va' is great". Incidentally this stanza has revealed another importance of the Rudrādhyāya for the Śaivas, especially the Vīraśaivas and that is the fact that the "Śivapañcākṣarī" mantra (Namaḥ Śivāya) occurs in the Rudrādhyāya. (Tai. Saṁ. 4.5.8.11). With this mantra, the Aṣṭāvaraṇa of the Vīraśaivas is complete. Vide Candra J.Ā., kri. pā., 8.5; S.S., 8.7— in both the places it is said that the "Pañcākṣarī mantra (Vidyā) is at the head of all Śrutis". With this background, some of the main features in the contents of the Rudrādhyāya can be noted here as they are relevant to some of the concepts of Vīraśaiva tradition.

The Hymn of Pacification of Rudra (Tai. Saṁ., 4.5.1.1-15)

As already noted above, the first Anuvāka of the Rudrādhyāya is the hymn of pacification of Rudra. The ṛṣi had a vision of Rudra in a form of wrath and destruction. He offers prayer to him to pacify his anger. He begins his prayer with a salutation to Rudra's anger, his arrow, his bow and his mighty arms:

नमस्ते रुद्र मन्यव उतो त इषवे नमः।
नमस्ते अस्तु धन्वने बाहुभ्यामुत ते नमः।।

(Tai. Saṁ., 4.5.1.1)

It is Rudra's righteous wrath and Rudra's force intolerant of defects that smite the enemy as well as the loiterer. The arrow is an instrument of the bow which provides the aim of action. (Ru. Mantras, p. 36). The arms represent his might to punish. The ṛṣi is bewildered at the

way Rudra has turned violent with his anger, because Rudra's arrow and bow used to be normally very auspicious; his quiver too was always auspicious with blessings and with that he used to make the people happy:

या त इषुः शिवतमा शिवं बभूव ते धनुः।
शिवा शरव्या या तव तया नो रुद्र मृडय।।

(Ibid., 4.5.1.2)

The next mantra is very important for the Vīraśaiva tradition. It describes the auspicious form (body) of Śiva-Rudra. This form is taken as the Liṅga form of Śiva:

या ते रुद्र शिवा तनूरघोरा अपापकाशिनी।
तया नस्तनुवा शन्तमया गिरिशन्ताभिचाकशीहि।।

(Ibid., 4.5.1.3)

The obvious meaning of the mantra is: "O Rudra, in that your body which is auspicious (fair), which is not terrible (full of kindness), which is free from the touch of sin and which is full of peace, you are accustomed to be seen, O dweller in the mountain". The thinking behind the consideration that this refers to the Liṅga form of Rudra-Śiva is the last statement — "girisanta abhi cākaśīhi" — which expresses the desire to see him in a particular form.

Accordingly this mantra is interpreted thus: भो रुद्र, ते तव, शिवा मङ्गलस्वरूपा, या तनुः, ''लिङ्गं तु शिवयोर्देहः'' इत्यागमोक्तेः शिवशक्त्यात्मिका लिङ्गमूर्तिः, सा अघोरा शान्ता, अपापकाशी अपापेषु भक्तेषु काशत इति अपापकाशी, इष्टलिङ्गरूपेणा तत्र स्थिता, ...। (S.S., 6.62—Maritoṇṭadārya's Sanskrit commentary there on). This is taken with the mantra ''पवित्रं ते विततं ब्रह्मणस्पते, इत्यादि'' of the Ṛv. 9.83.2 (Vide S.S., 6.59, with Sanskrit commentary and my notes thereon).

Some interesting epithets of Śiva

In this Anuvāka, in mantra 3, (also in mantra 4) we have seen the epithet "giriśanta" (O dweller of the mountain).

There are other epithets like "giritra" (mantra 4), "giriśa" (mantra 5), "nīlagrīva" (mantra 8,9), "vilohita" (mantra 9), "sahasrākṣa" (mantra 9,11), "Śiva" (mantra 11), "kapardin" (mantra 12), "daivyo bhiṣak" (mantra 6). Some of these (perhaps all these) epithets are associated with the Purāṇic legends of Śiva such as dwelling in the Kailāsa mountain, getting a dark throat by drinking the "hālāhala" poison, etc. (Ru. Hymns, p. 37).

Other epithets of Śiva - Rudra (Tai. Saṁ., 4.5.2-9)

The eight Anuvākas of the Rudrādhyāya from the second to the ninth "offer homage to Rudra with a hundred epithets...." "Rudra is described here as all-pervading. He is in every aspect of creation, moving or non-moving, conscient or subconscient". (Ru. Mantras, P. 42). Some of the important epithets are : हिरण्यबाहु (2.1), दिशां पति (2.1), सस्पिञ्जर (destroyer of foes- 2.3), पथीनां पति (lord of paths- 2.3), पशूनां पति (2.2), बब्लुश (one who rides on the bull - 2.4), अन्नानां पति (2.4), हरिकेश (2.5), पुष्टानां पति (2.5), जगतां पति (2.6), भव (2.5), क्षेत्राणां पति (2.7), वनानां पति (2.8), पत्तीनां पति (2.12), ओषधीनां पति (2.11), गिरिचर (3.8), व्रातपति (4.4), गणपति (4.5), भव (5.1), शर्व (5.2), पशुपति (5.2), शितिकण्ठ (निलग्रीव-5.3), सोम (8.1),शम्भु (8.9), शङ्कर (8.10), शिव (8.11), etc. The concept of "Paśupati" (and many other epithets mentioning his lordship such as "diśāṁ pati", "annānāṁ pati", "puṣṭānāṁ pati", "vanānaṁ pati", etc., are together significant in as much as Śiva's "Patitva" forms a unit of the "Tattvatraya" of the Śaivāgamas, a technical term referring to Pati (Śiva), Paśu (Jīva) and Pāśa (Māyā, Mala, etc.,) acceptable to both the Śaivas and the Vīraśaivas.

Another important point to be noted is that the 4th Anuvāka (i.e., Tai. Saṁ, 4.5.4) of the Rudrādhyāya refers to persons of all categories with the respectful attitude, with "namaḥ": For instance:

नमो महद्भ्यः क्षुल्लकेभ्यश्च वो नमः। (7)

(Salutation to you who are great and you who are small).

नमस्तक्षभ्यो रथकारेभ्यश्च वो नमः। (12)

(Salutations to you, carpenters and to you, makers of chariots)

नमः कुलालेभ्यः कर्मारेभ्यश्च वो नमः। (13)

(Salutations to you, potters, and to you, smiths)

(Translations: Ru. Mantras, P. 51, 52, 52 respectively)

There are also respectful references to the makers of arrows, makers of bows, hunters, hound-keepers, dogs, lords of dogs, fishermen, etc., (vide 4. 15-17). This reflects a society which respected all the professions and vocations by considering that all those contributed to the welfare of the society. This is the dignity of labour which is reflected in all the Bhakti schools in general and Vīraśaiva school in particular. The Śaivāgamas, S.S., Vacanas (Sayings) of Basavaṇṇa and other saints show this broad outlook, universal brotherhood in all matters, religious and social: For instance:

१. ब्राह्मणा क्षत्रिया वैश्याः शूद्रा ये चान्यजातयः।
लिङ्गधारणमात्रेण शिवा एव न संशयः।।
न बालवृद्धभेदोऽस्ति नमस्कारादिपूजने।
सर्वेऽपि वन्दनीया हि विधवापुष्पिणीमुखाः।।
यस्यास्ति भक्तिरीशानि वीरशैवमताश्रये।
भक्तिमात्रपवित्रा हि सर्व एवाधिकारिणः।।

(Pāra.Ā.,1.58,61,62)

"Whether they are Brāhmaṇas, Kṣatriyas, Vaiśyas, Śūdras or those of any other caste, all those who have borne the Liṅga are regarded as Śiva in form. There is no doubt about this. In respect of offering salutations or

worship, there is no discrimination on the grounds of age or sex. All are to be saluted, be she a 'sadhavā', 'vidhavā' or 'rajasvalā'. Those who have the devotion (loving attachment) in embracing Vīraśaivism, are all sacred by virtue of their devotion itself; all are eligible (for the religious and social practices)".

२. शिवभक्तिसमावेशे क्व जातिपरिकल्पना।
इन्धनेष्वग्निदग्धेषु को वा भेदः प्रकीर्त्यते।।

(S.S., 11.55)

"When devotion towards Śiva has entered, where is the question of caste? When the various kinds of wood are burnt into ashes in the fire, what difference can be told?" Śivabhakti is the great leveller in society.

3. Deva devā, binnapa avadhāru
Vipra modalu antyaja kaḍeyāgi
Śivabhaktarādavaranellara onde embe
.... (Ba. Ṣaṭ. Va., no. 710)

"O Lord, O Lord! I submit this, please listen; vipra to start with antyaja to end with, are all equal – those who are devotees of Śiva".

Philosophy of the Atharvaveda

It may be first observed here that no system of philosophy has been established in the Ṛgveda. As we have already said, the key-note of the Ṛgveda is - एकं सद् विप्रा बहुधा वदन्ति। (Ṛv. 1.164. 46). In the Atharvaveda also, no system has been established and some deities such as Agni, Indra, Varuṇa, etc., have been described as the Paramātman. For instance, we can see the Varuṇasūkta (Atha. V., 4.16). The mantras from the first to fifth depict the all-powerful nature and omniscience of the Paramātman through the description of Varuṇa:

बृहन्नेषामधिष्ठातान्तिकादिव पश्यति।
यस्तायन्मन्यते चरन्त्सर्वं देवा इदं विदुः।।

यस्तिष्ठति चरति यश्च वञ्चति यो निलायं चरति यः प्रतङ्कम्।
द्वौ संनिषद्य यन्मन्त्रयेते राजा तद्वेद वरुणस्तृतीयः।।
उतेयं भूमिर्वरुणस्य राज्ञ उतासौ द्यौर्बृहती दूरेअन्ता।
उतो समुद्रौ वरुणस्य कुक्षी उतास्मिन्नल्प उदके निलीनः।।
उत यो द्यामतिसर्पात्परस्तान्न स मुच्यातै वरुणस्य राज्ञः।
दिवः स्पशः प्र चरन्तीदमस्य सहस्राक्षा अति पश्यन्ति भूमिम्।।
सर्वं तद्राजा वरुणो वि चष्टे यदन्तरा रोदसी यत्परस्तात्।
संख्याता अस्य निमिषो जनानामक्षानिव श्वघ्नी नि मिनोति तानि।।

(Atha.V.,4.16.1-5)

"The great overlord of these, who, marching, understands whatever that goes on, observes as if from close by: all this the gods know. Whosoever stands, whosoever moves, whosoever deceives, whosoever goes about secretly, whosoever goes about timidly and whoever two, sitting down together, hold a secret consultation, all that king Varuṇa knows, as the third. Both this earth and that heaven, each great and extending to distant margins, are King Varuṇa's; also the two oceans are Varuṇa's paunches; also in this petty water is he hidden. Also whosoever should creep far off beyond the sky, he should not be released from (the fetters of) King Varuṇa; his spies move about this world; thousand-eyed, they keep a watch over the earth. Whatever that is between the heaven and the earth and whatever that is beyond, all that king Varuṇa perceives; the winkings of people are numbered for him; he throws those (punishments) like a gambler the dice".

As regards this beautiful sūkta, Roth has said: "In the whole of the Vedic literature there is no other song which pronounces divine ommiscience in such powerful terms...." (Winternitz, p. 135). This Supreme Principle is characterised by such omniscience, omnipotence and will as to reflect its Icchāśakti, Jñānaśakti and Kriyāśakti. The Upaniṣadic conception of Brahman is already in the making:

ब्रह्म जज्ञानं प्रथमं पुरस्तत् वि सीमतः सुरुचो वेन आवः।
स बुध्न्या उपमा अस्य विष्ठः सतश्च योनिमसतश्च विवः।।

(Atha. V., 4.1.1)

"Even before creation the Brahman which was undivided and which was of the nature of bliss alone existed. There was nothing equal to it then. It was the source of 'sat' and the residing place of 'asat'. It enveloped everything". In him arose a desire to create:

कामस्तदग्रे समवर्तत मनसो रेतः प्रथमं यदासीत्।

(Atha. V., 19.52.1)

Here "kāma" is the desire to create – "sisṛkṣā". It arose as the first seed of the mind. This is a restatement of the line taken from the Nāsadīyasūkta (Ṛv. 10.129.4). The Tai. U. speaks of the creation of this world by the Supreme and his entering into what he created. This idea is hinted in the following mantra:

यत्परमवमं यच्च मध्यमं प्रजापतिः ससृजे विश्वरूपम्।
कियता स्कम्भः प्रविवेश तत्र यत्र प्राविशत्कियत्तद्बभूव।।

(Atha. V., 10.7.8)

"What was above, what was below and what was in the middle, all that world of manifold forms was created by Prajāpati. That Skambha who assumed the form of all this universe, entered into all that he created". (Prajāpati – Skambha = Brahman). It is suggested here that he is the Ātman of all, he is the Inner Soul (antaryāmin). It is said:

पुण्डरीकं नवद्वारं त्रिभिर्गुणेभिरावृतम्।
तस्मिन्यद्यक्षमात्मन्वत् तद्वै ब्रह्मविदो विदुः।।

(Atha. V., 10.8.43)

"The knowers of Brahman know that venerable God, the lord of Ātman, in the nine-petalled lotus flower (body), enclosed with three bonds (sattva, rajas and tamas)". This is the source of the concept of "Antaryāmin" which is

found in the Upaniṣads. He who realises this Paramātman knows everything. That Parabrahman is the Sūtra, सूत्रस्य सूत्रम्; he who knows it is the knower of Brahman:

यो विद्यात्सूत्रं विततं यस्मिन्नोताः प्रजा इमाः।
सूत्रं सूत्रस्य यो विद्यात्स विद्याद्ब्रह्माणं महत्।।

(Ibid,. 10.8.37)

"He who knows this long, long Sūtra in which all the beings are woven and who knows the Sūtra of Sūtra, is the one who knows the Brahman". This is the first reference to the concept of 'Sūtrātman' (Bṛ. U., 3.7.2).

Upaniṣads

The peak of Vedic philosophical thought is represented by the Vedānta system. Upaniṣads are counted as constituting its first (Śruti) Prasthāna. The other two Prasthānas are Smṛtiprasthāna—Bhagavadgītā and Sūtraprasthāna — Brahmasūtra of Vyāsa. Bhag. G. is the quintessence of the Upaniṣads and Bra. Sū. is the compendium in Sūtras dealing with the methodology of finding the central teaching of the Upaniṣads. It is an attempt at a systematic presentation of the Upaniṣadic thought.

As regards the number of Upaniṣads, Muktika U. says that there were possibly 1180 Upaniṣads, as belonging to the Śākhās of the four Vedas, (Ṛgveda-21, Yajurveda-109, Sāmaveda-1000 and Atharvaveda-50 = Total number of Śākhas— 1180— Muktika U., 1.12-14). Of these the important ones (sāram) according to Muktika U. are 108: सर्वोपनिषदां मध्ये सारमष्टोत्तरं शतम्। (1.44). Among these again 13 or 14 Upaniṣads are regarded as ancient and important. They are the famous Daśopaniṣads, viz., Īśa, Kena, Kaṭha, Praśna, Muṇḍaka, Māṇḍūkya, Taittirīya, Aitareya, Chāndogya and Bṛhadāraṇyaka *plus* 4, namely, Kauśītakī, Śvetāśvatara, Maitrāyaṇīya and Mahānārāyaṇīya. From the point of view of the Śaiva and Vīraśaiva traditions, besides the Śvetāśvatara, which is recognised as a Śaivopaniṣad,

other important Śaiva Upaniṣads are: Atharvaśikhopaniṣad, Atharvaśira-upaniṣad, Kaivalyopaniṣad, Dakṣiṇāmūrtyu-paniṣad, Pañcabrahmopaniṣad, Bṛhajjābālopaniṣad, Bhasma-jābālopaniṣad, Rudrākṣajābālopaniṣad, Maitreyyupaniṣad, Haṁsopaniṣad. Rudrahṛdayopaniṣad, Nīlarudropaniṣad, Rudropaniṣad, Liṅgopaniṣad, Śivasaṅkalpopaniṣad, Śivopa-niṣad, Sadānandopaniṣad, Siddhāntaśikhopaniṣad, Siddhānta-sāropaniṣad, etc.

All these Upaniṣads are the authorities for the formulation of the religious as well as the philosophical concepts of the Vīraśaivas. It is from these Upaniṣads that the Śaivāgamas and S.S. are totally influenced in the formulation and elucidation of those concepts. Since the quotations from these Upaniṣads are cited in the preambles to the "Sthalas" and some of the individual ślokas within those Sthalas in the Sanskrit commentary and in my notes in English, are profuse, there is no necessity of proliferation here by referring to all the sources. Again while dealing with the religio-philosophical concepts of Vīraśaivism as elucidated in S.S., some important statements from the Upaniṣads have been cited. Hence, it is proposed to give some broad outlines of the influence of the Upaniṣads on S.S.

The religio-philosophical ideas of the Vīraśaivas are elucidated within the framework of the "Sādhanamārga" called "Ṣaṭsthalamārga" (Bhakta, Māheśvara, Prasādin, Prāṇaliṅgin, Śaraṇa and Aikya) in which the Jñāna, Bhakti and Kriyā are combined harmoniously. As a part of this path, the two religio- philosophical aids to faith called Aṣṭāvaraṇa (Guru, Liṅga, Jaṅgama, Bhasma, Rudrākṣa, Mantra, Pādodaka and Prasāda) and Pañcācāras (Liṅgācāra, Sadācāra, Śivācāra, Bhṛtyācāra and Gaṇācāra), are also elucidated in the S.S.

Śiva-Śakti synthesis (the concept of "Śaktiviśiṣṭa-Śiva"), which is the cardinal principle of Śaivism and Vīraśaivism, has its roots, as already pointed out, in the

Nāsadīyaśūkta of the Ṛgveda (10.129.2). Śvetāśvataropaniṣad substantiates this (4.10;6.8). It is this synthesis that is called "Sthala" in the ultimate Pāramārthika sense (Sthala par excellance) in the Śaivāgamas and S.S. It divides itself as Aṅgasthala (Jīvātman) and Liṅgasthala (Paramātman). These concepts in Vīraśaivism have developed under the impact of the Upaniṣads. The path of spiritual ascent through six Sthalas involves three paths, viz., Bhakti, Jñāna and Kriyā. These paths and their synthesis have been developed through the influence of the Upaniṣads like Śve. U. and their digest in the form the Bhag. G. The firm conviction that Śiva as the Supreme which is the main feature of the Māheśvara is on the lines of Śve. U., 3.4; Atha. Śikhā, 3; Bṛ. Jā. U., 1.1. Prasādisthala is inspired by the Maitreyi U., 1.4.6: चित्तस्य हि प्रसादेन हन्ति कर्म शुभाशुभम्। प्रसन्नात्मात्मनि स्थित्वा सुखमक्षयमश्नुते ।। The concept of "Āhāraśuddhi" (sacredness of food) due to the offering to the Guru, Liṅga and Jaṅgama and its resultant "Tattvaśuddhi" as the "Prasāda", are inspired by Chānd. U., 7.26.2— आहारशुद्धौ तत्त्वशुद्धिः। The concept of the Prāṇaliṅga in the Prāṇaliṅgisthala (S.S., 12.6) in the form of the "Jyoti" due to the Yogic collision of Prāṇa and Apāna, is on the basis of the Kaṭha U. mantra: ऊर्ध्वं प्राणमुन्नयत्यपानं प्रत्यगस्यति। मध्ये वामनमासीनं विश्वे देवा उपासते ।। (5.3). The "Śivayogasamādhi" in the Prāṇaliṅgisthala is based on the Haṁsa U., 1: गुदमवष्टभ्याधाराद्वायुमुत्थाप्य, इत्यादि। The concepts of total surrender and blissful "sāmarasya" (sati-pati-bhāva) in the Śaraṇasthala are inspired by the statement of the Bṛ. U., 4.3.21: यथा प्रियया स्त्रिया सम्परिष्वक्तो न बाह्यं किञ्चन वेद नान्तरम्। एवमेवायं पुरुषः प्राज्ञेनात्मना संपरिष्वक्तो न बाह्यं किञ्चन वेद नान्तरम् ।। The main substance of the Aikyasthala has been an echo from the Muṇḍ. U., 3.2.8. and Chānd. U., 6.9.1: यथा नद्यः स्यन्दमानाः समुद्रेऽस्तं..... पुरुषमुपैति दिव्यम्।। In all the 101 Sthalas, it is possible to trace the influence of the Upaniṣads. Yet to avoid prolixity, some broad influences of the Upaniṣads on the main Sthalas are pointed out above (vide Appendix-I).

Turning to the concept of Aṣṭāvaraṇa and its constituents, it may noted that for the first time the eight constituents, viz., Guru, Liṅga, Jaṅgama, Bhasma, Rudrākṣa, Pādodaka and Prasāda are mentioned in the, Ru. U. First, Guru, Liṅga and Jaṅgama are mentioned:

जङ्गमरूपः शिवः शिव एव जङ्गमरूपः।.... ओम् आत्मा।
परशिवद्वयो गुरुः शिवः गुरुः शिव एव लिङ्गम्।
(Ru. U., Unpublished Upaniṣads, P. 308-9)

Then the same Upaniṣad mentions Mantra, Bhasma, Pādodaka and Nirmālya (Prasāda):

ब्राह्मणः पञ्चाक्षरमनुभवति। ब्राह्मणास्त्रिपुण्ड्रधृतः।
लिङ्गाभिषेकं निर्माल्यं गुरोरभिषेकतीर्थं माहेश्वरपादोदकं
जन्ममालिन्यं क्षालयति। (Ibid., p. 308-309)

Vajra U. gives details about the "Bhasmadhāraṇa" (applying Bhasma to the different parts of the body). (Unpublished Upaniṣads, P. 311-312). Jābālyupaniṣad, Bṛhajjābālopaniṣad, Bhasmajābālopaniṣad, Rudrākṣajābālopaniṣad, etc., give details about the preparation of Bhasma, Bhasmadhāraṇa, the origin of Rudrākṣa and Rudrākṣadhāraṇa. (Śaiva Upaniṣads, p. 67, 68, 88, 89, 97-123, 129-133, 156-164). As regards the Liṅga and the Liṅgadhāraṇa, S.U. has spoken in brief:

अन्तर्बहिर्धारितं परं ब्रह्माभिधेयं शाम्भवं लिङ्गम्,
आधारे दहरेऽव्यक्ते स्वर्णस्फटिकवैद्रुमम्।
निरन्तरानुसन्धानात् तदन्तर्धारणं विदुः।।
चतुर्दलं द्वादशारं द्व्यश्रमव्यक्तकं शिवम्।
दहरेऽङ्गुष्ठमात्रं तमुमाकान्तमहर्निशम्।
अन्तर्निराकारमात्मानं धृत्वा यान्ति परं पदम्।।
....
अन्तर्धारणशक्तेन ह्यशक्तेन द्विजोत्तमाः।
संस्कृत्य गुरुणा दत्तं शैवं लिङ्गमुरःस्थले।
धार्यं विप्रेण मुक्त्यर्थे शिवतत्त्वविदो विदुः।।

यदिदं लिङ्गं सकलं सकलनिष्कलं निष्कलं च स्थूलं सूक्ष्मं च तत्परं स्थूले स्थूलं सूक्ष्मे सूक्ष्मं कारणे तत्परं च। (S.U., Unpublished Upaniṣads, p. 398, 378).

Here the Upaniṣad speaks of Antarliṅgadhāraṇa and Bahirliṅgadhāraṇa. The concentration on Śiva incessantly in the ether of the heart is the Antarliṅgadhāraṇa. All should, whether endowed with the internal Liṅgadhāraṇa or not, have the external Liṅgadhāraṇa. Liṅga is "Sakala" (with parts), Sakalaniṣkala (with and without parts) and Niṣkala (without parts). They are respectively called Sthūla, Sūkṣma and Parātpara and are associated with the gross body, subtle body and causal body respectively. (These Liṅgas are respectively called Iṣṭaliṅga, Prāṇaliṅga and Bhāvaliṅga, also called Tṛptiliṅga). Vide S.S., 6.30, 39-48 for the details about the two Liṅgadhāraṇas and S.S., 6.48-50, for reference to the Liṅgas. Vide the Candra J.A., kri. pā., 3.23-25, 45-47, for details about "niṣkala-sakala-niṣkala-sakalatva" of the Iṣṭa-Prāṇa-Bhāva (Sthūla-Sūkṣma-Parātpara) Liṅgas and their establishment in the Sthūla-Sūkṣma-Kāraṇa bodies respectively. The Liṅga U. contains references to such Mantras as "सर्वलिङ्गं स्थापयति पाणिमन्त्रं पवित्रम्", "अयं मे हस्तो भगवान्" (Ṛv. 10.60.12), "या ते रुद्र शिवा तनूरघोराऽपापकाशिनी" (Tai. Saṁ., 4.5.1.3), "पवित्रं ते विततं ब्रह्मणस्पते" (Ṛv. 9.88.1), etc., in favour of Liṅgadhāraṇa and speaks of the custom of "सर्वदेहेषु लिङ्गधारणम्" and "इष्टप्राणभावेषु लिङ्गधारणं भवति"। These ideas have got into S.S., (vide 6.59-62).

Indus Valley Civilization and Miniature Liṅgas

Due to the advent of the Aryan invasion theory and its influence on the minds of the products of British education system, it was believed that Indus Valley Civilisation was the earliest and most ancient civilisation of Bhārata. Before the discovery of Harappa and Mohenjo Daro, it was held that civilisation was brought to Bhārata by the nomadic invaders from Central Asia called Aryans some time before 1500 B.C. and that those Aryans composed

the Vedas sometime after that date. The discovery of Harappa and Mohenjo Daro civilization (3100-1900 B.C.) changed the picture at once. It revealed that there was a great civilization flourishing at least a thousand years before the supposed arrival of the Aryans. Then the advocates of the Aryan invasion theory gave a fascinating twist to the theory saying that the inhabitants of the Harappa and Mohenjo Daro cities were called Dravidians. The Aryan invaders drove them to the South. They projected the theory of Aryan-Dravidian division as based on racial grounds in stead of the real basis of the linguistic considerations. (Indus Script, Vidvan Mā. Haṁ., P. 43-44).

But this theory of Aryan invasion has been demolished thanks to the efforts of David Frawley (Vāmadeva Śāstrin, his Hindu name), Natwar Jha, N.S. Rajaram, Shrikanth Talageri, etc. On the evidence of the Sarasvatī river, i.e., findings from archaelogy, satellite photography and hydrological surveys along the course of the now dry Sarasavatī, they have shown that the Aryan invasion theory and its chronology has been entirely baseless. It is clear from those evidences that Sarasvatī was once a mighty river, over five miles wide in places and that "this is entirely in accord with the Vedic accounts which make the Sarasvatī the first of rivers". (Vedic Aryans, P. 110). Vide for instance Ṛv. 2.41.16. This river finally dried up around 1900 B.C., which coincides with the lower limit of the date of Indus Valley Civilization. "The main point of all this, however, is that the Aryan invasion theory leads us to the incredible conclusion that these invaders crossed six great rivers, the Indus and its five tributaries, only to establish the great majority of their settlements along the course of a river that had gone dry some five hundred years earlier, and worshipped it as the holy mother". How strange! (Vedic Aryans, P. 111).

Two paradoxes rise their head here. The first paradox is that Vedic Aryans have created the largest body of

literature of antiquity and yet there is no achaelogical record of the creators of this immence literature or of their invasion, while the Harappans have left us achaelogical remains that are also most extensive but no literature. This is a great paradox known as "Frawley's Paradox"— of history without literature for the Harappans and literature without history for the Aryans. Aryans who created the Vedas were supposed to be illiterate, while the Harappans we know were literate. Yet it is the vast literature of the illiterate Aryans that has survived while the literate Harappans have vanished without a literary trace. A paradox indeed! The second paradox is that the advocates of Aryan invasion theory ask us to believe that the uprooted Dravidians of the Harappan civilization migrated en masse to the southern part of the peninsula taking only their original language leaving their script behind and started writing in the Brāhmī script from the north after some fifteen centuries by remaining illiterate for such a long time. "The simplest way of resolving both these paradoxes is to attribute both achievements, archaelogical and literary —to the same people. These are Vedic Aryans who created both Vedas and the great civilization of the people we now call Harappans". (Indus Script : Vidvan Mā. Haṁ., P.48).

Decipherment of the Indus script is the last nail on the Aryan invasion coffin. The earlier efforts at deciphering the script met with failure because the whole exercise was based on arbitrary and whimsical methods. Another reason for their failure was the preconceived notion that the language of the inscriptions was Dravidian one. Each individual letter of the Indus script was 'read' by giving it the sound value of the particular present-day Tamil or general Dravidian word which was arbitrarily presumed to be one word, out of many, which best expressed that object or concept". Further "that letter, on different seals, was variously read with different arbitrary variations of that sound-value." (The Aryan Invasion, p. 58-59). The result

was a hundred different, sometimes even quite opposite "readings" for a single seal. Under these circumstances, Dr. S. R. Rao, who adopted a less speculative method, not presuming the language to be either Aryan or Dravidian, achieved wonderful results (which he has stated in his two books, viz., Lothal and the Indus Civilization and the Decipherment of the Indus Script). The result was the revelation of the direct connection between the late Indus script (1600 B.C.) and the Brāhmī script. This decipherment has demolished the Aryan invasion theory and Dr. Rao identified the language as an Aryan one. But in calling it as "pre-Vedic", Dr. Rao seems to have accepted the then accepted date of the Ṛgveda (i. e., 1000 B. C.) as sacrosanct. (Aryan Invasion, p. 63). But this theory of the date of Ṛgveda being demolished, (say for instance, the conclusion of Bal Gangadhar Tilak that Ṛgveda was earlier to 4500 B.C. and that of Jacobi that it belonged to 4500 B.C. on the basis of Astronomical calculations), Dr. Rao's reluctant conclusion stands suspended. The next great achievement in decipherment of the Indus script is of Dr. Natwar Jha. This leaves no doubt that the Harappan society was Vedic and that the language of the Harappan seals is Vedic Sanskrit. (Indus Script: Vidvan Mā. Haṁ., p. 42, 53; Vide also Vedic Glossary On Indus Seals: Natwar Jha).

Śaiva and Vīraśaiva Signs in Indus Civilization

With the background as above, it is possible to observe that the signs of Śaiva faith (including those of Vīraśaiva faith) discovered in the Indus Valley were the continuation of the Rudra-Śiva-Paśupati tradition of the Veda, an account of which has been already given. It is clear from the findings at the Mohenjo-Daro and Harappan sites that Śaivism was the principal faith of the Indus people. It may be noted here that the fact that the major God depicted on the seals was Śiva, especially in his aspect as Paśupati, was the main ground for branding the Indus Valley Civilization as "non-Āryan". This God has been branded

as a "Dravidian God" borrowed by the Āryans. (Aryan Invasion, p. 361). But as we have already shown that Rudra-Śiva has been a Vedic God, who rose to prominence during the Yajurvedic period and who was called by various names such as Paśupati, Araṇyānāṁ Pati, Śambhu, Giricara, Nīlagrīva, Kapardin, etc. If we look to these developments in the features of Rudra-Śiva, there is nothing non-Āryan about him. Nor are the words "Śiva" and "Śambhu" derived from Dravidian roots "Śiva" (to redden, to become angry) and "Cembu" (Copper, the red metal). They are derived from the Sanskrit roots "Śi" (auspicious, gracious, benign, kind) and "Śam" (being happy or existing for happiness, granting or causing happiness). These words are used in this sense only right from their first occurance. (Aryan Invasion, p. 361).

Although we do not agree with Sir John Marshal in tacitly accepting that Indus civilization was non-Aryan, yet his observations about the signs of Śaivism and Vīraśaivism are notable. With reference to one marble statuette (Mohenjo-Daro, plate XCVIII) with its head, neck and body held erect and with half-shut eyes fixed on the tip of the nose, Marshall says that it is an "evidence that Yoga was already playing its part as a religious practice" (Mohenjo-Daro, p. 77). This is perhaps not different form Śivayoga as described in the Śve. U., 2.8:

त्रिरुन्नतं स्थाप्य समं शरीरं हृदीन्द्रियाणि मनसा सन्निरुध्य।
ब्रह्मोडुपेन प्रतरेत विद्वान् स्त्रोतांसि सर्वाणि भयावहानि।।

Some images have been identified as those of bulls, both humped and humpless. As regards them, Marshall says: "The bull, both humped and humpless, is closely associated with Śiva and daily worshipped by his followers". (Mohenjo-Daro, p. 72). As A. P. Karmarkar has said, "the Liṅga was already identified with Śiva during this period" (Religions, p. 43). It is interesting to note that miniature Liṅgas are also discovered in the Indus Valley sites.

Marshall says: "Indeed the only explanation applicable to them all is that they were sacred objects of some sort, the larger ones serving as aniconic agalmata for cult purposes, the smaller, as amulets to be carried on the person, just as miniature Liṅgas are commonly carried by Śaivites today". (Mohenjo-Daro, Vol. 1, p.59).

In the light of the above, it may be noted that Rudra-Śiva in his aspect of Paśupati was the prominent God of the Indus Valley people. Those aspects of the description of Rudra-Śiva in the Sanskrit texts (such as his being a nomadic mountain-and-forest dweller, etc.,) are prominently depicted in the Indus seals. Śiva's or Śivayogin's yogic posture in an image reveals that there was the practice of Yoga, which is in the Śaiva context called the Śivayoga. The Liṅga form of Śiva has been also traced among the objects discovered in the Indus Valley. Both the larger and the miniature Liṅgas were found. It is the case of the miniature Liṅgas which could be borne on the body that points to the traces of a Śaiva cult which is later called Pāśupata or Vīraśaiva. In the M. Bhā. there is an evidence in a prominent section:

युधिष्ठिर उवाच—
किमाहुर्भरतश्रेष्ठ पात्रं विप्राः सनातनाः।
ब्राह्मणा लिङ्गिनश्चैव ब्राह्मणा वाप्यलिङ्गिनः।।

भीष्म उवाच —
स्ववृत्तिमभिपन्नाय लिङ्गिने चेतराय च।
देयमाहुर्महाराज उभावेतौ तपस्विनौ।।

(M. Bhā. : Calcutta Edn. Ed., P. C. Roy, Anuṣāsana-parvan, 22. 1-2).

Here the first stanza contains a question by Yudhiṣṭhira to Bhīṣma as to who are eligible to receive "dāna" whether the Brāhmaṇas who are wearing the Liṅga or other than those Brāhmaṇas. In the second stanza, Bhīṣma

answers saying that "dāna" can be made to a Brāhmaṇa bearing the Liṅga or to a Brahmaṇa who does bear the Liṅga, provided he is engaged in his religious practices, as both are engaged in penance. This shows that even before the M. Bhā. period there were some Śaivas who were bearing the Liṅga on their bodies. They were called Pāśupatas. The Pāśupata seems to be an ancient name of the Vīraśaivas, as indicated by the statement of S.S., viz., विदधतु मतिमस्मिन् वीरशैवा विशिष्टाः पशुपतिमतसारे पण्डितश्लाघनीये।। (1.32). There were two categories of Pāśupatas as Vaidika Pāśupatas and Avaidika Pāśupatas. In his Bhāṣya on the sūtra ''पत्युरसामञ्जस्यात्'', Śaṅkara has criticised Pāśupatas. (Bra. Sū., 2.2.37). Appayya dīksita in his Kalpataru has said that this criticism applies to the Avaidika Pāśupatas but not to the Vaidika Pāśupatas. Canna-vṛṣabhendra Svāmīji, in his Vira. Sar. Dī., has declared that Vaidika Pāśupatas were Vīraśaivas. (Vīraśaiva, p. 16).

2. Śaivāgamas

The Śaivāgamas are the common sources for the Śaiva as well as the Vīraśaiva religion and philosophy. If we take into consideration the extensive coverage of matter in the available Śaivāgamas, it is possible to assume that there was a vast Śaivāgama literature. The artistic construction of temples, the description of the preparation and due insallation of the statues of gods on the stone platforms erected for them, the worship involving many services (upacāras) like 'bhasmadhāraṇa', 'gandhadhāraṇa', etc., the performance of many kinds of "utsavas" such as Vāhanotsava, Kalyāṇotsava, Rathotsava, etc., form the subject-matter of these Āgamas along with Śaiva and Vīraśaiva Dīkṣās, the path of the pursuit of God, the greatness and efficacy of the sacred objects like Bhasma, Rudrākṣa, the mantrajapa, etc., and the history and tradition of the teachers, and the teaching of the philosophical and religious concepts and customs of the Śaivas and the Vīraśaivas.

Number of Śaivāgamas

According to Kā. Ā., Śaivāgamas are of three kinds as Vāma, Dakṣiṇa and Siddhānta. (Pū. Kā., 26. 59). S.S. adds Miśra to this list (5.10). Vāma has Śakti as predominant, Dakṣiṇa pertains to Bhāirava, Miśra is concerned with the Saptamātṛkās, and Siddhānta is in conformity with Veda. (S.S., 5.11). The twenty-eight principal Śaivāgamas from Kāmik. Ā. to Vā. Ā. and two hundred and eight Upāgamas of these come within the fold of "Siddhānta". The twenty-eight principal Śaivāgamas are: 1. Kāmika, 2. Yogaja, 3. Acintya, 4. Kāraṇa, 5. Ajita, 6. Dīpta, 7. Sūkṣma, 8. Sahasra, 9. Aṁśumān, 10. Suprabheda, 11. Vijaya, 12. Niḥśvāsa, 13. Svāyambhuva, 14. Anala, 15. Vīra, 16. Raurava, 17. Makuṭa, 18. Vimala, 19. Candrajñāna, 20. Bimba, 21. Prodgīta, 22. Lalita, 23. Siddha, 24. Śarvokta, 25. Santāna, 26. Pārameśvara, 27. Kiraṇa and 28. Vātula. Among these, the ten Āgamas from Kāmikāgama to Suprabhedāgama belong to "Śivabheda" and the eighteen Āgamas from Vijayāgama to Vātulāgama belong to "Rudrabheda". There are one to sixteen Upāgamas to each of these principal Āgamas. The total number of Upāgamas comes to two hundred and eight.

It is clear from the above enumeration that the Śaivāgama literature was very vast. All the twenty-eight Śaivāgamas are not available now. Some principal Śaivāgamas and some Upāgamas have come down to us. Even those that are available are not available in full. Be it a principal Śaivāgama or be it an Upāgama, there are normally four Pādas in each called Kriyāpāda, Caryāpāda, Yogapāda and Jñānapāda. Among the Śaivāgamas that are available, some are not preserved in all the four pādas. Another point to be noted is that the Śaivāgamas have two parts called Pūrvabhāga and Uttarabhāga. Even in this case some Śaivāgamas are found to have both the parts and some have one of the parts. Even among these parts all the four pādas have not been available.

Contents of the Pūrvabhāgas and Uttarabhāgas.

It should be noted here that the Pūrvabhāgas of the Śaivāgamas deal generally with the following in their four Pādas:

Kriyāpāda contains details about the construction of temples and the carving and installation of Śaiva statues including the Liṅga. Caryāpāda is devoted to the details about the Śaiva practices of both daily and occasional categories, Āśauca, Ācamana, Śivārcana which is the means of achieving happiness here and liberation hereafter (Bhukti and Mukti), lighting of fire, daily utsavas and occasional utsavas, bathing the idols, special worship, vows, etc. Yogapāda deals with Prāṇāyāma, Dhyāna, Dhāraṇa, Samādhi, etc., as the methods of Yoga. Jñānapāda deals with the philosophical tenets of Śaivism. The second part called Uttarabhāga of each Śaivāgama deals with Vīraśaivism. This has been declared in the S. S., 5.16:

सिद्धान्ताख्ये महातन्त्रे कामिकाद्ये शिवोदिते।
निर्दिष्टमुत्तरे भागे वीरशैवमतं परम्।।

Generally the following are the pāda-wise contents of the Uttarabhāgas :

Kriyāpāda deals with the religio-philosophical concepts of the Vīraśaivas starting with Vīraśaiva Dīkṣā of three types called Vedhā, Māntrī and Kriyā the details of which are further divided into twenty-one sub-Dīkṣās (7×3=21). Details about Ṣaṭsthalas, Aṣṭāvaraṇa, Pañcācāras, etc., generally come in this pāda. Caryāpāda deals with details about the last rites (Śivamedha) of the Viraśaivas. In the available Uttarabhāgas, we do not find the Yogapāda and the Jñānapāda. Hence, it is not possible to say anything about the contents of those pādas. Among the available Śaivāgamottarabhāgas, Sūkṣ. Ā. and Kā. Ā. have one pāda each, i.e., Kriyāpāda; Cāndra J.Ā. and Ma. Ā. have two pādas each, i.e., Kriyāpāda and Caryāpāda; Pāra. Ā., Vī. Ā.,

Supra. Ā., Svāy. Ā., and Vā. Śu. Ā. do not have any pada-division as they are available now. Contents of these will be presented in brief here. (About the availability or otherwise of the Śaivāgamas, see my book Saivāgamas, p. 10-22).

(1) Candrajñānāgama

Candra J. Ā. is one of the twenty-eight principal Śaivāgamas. It is the nineteenth in the list of Śaivāgamas and the ninth among those belonging to the "Rudrabheda" division. It is taught by Anantarudra to Bṛhaspati, who is the preceptor of gods. Bṛhaspati makes an appeal to Anantarudra in the beginning. He brings out what he thought was the importance of Śaivāgamas in general and Candra J. Ā. in particular by saying that if Śaivāgamas were not revealed the world would have become merged in the thick darkness of ignorance without (the light of) knowledge. He had heard of many auspicious portions of *Candra J.Ā.,* i.e., the portions of its *Pūrvabhāga*. That prompted him to know the ordinations of Śiva regarding the path of mokṣa (kri. pā., 1.48). The name "Candrajñāna" is significant. The knowledge that is contained in that Āgama is pleasing and ennobling and at the same time it drives away the darkness of ignorance. The Vīraśaiva path is designated as the "Pāśupatavrata".

This Āgama has two parts called Kriyāpāda and Caryāpāda. Kriyāpāda contains 12 chapters called paṭalas, while Caryāpāda has 8 paṭalas. **The first paṭala** in the kri. pā. called **"Śivādhikyakathana"** deals with the "Tattvatraya" (Pati, Paśu and Pāśa = Śiva, Jīva and Malamāyādi). **In the beginning of the second paṭala** of the kri. pā., the Aṣṭāvaraṇas are enumerated. It is noted earlier that the Ru. U., etc., speak of the eight guardians of faith as Guru, Liṅga, Jaṅgama, etc., without using the word Aṣṭāvaraṇa. For the first time we find the enumeration of the eight Āvaraṇas by using the term "Aṣṭāvaraṇa" in the Candra

J.Ā., (kri. pā., 2.2). This technical term is also mentioned in the Kā. Ā., kri. pā., 1. 128 along with the term Pañcācāra. **The second paṭala** of the kri. pā. which is called **Gurusvarūpa-nirūpaṇa** deals with the first of the Aṣṭāvaraṇas called Guru. It is shown how the Guru is necessary for conferring Dīkṣā and showing the path leading to Mokṣa (i.e., Ṣaṭsthala-mārga). Even when Śiva is angry towards the Bhakta, Guru can save him; but nobody can save him if the Guru is angry : शिवे रुष्टे गुरुस्त्राता न रुष्टे निजसद्गुरौ। त्राता शिवस्तस्माद् गुरुपूजारतो भवेत्।। After bringing out thus the greatness of the Guru, the Āgama gives the meritorious characteristics of the Guru and advises the devotees to invite him to their home and worship him. The characteristics of an unworthy Guru are also given so that devotees would be wary of such a Guru.

The third paṭala here called **Liṅgasvarūpanirūpaṇa**, elucidates the Liṅgatattva with the "niṣpatti" that the world consisting of the movable and the immovable is hidden (लीयते) in its belly and again it emerges from it (गम्यते). (3.8). The Liṅga is said to be "Bindunādātmaka". Bindu in it is Śakti and Nāda is Śiva. It is the cause for the creation of the world. It is threefold as Iṣṭaliṅga, Prāṇaliṅga and Bhāvaliṅga. These three are twofold each and the Liṅgas are six as Ācāraliṅga, Guruliṅga, Śivaliṅga, Caraliṅga (Jaṅgamaliṅga), Prasādaliṅga and Mahāliṅga. Through three kinds of Dikṣā (Kriyā, Māntrī and Vedhā), the three Liṅgas are established (by the Guru) in the Sthūla (gross), Sūkṣma (subtle) and Kāraṇa (causal) bodies by removing the Kārmikamala, Māyīyamala and the Āṇavamala from them respectively.

The fourth paṭala called **Jaṅgamasvarūpanirūpaṇa** gives an account of the nature of Jaṅgama after explaining the significance of the term Jaṅgama and brings out the greatness of the Jaṅgama. Sahaja and Māntrika are the two kinds of Jaṅgamas. Sahajajaṅgama has been threefold as

Brahmacārin, Gṛhastha and Nirābhārin. The characteristics of these, code of conduct for these, signs of devotion towards the Jaṅgama, etc., are elucidated here.

The fifth paṭala called **Pādodakaprasādanirūpaṇa** deals with the details of the Pādodaka and the Prasāda of the Guru, the Liṅga and the Jaṅgama and their great merits. **The sixth paṭala** designated **Bhasmasvarūpanirūpaṇa** gives details about the sacredness and the preparation of Bhasma on the basis of the Bha. Ja. U., the kinds of Bhāsma and the application of Bhasma on the different limbs of the body, are explained in detail. **The seventh paṭala** called **Rudrākṣasvarūpanirūpaṇa** deals with the origin of Rudrākṣa, its sacredness, its kinds, places of the body where they are to be borne according to the number of their faces, etc. **The eighth paṭala** called **Pañcākṣara-svarūpanirūpaṇa** gives an account of Ṛsi, Devatā, Chandas, etc., of the Śaiva Pañcākṣarī mantra and mentions the methods of Mantranyāsa, Japa, etc. Three types of Japa called Vācika, Upāṁśu and Mānasa (the best) are explained. Sagarbha and Agarbha types of Japa, the method of Mantrapuraścaraṇa (for the "siddhi" of the mantra), etc., are elucidated.

The ninth paṭala called **Pañcācārasvarūpanirūpaṇa** deals with the five Ācāras of the Vīraśaivas called Liṅgācāra, Sadācāra, Śivācāra, Gaṇācāra and Bhṛtyācāra in detail. In connection with the **Liṅgācāra**, the twenty-one sub-Dīkṣās at the rate of seven each coming under the three Dīkṣās called Vedhā, Māntrī and Kriyā, are elucidated. In connection with the **Sadācāra** the eight types of Śīlas are explained. The sixteen śuddhis are dealt with in connection with the **Śivācāra**. In the beginning of the section on **Gaṇācāra**, the sixty-four Śīlas are explained. Then it is said that the practice of those would lead to "Śivasāyujya". Finally the special features of **Bhṛtyācāra** are elucidated. Generally the **Liṅgācāra** consists in the concentration on the Liṅga (the synthesis of Iṣṭa-Prāṇa-Bhāva-Liṅgas)

thinking that it is unparallelled in the world; the **Sadācāra** consists in the rendering of respectful service to the Guru, the Liṅga and the Jaṅgama with what is earned through righteous means; the **Śivacāra** consists in the firm conviction that there is no other refuge apart from Śiva, the Parabrahman, who is adept in the five functions (Pañcakṛtyas - Sṛṣṭi, Sthiti, Laya, Tirodhāna and Anugraha); the **Gaṇācāra** consists in the stubbornness in not listening to the condemnation of Śiva, Śivācāra and Śivabhaktas under all circumstances; and the **Bhṛtyācāra** is of the nature of humility that one is the servant of all the devotees of Śiva (9.4-9).

The tenth paṭala called **Śaivabheda** gives the characteristic features of the eight types of Śaivas called Anādiśaiva, Ādiśaiva, Pūrvaśaiva, Miśraśaiva, Śuddhaśaiva, Mārgaśaiva, Sāmānyaśaiva and Vīraśaiva. As regards the Vīraśaiva, in particular, three types called Sāmānya, Viśeṣa and Nirābhārin are explained. **The eleventh paṭala** called **Ahnikavidhi**, gives an account of the duties and practices of the Śaiva devotee to be performed in a day (from the "brāhmīmuhūrta" to the "śayanasamaya"). Āśaucavidhi, Snānavidhi, Tripuṇḍradhāraṇa, Sandhyā-vandana, Gāyatrīmantrārtha, Homavidhi, Sāyaṁvidhi, Śayanakrama, etc., are dealt with in connection with the daily time-table of the devotee of Śiva. **The twelfth paṭala** entitled **Varṇāśrama-dharmāvaśyakatā** emphasises the inseparable nature of Karman and Jñāna and their co-operation on the analogy of the lame and the blind persons. It is warned that the human being should never give up his Karman (duty).

Then in eight paṭalas of the **Caryāpāda** the last rites called Śivamedha (Antyeṣṭi) and the rules of Āśauca and atonements (Prāyaścitta) connected with them, are described. The different rites of Śivamedha called Śivamedhapraśaṁsā, Utkrāntisamayācāra, Utkrāntyanantara-kārya-kartṛ-krama-nirṇaya, Aurdhvadehika-vidhi and Prakīrṇavidhi are explained

in the first five Paṭalas of the Caryāpāda. **The sixth paṭala** deals with "sūtakas" of birth and death. **The seventh and the eighth paṭalas** deal with Prāyaścittavidhis.

(2) Pārameśvarāgama

Being the twenty-sixth in the list of Śaivāgamas, Pāra. Ā. is the sixteenth among the "Rudra-bheda" Śaivāgamas. It has twenty-three paṭalas. All the topics are in these chapters presented in the form of a dialogue between Pārvatī-Parameśvara. **The first paṭala** presents different religious systems under the broad four heads as Saugata. Vaidika, Saura and Vaiṣṇava. Bauddha, Saugata, Cārvāka, Jaina and Ārhata are brought under Saugata. The systems of the Vaidika tradition are not mentioned. Gopāla, Nārasiṁha, Rāma, Kṛṣṇa and Nārāyaṇa systems are brought under Vaiṣṇava. Then there is an enumeration of the sevenfold Śaiva, sevenfold Gāṇapatya and six Darśanas. The seven systems of Śaiva are dealt with after naming four Śaiva systems called Śaiva, Pāśupata, Soma and Lākula. Referring to the Vīraśaiva, the greatness of Bhasma, Rudrākṣa and Liṅgadhāraṇa is described. The derivation of the term "Vīra" is noteworthy here. The greatness of the Pañcākṣara-mantra and the Iṣṭaliṅga is further portrayed.

The second paṭala deals mainly with the preparation of the Iṣṭaliṅga casket (sajjikā), Śivasūtra (the thread for wearing the Iṣṭaliṅga in a casket on the body), the characteristics of the two types of the Liṅga called Sthira and Cara. After emphasising the greatness of the worshipper of the Iṣṭaliṅga, four types of Mukti on the lines of four types of Kaivalya are dealt with. It is emphasised as to how the Guru is necessary for the Dīkṣā of the disciple. The characteristics of the Guru and the disciple, the procedure of the Dīkṣā and the duties of a disciple are described. It is ordained here that the devotee should wear the Iṣṭaliṅga given by the Guru throughout his life and that the discarding of the Dīkṣāguru is not at all good.

The **third paṭala** presents the procedure of Dīkṣā in detail. The construction of a temporary tent (maṇḍapa) for the Dīkṣā ceremony, the duties of the Yajamāna, the worship of the five pitchers (kalaśas), the procedure of Dīkṣā, the worship of the Liṅga, the flowers required for the worship, the method of worship, the consecration of the thread for the casket, etc., are described. Then the duties of the recipient of the Dīkṣā are described. Incidentally the power of the sound of the bell is told. The Yajamāna is prescribed to do some religious rites on the fourth day of the Dīkṣā. Liṅga, Vibhūti and Rudrākṣa are praised.

The **fourth paṭala** gives a detailed description of the Homa to be performed as a part of the Dīkṣā ceremony.

The **fifth paṭala** deals with the functions such as the Iṣṭaliṅga-Śivasūtra-saṁyojana, Iṣṭaliṅgastuti, Iṣṭaliṅgābhiṣeka, Vibhūtidhāraṇa, Rudrākṣadhāraṇa, Gurupūjā, Mantropadeśa, etc., in connection with the Liṅgadhāraṇa. It is prescribed that he who has received the Iṣṭaliṅga through Dīkṣa should duly worship that with devotion. It is very important to note here that those who are initiated into Vīraśaivism with Liṅgadhāraṇa, are all equal irrespective of caste, creed, profession, age, sex. Besides daily and occasional rites, hospitality to the guests, worship of the Jaṅgama and generosity towards the needy, are emphasised forcefully. The greatness of the Śivayogin and Vīraśaivism is highlighted.

The **Sixth paṭala** depicts in detail the characteristics of the six-Sthalas Bhakta, Māheśvara, Prasādin, Prāṇaliṇgin, Śaraṇa and Aikya. The six "Aṅgas" of Śiva (Maheśvara), viz., Sarvajñatā, Tṛpti, Anādibodha, Svatantratā, Aluptaśakti and Anantaśakti, are enumeraed and connected with the six Sthalas respectively. The six "Upāṅgas" called Bhakti, Karmakṣaya, Buddhi, Vicāra, Darpakṣaya and Samyajjñāna are explained. Incidentally "Ṣadūrmi" and "Ariṣaḍvarga" are also explained. He who is equipped with this knowledge, would attain Mokṣa. There is a long "Śivastuti" in the end of the paṭala. It is called "Stavarāja" — "Praise par excellance".

The **seventh paṭala** speaks of the characteristics of the six types of Śaiva—Anadiṣaiva, Ādiśaiva, Anuśaiva, Mahāśaiva, Yogaśaiva and Jñānaśaiva and tells about them as the flight of steps (sopānakrama) to pursue in that order. After a brief discussion about the "Jñāna-Karma-samuccaya" (co-ordination between knowledge and action) some miscellaneous matters are described.

The **eighth paṭala** gives the derivation of the term "Vīra" again. Then after the meaning of Brahmacarya according to the Śruti, it is prescribed that it is very essential for the Śivayogins. By indicating equality among Śiva, Iṣṭaliṅga, Ātman and Guru, they are eulogised in twelve stanzas. After depicting the Vīraśaiva practices, it is said that he who follows this auspicious path of the Vīraśaivas, would never stumble from that status. "Jaṅgama-satkāra is prescribed for the devotees in the Gṛhasthāśrama."

The **ninth paṭala** highlights the importance and potency of Vīraśaivism by saying that whoever enters it is bound to get Mukti. Whoever underscores attachments to the objects of senses and practices Vīraśaivism with depth of devotion would get Mukti.

The tenth paṭala deals with two kinds of Yogaśaiva called Sākāra and Nirākāra. Here methods of "Āsana" and "Dhyāna" are described. The form of Śiva to be cherished (dhyeyasvarūpa) along with Umā seated on divine seat, is described. The method of "Dhyāna" of the "Āvaraṇa-devatās" is also portrayed. Here the names of the eight Bhairavas come. Then the eight "Aṅgas" of Yoga called Bhakti, Vairāgya, Abhyāsa, Dhyāna, Ekāntasevana, Bhikṣāṭana, Liṅgapūjā and Satata-śivasmaraṇa, are explained. The method of Yoga of the Vīraśaivas is also described. Śama, Dama, Titikṣā, Uparati, Śraddhā and Samādhi are prescribed for the Yogins.

The eleventh paṭala gives all the details about the Pañcākṣaramantra and its "Japa". The greatness and power of Oṁkāra, Pañcākṣara and Ṣaḍakṣara (Pañcākṣara beginning with Oṁkāra) Mantras are highlighted. Three kinds of Japa are explained.

The twelfth paṭala describes Karmayoga, Jñānayoga and Bhaktiyoga. Jñāna-Karma-samuccaya is highlighted. Two kinds of Karman called Bāhya and Āntara are told. Then three types of Bāhyakarman and five types of the same are explained. The Āntarakarman is held in great esteem. Having described the eight characteristics of "Śivadharma", it is said that even a "Mleccha" who possesses those characteristics, should be respected like Śiva himself. After highlighting the importance of Bhakti, the special features and types of Bhakti are explained. The four paths of "Śivadharma", viz., Kriyā, Caryā, Yoga and Jñāna are described. The three principles of Śaivadarśana called Pati, Paśu and Pāśa are explained. It is pointed out that the three-fold "Vīraśaiva-dīkṣa" is essential for the eradication of the three Pāśas. The common practices of the Śaivas and the special practices of the Vīraśaivas are told.

The thirteenth paṭala prescribes Karapīṭhapūjā (worship of the Iṣṭaliṅga on the palm of hand, usually on the palm of the left hand) as the best. The devotee has to cherish the forms of the Pañcabrahmans and those of five Agnis in the five fingers while placing the Iṣṭaliṅga for worship on the palm. The method of ablution of the Liṅga and the required objects for the worship are told. The general instruction that the devotee should not get up from his seat during the worship and should get up only after the completion of the pūjā and placing the Iṣṭaliṅga in the casket.

The fourteenth paṭala deals mainly with two topics, viz., 1. the characteristics of the "Aṣṭabandhaliṅga" and 2. the method of worshipping the Guru. The size of the Iṣṭaliṅga and the manner of wearing it are told. The atonement for the loss of the Liṅga is prescribed. The procedure of worshipping the Prāṇaliṅga is described. The worship of the Guru is also told.

The fifteenth paṭala brings out the special features of the three kinds of Vīraśaivas called Sāmānya, Viśeṣa and Nirābhārin. It is said that if the Liṅga is lost, a true Vīraśaiva gives up his life. The discarding of the Vrata of the Nirābhārin after once accepting it would amount to sin. The special practices of the Nirābhārin are told in the end.

The sixteenth paṭala speaks of kinds of Liṅgas called Sthira, Cara, Sthiracara, Carasthira, Sthirasthira and Caracara and their characteristics in detail. A brief discussion on the "Pāñcasūtraghaṭitaliṅga" comes here. The colours of the Śivasūtras and their results are explained. In the end there is a eulogy of the "Turyavīravrata"

The seventeenth Paṭala describes the daily routine of the Vīraśaiva. Leaving out Anādiśaiva, other Śaivas such as Śuddhaśaiva are portrayed. As a part of the daily routine (Āhnika), Snānavidhi, Bhasmanirmāṇavidhi, Bhasmadhāraṇavidhi, Bhasmamahimā, Rudrākṣadhāraṇa, Iṣṭaliṅgapūjā on the Pāṇipīṭha, rules to be followed by the Śivayogin in his "Bhikṣāṭana" (going for alms), etc., are told. Mentioning the eight special features of the Vīra-māheśvara, it is said that all persons, including even the mlecchas, who have these special features, are dear to Śiva.

The eighteenth paṭala gives a detailed description of the last rites (Antyeṣṭi) of the Vīraśaivas. Some special points are made here. For instance, it is prescribed that after placing a Liṅga on the "Samādhi" of the dead person, a temple should be constructed and a spacious garden, an orchard, an orphanage, a hospital, or any such useful developments should be made in the land surrounding the Samādhi, according to one's ability and resources.

The **nineteenth paṭala** describes the rites to be performed on the "Siddhi" day or on the "Tithi" of death. Dāna to be made at the site of the "Samādhi", free facilities for the people to come and spend their time there, the construction of a hall with a dias for conducting lecture programmes for the benefit of the people of all castes and creeds, etc., can also be made at the site of the "Samādhi".

The twentieth paṭala speaks of the kinds of Dīkṣā. The characteristics of the devotee who deserves Dīkṣā are explained. It is interesting to note that the persons belonging to the six types of Śaiva called Anuśaiva, etc., are prescribed Dīkṣā with one Kalaśa only. Then speaking of the worthy characteristics of the Vīraśaivas, it is prescribled that the Sāmānya and Viśeṣa Vīraśaivas should be conferred Dīkṣā with three Kalaśas and that the Nirābhari Vīraśaivas should be given Dīkṣā with five Kalaśas.

The twenty-first paṭala deals with Jñānayoga in full. The knowledge of Śiva is said to be the real knowledge. Ṣaḍūrmis and Ariṣaḍvarga are again explained. Being free from these six "ūrmis" and "aris", the devotee should practise Yoga with the knowledge that "everything is Śiva". This is the best means to Mukti. In reply to the question of Devī (Pārvatī) as to how Śiva assumes the form of Jīva, Paramātman (Śiva) says that the entire world is of the nature of Śiva and Śakti and the Jīva who is covered by the illusion of Māyā, forgets his real nature (as an "aṁśa" of Śiva). In fact there is no difference between Śiva and Jīva. In that case how does Jīva go from world to world? It is replied that he does so due to the influence of "Avidyāśakti". In this connection there is a discussion on the nature of "Adhyāsa" here.

The twenty-second paṭala highlights Bhakti while in the previous paṭala there is an exposition of the Jñānayoga and Yoga. The dispassionate and desireless Bhakti is held to be the best. Śiva is said to be fond of Bhakti more than

Jñāna and Yoga. The special features of a Bhakta are described in detail. In the height of Bhakti, the devotee says that even Mukti is nothing for him. Merely by wearing the Liṅga on the body, the devotee cannot attain Mukti. Devotion is the means to Mukti. In the end, "Jaganmithyātvavāda" is depicted.

The twenty-third paṭala discusses the question as to how can Śiva who is "nirlepa" and "niḥsaṅga" be the substratum of the world. Through the analogies of the Ākāśa, Vāyu and Parvata, it is declared that Śiva can be the substratum as well as the material cause of the world. The next question is: How can the "advayatva" (non-duality) of Śiva be maintained when the world is in existence? In answer to this question, it is shown that the world ("nāma" and "rūpa") is only imaginery on the authority of the Upaniṣadic statement "Mṛttiketyeva satyam". Just as the ocean remains only one and the waves rise up and become one with that again, Paramātman is one only and the world gets emerged from him and gets merged into him again.

It may be noted here that in each of the paṭalas there is variety of topics presented. So many points get repeated in many paṭalas. It is difficult to summarise all the points made in each of the paṭalas. The above chapter-wise presentation contains a broad summary of contents of this extensive Āgama.

(3) Sūkṣmāgama

As its very name indicates, Sūkṣmāgama reveals many subtle points about Vīraśaiva religion and philosophy. The contents of the Veda are extensive, Śāstras are of many kinds, Purāṇas are also of various kinds. They contain matters that are of various lines of thought. There is neither consistency nor continuity in the contents of these. Āgamas, too, often deal with multifarious matters and are quite extensive. It is difficult to discern a systematic,

consistent and conclusive matter in such sources. Hence, as Paraśiva says, he has taught this Sūkṣ. Ā. which contains all relevant matter, which teaches the highest principle and which reveals extremely subtle points: तस्मात्सर्वार्थसंयुक्तं परमार्थावबोधकम्। सूक्ष्मतन्त्रं मया प्रोक्तं सूक्ष्मतत्त्वावभासकम्।। (Sūkṣ. Ā., kri. pā., 1.13). Sūkṣ. Ā. is the seventh in the list and seventh among the "Śivabheda-Āgamas". This **uttarabhāga** portion has come down to us with only Kriyāpāda containing ten paṭalas.

The first paṭala is devoted to the elucidation of the Śivatattva, which is self-evident, which is consisting of Sat-Cit-Ānanda, which is eternal, which is not associated with anything, which is pure, which is without Malas and which is without guṇas; it is without a body, but it has his disciple (disciples) as his body. It was alone with its Śakti earlier. When it desired to become many, and assumed a "saguṇa" form due to the influence of its own Śakti, the Parāśakti residing in Paraśiva assumed the form of "Nāda". She joined the Ādiśakti which is called "Bindu" and became the cause for the "Śiva-tattva". This was the "Śivasādākhya". Again Śiva is of the form of "Nāda" and Sadāśiva (Śivasādākhya) is of the form of "Bindu". Due to the fusion of "Nāda" and "Bindu", there arose "Kalā". This Kalā is two-fold as Adṛśya and Dṛśya. Sivasādākhya and Amūrtasādākhya are Adṛśya and the other three, i.e., Mūrtasādākhya and Kartṛsādākhya and Karmasādākhya are Dṛśya. Among these five Sādākhyas, the Śivasādākhya which is united with Śāntyatītakalā was born from Parāśakti; it is clear, has the brightness of lightning; it is the abode of all Tattvas. Amūrtasādākhya is united with Śāntikalā and born from Ādiśakti; it is formless Liṅga, invisible, of the nature of Jyotirliṅga. Mūrtasādākhya is united with Vidyākalā and born from Icchāśakti; it is of visible form, divine; it has the lustre of the burning fire; it is of the form of the Liṅga. Kartṛsādākhya is united with Pratiṣṭhākalā and born of Jñānaśakti; it is divine, shines

like crystal; it is in Īśvara's form. Karmasādākhya is united with Nivṛttikalā and born of Kriyāśakti; it is the cause of creation, etc., it is the source and resort of all Mantras; it is white like jasmine, endowed with all auspicious marks and giver of the fourfold values of life.

The second paṭala describes Pañcaviṁśatilīlās of Śiva: 1. Śaśicūḍalīlā, 2. Umākāntalīlā, 3. Vṛṣabhārūḍhalīlā, 4. Tāṇḍavalīlā, 5. Vaivāhalīlā (Girijākalyāṇa) 6. Bhikṣāṭanalīlā, 7. Kāmasaṁhāralīlā, 8. Kālasaṁharalīlā, 9. Tripurasaṁhāralīlā, 10. Jalandharavadhalīlā, 11. Brahmadarpanivāraṇalīlā, 12. Vīrabhadrāvataraṇalīlā, 13. Haridhvaṁsalīlā, 14. Ardhanārīśvaralīlā, 15. Kirātākāradhāraṇalīlā, 16. Kaṅkāladhāraṇalīlā, 17. Caṇḍeśānugrahalīlā, 18. Viṣapānalīlā, 19. Cakradānalīlā, 20. Vighneśavaradānalīlā, 21. Somāskandalīlā, 22. Ekapādalīlā, 23. Sukhāvahalīlā, 24. Dakṣiṇāmūrtilīlā and 25. Liṅgodbhavalīlā.

The third paṭala elucidates the nature and efficacy of the Mantra called Pañcākṣara and Ṣaḍakṣara depending on the absence or presence of "Oṁkāra" as its prefix. The order of the Mantra is "Namaḥ" and "Śivāya". It has six "Aṅgas" as Ṛṣi—Vāmadeva, Chandas—Paṅkti, Devatā—Sadāśiva, Bīja—Praṇava, Śakti—Umā, Kīlaka—Śiva. These six Aṅgas should be respectively assigned (through Nyāsa) to Śiras, Mukha, Hṛdaya, Nābhi, Guhya and Pāda. (This is called Aṅganyāsa). Every syllable of the Mantra has Ṛṣi, Chandas, Devatā, Varṇa, Svara and Mukha. Then Nyāsavidhi, Japavidhi, Puraścaraṇavidhi, Akṣamālikālakṣaṇa are explained in detail.

The fourth paṭala elucidates all details about the Ṣaḍakṣaramantra. Oṁkāra which is the source of power for the Ṣaḍakṣaramantra, is of five kinds as Sākalya, Śāmbhava, Saukhya, Sāvaśya and Sāyujya. (i) अ - उ - म - ह - Sākalya; (ii) अ - उ - म - ह - इ— Śāmbhava; (iii) अ - उ - म - ह - ई — Saukhya; (iv) अ - उ - म - ह - ए— Sāvaśya ; (v) अ - उ - म - ह - औ— Sāyujya. Every "Praṇava" has Ṛṣi, chandas, etc.

"Oṁkāra" is said to be the "body" of Śiva; Na-maḥ-Śivā-ya – the five faces of Śiva called Sadyojāta, Vāmadeva, Aghora, Tatpuruṣa and Īśāna (Pañcabrahmans). This Mantra is itself "Pañcabrahmātmaka", all "Pañcatattvātmaka". The Ṣaḍakṣaramantra represents all things that are consisting of six "Tattvas". य-वा-शि-मः-न stand respectively for Śiva-sādākhya, Āmūrtasādākhya, Mūrtasādākhya, Kartṛsādākhya and Karmasādākhya. "Oṁkāra" is regarded as Mahā-sādākhya. The Ṣaḍakṣara represents six Liṅgas, viz., Mahā-liṅga, Prasādaliṅga, Caraliṅga, Guruliṅga and Ācāraliṅga, six Sthalas, viz., Aikya, Śaraṇa, Prāṇaliṅgin, Prasādin, Māheśvara and Bhakta; and all consisting of six Tattvas.

The fifth paṭala deals with the relation between the Guru and the Śiṣya. The characteristics of the Guru are elucidated. Śrī Guru should be looked upon as Paraśiva himself. He nourishes the spiritual capabilities of the Śiṣyas and guides them through "Śikṣā" and "Dīkṣā". The Śiṣya, on the other hand, should be truthful, obedient to the Guru and free from the notions of "I" and "mine". The Guru tests him and confers Dīkṣā on him by observing the descent of Śakti (Śaktipāta) in him after teaching "Śivācāra" to him.

The sixth paṭala is devoted to the elucidation of the Liṅgatattva. Śiva who is of the form of "Nāda" is the Liṅga; Śakti who is in the form of "Bindu" is the Pīṭha (of the Liṅga). The union of Nāda and Bindu (Śiva and Śakti) gives rise to "Kalā". This "Kalā" is very subtle. Like oil in the sesamum seed, like fragrance in the flower, Kalā shines in the Liṅga. This Liṅga with Kalā is fit to be worshipped. One can attain Bhoga and Mokṣa through the worship of this Liṅga. The Mānasapūjā described here is the most fascinating one. Karma, Tapas, Japa, Dhyāna and Jñāna are the "Pañcayajñās" of the Vīraśaivas. The grandeur of what is called "Ṣaṭsthalaliṅgapūjā" can be seen only by reading and practising it.

The seventh paṭala gives the special features of the seven types of Śaiva and those of the Sāmānya, Viśeṣa and Nirābhārin types of the Vīraśaivas.

The eighth paṭala discusses about the "Liṅgāṅgasthala-samanvaya". The six Sthalas, Bhakta, Māheśvara, Prasādin, Prāṇaliṅgin, Śaraṇa and Aikya are called Aṅgasthalas (as they pertain to the Aṅga, i.e., Jīva). The six Liṅgas, Ācāraliṅga, Guruliṅga, Śivaliṅga, Caraliṅga, Prasādaliṅga and Mahāliṅga represent Liṅgasthalas. The six Aṅgasthalas are associated with the Liṅgasthalas respectively. The Ācāraliṅga has three sthalas as Sadācāra, Niyatācāra and Gaṇācāra; Guruliṅga has Dīkṣāguru, Śikṣāguru and Anubhāva (Jñāna) guru; Śivaliṅga has Iṣṭa, Prāṇa and Bhāva; Caraliṅga has Svaya, Cara and Para; Prasādaliṅga has Śuddha, Siddha and Prasiddha; and Mahāliṅga has Piṇḍaja, Aṇḍaja and Bindvākāśa. Thus the number of Liṅgasthala (6×3) is eighteen. Bhakta is one who has given up all "abhimāna"; Maheśvara is one whose mind is pure; Prasādin is one whose mind has become steady; Prāṇaliṅgin is one who is in the form of the Liṅga having been freed from the delusion of Jīva; Śaraṇa is one whose mind is cleared of all worries due to the realisation of Śiva as eternal; Aikya is one who is completely relieved of the delusion of duality between Śiva and Jīva. Again Each of the Liṅgas, Ācāraliṅga, etc., has six Bhaktas (Aṅga=Jīva) Mohin, Bhakta, Pūjaka, Vīra, Prasādin and Prāṇin and they are called as Acāraliṅgamohin, etc., (6) Guruliṅgamohin, etc., (6) Śivaliṅgamohin, etc., (6) Caraliṅgamohin, etc.,(6) Prasādaliṅgamohin, etc.,(6) and Mahāliṅgamohin. etc.,(6). Thus the six Liṅgasthalas get multiplied by association with the six Aṅgasthalas each (6×6) and become 36 sthalas. This "Anusandhāna" of the Aṅgasthalas with the Liṅgasthalas is said to be "Liṅgāṅgasāhitya".

The ninth paṭala is devoted to the elucidation of the greatness of the Śivabhaktas. On the basis of differences in "Ācāra", Bhaktas are fourfold as Uttamottama, Uttama,

Madhyama and Kaniṣṭha. Those who reside in the worlds of Siddhas and Vidyādharas are **Kaniṣṭha;** royal sages, divine sages, Brahmarṣis are **Madhyama**; these are respected in the worlds and capable of cursing and blessing; those who adhere to the injunctions of Śiva are **Uttama;** these are of three kinds as Sālokya, Sāmīpya and Sārūpya; those who adore Śiva with their respective professions are **Uttamottama**; these are devoted worshippers of the **Prāṇaliṅga**, deeply devoted to Dharma and deserve respect from all the worlds.

The tenth paṭala contains a Śivastuti which is recited with devotion by Pārvatī, who eulogises Śiva's Pañca-brahmamayasvarūpa, tattvātītatva, tattvasvarūpatva, etc. It is a very charming hymn.

(4) Kāraṇāgama

In the Kāraṇāgama-uttarabhāga, ten paṭalas of the kriyāpāda are available. This Āgama is the fourth in the "Śiva-bhedāgamas". The contents of the ten paṭalas are given below in brief.

First paṭala: Mahāpāśupatavrata: The first paṭala deals with the special features and greatness of the Mahāpāśupatavrata or Śāmbhavavrata, which is the other name given to the Vīraśaiva. This is also called Śirovrata and Atyāśramavrata. This "Vrata" is in conformity with the Vedānta doctrine of the Upaniṣads. Those who aspire for Mokṣa should practise this "Vrata" with deep and firm devotion. Whosoever aspires for Mukti immediately (sadyomukti), be he a Brahmacārin, a Gṛhastha, a Vāna-prastha, or a Sanyāsin, he should take to this "Vrata". The principal feature of this "Vrata" is the Śivadīkṣā consisting in the "Liṅgadhāraṇa" which is the veritable axe to cut asunder the rope of nescience.

Śivadīkṣā: Śivadīkṣā is threefold as Vedhādīkṣā, Manu (mantra) dīkṣā and Kriyādīkṣā. This three-fold Dīkṣā is performed by the Guru. Śrī Guru performs these three

Dīkṣas to remove the three malas, viz., Kārmikamala, Māyīyamala and Āṇavamala, residing respectively in the three bodies, namely, gross (Sthūla), subtle (Sūkṣma) and causal (Kāraṇa) and establishes three Liṅgas called Iṣṭaliṅga, Prāṅaliṅga and Bhāvaliṅga in those bodies respectively. Thus this "saṁskāra" is called Dīkṣā because it gives Liṅga-traya-sambandha and removes the three Malas. That by which something is given (dīyate) and that by which something is removed (kṣīyate), is the Dīkṣā.

For the purpose of doing Kriyādīkṣā, Dīkṣāmaṇḍapa has to be constructed. The Maṇḍapa should be of quadrangular shape erected with sixteen pillars. It should have four doors, decorated with green (mango) leaves and flags. A platform of the measurement of 1/9th portion of that Maṇḍapa should be built in the middle of it. Kuṇḍas (basins for placing Kalaśas) should be made in three sets of nine, five and one in the Maṇḍapa. In one part of the Maṇḍapa, a circular formation with the flours of five colours should be made. The Guru should enter the maṇḍapa after taking bath. He should be accompanied by Māheśvaras. The Śiṣya should take bath and come into the maṇḍapa holding "phala-tāmbūla" in his hand. He should prostrate before the Guru and appeal to him for Dīkṣā to get rid of the oppressions of life and cross over the ocean of "saṁsāra". Then the Guru starts the Dīkṣā ceremony.

After Saṅkalpa, Gaṇeśapūja, Svastivācana, Puṇyāha, Ṣaḍadhvaśuddhi, Kalaśapūjā, etc., the Kriyādīkṣā begins. Seven rites also called dīkṣās come under Kriyādīkṣa and they are Ājñā, Upamā, Kalaśābhiṣeka, Svastikārohaṇa, Bhūtipaṭṭa, Āyatta and Svāyatta. As a part of the Svāyatta-dīkṣā, the consecrated miniature Liṅga called Iṣṭaliṅga is placed by the Guru on the Śiṣya's left palm. Then the seven dīkṣās coming under Vedhādīkṣā called Samaya, Niḥsaṁsāra, Nirvāṇa, Tattva, Ādhyātma, Tattvaviśodhinī and Tattva-bodha, are performed. During these dīkṣās, the Guru infuses the Śivakalā into the Śiṣya'a head by placing his

hand on the head. He also draws the "Citkalā" from the brain of the Śiṣya and infuses it into the Iṣṭaliṅga on the palm of the latter's hand. In this process he also establishes the Bhāvaliṅga in the Śiṣya's Kāraṇa-śarīra. Then come the seven dīkṣās of the Māntrīdīksā called Ekāgramati, Dṛḍhavrata, Pañcendriyārpaṇa, Ahiṁsā, Liṅganiṣṭhā, Liṅgamanolaya and Sadyomukti. During this Māntrīdīksā, the Guru imparts the Mantra in the right ear of the Śiṣya and establishes in the process the Prāṇaliṅga in the Śiṣya's Sūkṣma-śarīra.

Second paṭala: Śāmbhavadīkṣāmahattva: This paṭala gives an account of the most instructive "Praśnottara" between Pārvatī and Parameśvara regarding Śāmbhavadīkṣā. Pārvatī raises some questions and Śiva answers them.

Question - 1 : As per and the statement, "Jñānādeva tu kaivalyam", knowledge alone is enough to attain Mokṣa. Such being the case, how can we say that Mukti can be attained through "Śāmbhavavrata" only? When it is said that there is no Mukti without knowledge, does it not mean that there is no use of this "Vrata"?

Answer - 1 : "Mukti is through knowledge only"— this is true. But knowledge does not arise without Śāmbhavavrata. It is through the Śāmbhavavrata only that one becomes eligible for Mukti. Even the instruction of knowledge given to one who is not given Dīkṣā and who is of impure mind, goes in vain like the seed planted in a desert. This is the greatness of the Śāmbhavavrata.

Question - 2 : Let us assume that there is a person who is given Dīkṣā. He does not have right knowledge and is bound by desire and hatred. How can he attain Mukti?

Answer - 2 : One may be ignorant, one may be deceitful; yet, if he practises Śāmbhavavrata, Śiva would grant right knowledge at the time of death. He who practises Śāmbhavavrata is assured of Mukti like one who dies in Kāśī. Through the Śivajñāna he gets Mukti.

Question - 3 : Such a Śāmbhavavrata which creates firm attachment to knowledge, is suitable for the Sanyāsins. How can such an attachment to knowledge arise in the case of householders who are engaged in daily or occasional duties?

Answer - 3 : How can you say that the Sanyāsins are alone eligible for Mukti? Whosoever the person might be, whether a Brāhmaṇa, Kṣatriya, Vaiśya or Śūdra, whether a male, a female or a eunuch, everyone is eligible for Mukti. Śāmbhavavrata is the gift of Śiva's grace and it gives rise to knowledge and that leads to Mukti.

Question - 4 : How can women follow Śāmbhavavrata? Should they undergo Dīkṣā? If that is the case, when should they undergo Dīkṣā, whether before marriage or after marriage?

Answer - 4 : This Vrata is necessary for women, too. They should undergo Dīkṣā after marriage.

Question - 5 : If it is after marriage, from whom should a woman take Dīkṣā, whether from her husband or from somebody else?

Answer - 5 : After marriage, a woman should take Dīkṣā from her husband. If the husband is not in a position to give Dīkṣā, she can take Dīkṣā from the Guru of her husband.

Question - 6 : If she takes Dīkṣā from the Guru other than her husband, would she not become "anyaśeṣa" (anyādhīna—dependent on another man)? If she takes Dīkṣā from her husband the latter would be her father. How can she be his wife?

Answer - 6 : A woman should follow the directions of both the Guru and the husband. That being the case there is no harm if somebody else is her Guru. The question of "anyaśeṣatva" arises only when she is enjoyed sexually by the person who has given Dīkṣā to her. Further since the consideration of a Guru (one who has given Dīkṣā) as

father is only metaphorical (secondary), there will not be any jerk to the husband and wife relation.

Question - 7 : Where is the time for a woman who is busy with her household duties, to acquire knowledge? In the case of a woman who is firmly devoted to the Liṅga, how is it possible for her to render service to her husband and the perents of her husband and to look after her children?

Answer - 7 : A woman can render service to her husband and the parents of her husband or look after her children in such a way as it would not come in the way of her firm devotion to the Liṅga.

Third paṭala: Āhnikavidhi of the Śāmbhavavratin : According to the Bhāratīya tradition one "dina" means a day and a night, i.e., from sunrise to sunrise. The daily routine of a Śāmbhavavratin is accordingly given here.

A devotee should rise early in the morning at what is known as "Brāhmī-muhūrta" (before sunrise) and should cherish Śiva while touching the Iṣṭaliṅga to his eyes. He should complete the morning duties and take bath. The branch of a tree (except bilva tree) should be consecrated with the mantra – "मधुवाता" (Ṛv. 1.6.18) and a twig for the purpose of brushing the teeth should be taken from that branch. A great river, a natural lake, a tank or a spring is good for taking bath. There are two types of "snāna" called Malasnāna and Mantrasnāna. Malasnāna is the bath in a river, etc., for the purpose of removing the dirt. Mantrasnāna consists in taking bath to the accompaniment of a procedure consisting of five "aṅgas" called, Saṅkalpa, Sūktapaṭhana, Mārjana, Aghamarṣaṇa and Devatātarpaṇa. The water should be made sacred by the Vedic mantras, especially Pañcabrahma-mantras —"सद्योजातं प्रपद्यामि", "वामदेवाय नमो", "अघोरेभ्यो", "तत्पुरुषाय" and "ईशानः सर्वविद्यानां" (Tai. Ā., 7.43-47).

Bhasmasnāna is also prescribed. This consists in the smearing of the body with the Bhasma to the accompaniment

of the Pañcabrahma - mantras, etc. This can be done after taking the usual bath and sitting on a mat for "pūja". Then "Tripuṇḍradhāraṇa" is prescribed. It consists in applying the Bhasma through the three middle fingers (tarjanī, madhyamā and anāmikā) to the different parts of the body: head, forehead, ears, eyes, nostrils, face, neck, shoulders, arms, forearms, chest, sides, navel, buttocks, knees, shanks and feet. In the same way rosaries of Rudrākṣas should be tied around the different parts of the body. This is called Rudrākṣadhāraṇa.

Then come Sandhyopāsanā and Śivapūjā: The deity of the Savitṛmaṇḍala or Sūryamaṇḍala being Śiva and that of Gāyāthrī (Sāvitrī) mantra being also Śiva, Sandhyopāsanā with Gāyatrīmantra is not prohibited for the Vīraśaivas. That is why this is told in this Āgama. Then the worship of the Liṅga and Pañcākṣarajapa are to be performed without fail three times a day (three sandhyās - morning, noon and evening).

The day should be divided into eight parts. In the first part of the day, all the above functions should be completed. In the second part, the study of Veda and Āgama should be pursued and the disciples should be taught Śāstras. The post-sunrise worship should be performed. Samits, Kuśa grass (darbha), flowers, Bilvapatra, Guggula, etc., should be brought for Homa and Pūjā. In the third part, whatever that is necessary for livelihood should be done. In the fourth part, the midday bath and performance of pūjā are prescribed. At the end of the pūjā, the Pañca-yajñas should be performed. After midday worship, the Jaṅgamas and guests should be greeted and fed. Then the devotee should take food by offering it to the Liṅga and thus making it the Prasāda. Then the time upto the evening should be spent in singing stotras and reading Purāṇas.

Then after taking bath in the evening, the devotee should do Homa and Pūjā and render hospitality to the

arrived guests. Then performing Pūjā in the night, he should take Prasāda and go to bed with his head towards the west by doing Śivasmaraṇa. This is the daily routine of the Vīraśaiva.

Fourth paṭala : Pūjātraya and Pūjāsāmagrī : Śivapūjā is said to be of three types as Laghvī, Gurvī and Mahatī (brief, with some details and elaborate). Among these Mahatī Pūjā is the best. He who cannot manage it, he can take to a less elaborate pūjā called Gurvī. Just before taking food, he should do Laghvī pūjā.

The same directions are given regarding the practices on the day of eclipse. If the eclipse is in the first Yāma, the night worship should be done after midnight. If it is in the second or the third Yāma, "Avasarapūjā" should be performed and fasting should be done. If the eclipse is in the second or the third Yāma, Śivapūjā should be done one Yāma before and fasting should be undertaken. During the lunar eclipse, fasting should be done during the first Yāma. Those who cannot do fasting should take their food before the eclipse. If the sun sets in the state of eclipse, there is no necessity of fasting.

The next topic that comes here is the "maṇḍalaracanā" — maṇḍalas=diagrams for arranging the materials of worship. Pādya, Arghya, Ācamanīya, Pañcāmṛta, etc., should be put in cups and those cups should be arranged in the maṇḍala. There are three types of Maṇḍala called Padmamaṇḍala, Bhadramaṇḍala and Tattvamaṇḍala. That maṇḍala which has the shape of a lotus in eight petals is the Padmamaṇḍala. When eight lines lengthwise and eight lines widthwise are drawn in such a way as to form forty-nine squares, then that maṇḍala is called Bhadramaṇḍala. When thirty-seven lines lengthwise and thirty-seven lines widthwise are drawn in such a way as to form one hundred and ninety-six squares, then that maṇḍala is called Tattvamaṇḍala. Among these maṇḍalas, Padmamaṇḍala is suitable for Avasarā and Laghvī types of Pūjā, Bhadramaṇḍala for

Gurvī and Mahatī types, Tattvamaṇḍala is a means to "Tattvānubhava".

The number of Dīpas, Nīrājanas and Vartikās required for each type of pūja is prescribed. One Dīpa is required for Avasarā and Laghvī and two or four Dīpas are required for Gurvī and Mahatī. Three Nīrājanas called Darśana, Majjana and Avasara, are required for the Avasarā; nine called Darśana, Majjana, Avasara, Māṅgalya, Karpūra, Śṛṅgāra, Mahat and Asaṅkhyāta are for Laghvī. Eleven including the other two called Sānurāga and Tāmbūla are for Mahatī; (about the number of Nīrājanas in the Gurvī, nothing is told). As regards the Vartikās, three are required in Avasarā, nine or twelve in Laghvī, eighteen or thirty-six in Gurvī and nine to ninety-six or one hundred and eight, three hundred or one thousand in Mahatī. Each "Vartikā" should be made through the twining (twisting) of thirty six threads.

The last portion of the paṭala is devoted to the enumeration of the kinds of flowers that are fit for pūjā. White flowers which are classed as Sāttvika flowers, are dear to Śiva. They bring Mokṣa. The flowers of mixed colour or yellow colour are called Rājasa flowers. They bring bhoga and mokṣa. Black flowers are called Tāmasa flowers. They are prohibited.

Fifth paṭala : Pūjāpātras, etc. : The more the materials of worship the more is the contentment in pūjā. The devotee should neatly arrange the materials of worship, sit in "Sukhāsana", do "saṅkalpa" and do worship without speaking to any one. There should not be any break in the pūjā. During the pūjā, the devotee should be calm. The materials of worship should be bought without bargain with money earned through righteous ways. The devotee should not move out without completing the pūjā begun once when he remembers some urgent work or when called by somebody. When the Guru sends a word to come, the Guru should be informed about his engagement in Pūjā.

But when the second call comes from the Guru, he can leave the pūjā in the middle and go to the Guru.

The number of vessels required in a pūjā are eleven called Sāmānyārghya, Pādya, Arghya, Ācamanīya, Tyāga, Jñāna, Ānanda, Snānajala, Pādaprasāda, Pādodaka and Śivakumbha. They should be made of gold, silver or copper, depending on the resources of the devotee. The Bilva vessels are regarded as the best. Gandha, Dhūpa, Ghaṇṭā, Śaṅkha, Darpaṇa, Chatra, Cāmara, etc., are also required. The vessels filled with required materials (Arghya, etc.), should be consecrated with "Pañcabrahmamantras". Gurudhyāna is prescribed prior to the commencement of pūjā.

Sixth paṭala: Pūjādividhāna: The sixth paṭala propounds the methods of the different pūjās such as "Avasarā". The first one described is the Avasarā Pūjā. Padmamaṇḍala should be drawn. Dīpās should be lighted. Ghaṇṭānāda is in the beginning. Then come "Ācamana" and "Prāṇāyāma" (according to the ability). After that the "saṅkalpa" should be made by citing the place, time, etc. The Iṣṭaliṅga should be placed on the left palm. Nīrājana, Bhasmaprokṣaṇa, Pādya, Arghya, Abhiṣeka, Bhasmalepana, offering of Gandha and flowers, incence, Nīrājana, Japa, Naivedya, offering of Mantrapuṣpa, Japa, Nirmālyavisarjana, placing the Liṅga covered with a cloth in the casket—these come in due order in the Avasarā pūjā. Laghvī pūjā has certain things in common with Avasarā Pūjā. Japa of the Ṣaḍakṣara-mantra one hundred and eight times, Liṅgatīrthasvīkāra after abhiṣeka, Nīrājana as often as possible, Bilvapatra-dhāraṇa, Sevā with Chatra, Cāmara, Vyajana, Darpaṇa, etc., Ghaṇṭānāda, Śaṅkhanāda, Mahānīrājana, are more items of worship that are special to Laghvī pūjā.

Seventh paṭala : Mahāpūjāvidhi: The seventh paṭala deals with the Mahāpūjāvidhi. Bhadramaṇḍala should be drawn. The vessels required for pūja are arranged. The

devotee sits in "sukhāsana" posture. Two or four Dīpās are lighted. With the permission of the Māheśvaras (gaṇas), the devotee does Ācamana and Prāṇāyāma and takes the Iṣṭaliṅga on his left palm. Then the worship that follows is called **Ṣaṭsthala pūjā** because several rites of worship are deemed as representing the six sthalas, Bhakta, Māheśvara, etc. Liṅgasaṁskāra with the Mudrās, Nirīkṣaṇa, Prokṣana, Tāḍana, Avakuṇṭhana, Amṛtīkaraṇa with Dhenu-mudrā, showing the Padmamudrā and Liṅgamudrā to the Iṣṭaliṅga, offering Pādya, Arghya, etc., represent the items of the ***Bhaktasthala***. The sanctification and worship of the palm, Bhasmasnāna, Ṣaḍakṣaramantrajapa after placing the Iṣṭaliṅga on the left palm, Ṣaḍaṅganyāsa, etc., represent the ***Māheśvarasthala***. Smearing the Liṅga with Bhasma, the devotee should do "anudhyāna" and should worship the Liṅga according to the "Daśāvadhānavidhāna" with Nirīkṣaṇa and Nīrājana. This is the pūjā part representing ***Prasādisthala***. Applying Bhasma to the Liṅga and decorating it with flowers, the devotee should do Nīrājana. The Liṅga should be rendered "Abhiṣeka" with Pādya, Arghya, etc., washing the (feet of the) Liṅga and assuming Pādya for washing the feet, Arghya for cleansing the hand and Ācamanīya for purifying the mouth, he should render Abhiṣeka to the Liṅga with the Namaka-Camaka of the Rudradhyāya (Tai. Saṁ., 4.5,6) and the Puruṣasūkta (Ṛv. 10.90). Ṣodaśopacāra pūjā should be rendered. This is ***Prāṅaliṅgisthalapūjā***. The eatables should be sprinkled with water (pariṣecana) by Vyāhṛtis- ॐ भूर्भुवः स्वः...., Śrī Rudragāyatrī— तत्पुरुषाय विद्महे महादेवाय धीमहि। तन्नो रुद्रः प्रचोदयात्। and Śāvitrī mantra— तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि। धियो यो नः प्रचोदयात्।। Then they should be offered to the six Liṅgas, Ācāraliṅga, etc., with स्वाहा। This represents the ***Śaraṇasthala***. The offering of flowers, incence, Nīrājana and Puṣpāñjali and the partaking of Pādodaka-Prasāda consitute the pūjā of the ***Aikyasthala***. Then Naivedya-samarpaṇa Sthala-wise, is presented.

Naivedya-samarpaṇa: In the **Bhaktasthala**, Gandha should be offered with the medium of the nose to the Ācāraliṅga, which is of the nature of Sadyojātamukha with Kriyāśakti, through the hand in the the form of "sucitta" with Śraddhābhakti, muttering the "Na-kāra" mantra. In the **Māheśvarasthala,** Rasa should be offered with the medium of the tongue to the Guruliṅga, which is of the nature of Vāmadevamukha with Jñānaśakti through the hand in the form of "subuddhi", with Niṣṭhābhakti, muttering the "Maḥ-kāra" mantra. In the **Prasādisthala**, Rūpa should be offered with the medium of the eyes to the Śivaliṅga, which is of the nature of Aghoramukha with Icchāśakti, through the hand in the form of "nirahaṅkāra" with Avadhānabhakti, muttering the "Śi-kāra" mantra. In the **Prāṇaliṅgisthala**, Sparśa should be offered with the medium of the skin to the Caraliṅga, which is of the nature of Tatpuruṣamukha with Ādiśakti, through the hand in the form of "sumanas" with Anubhāvabhakti, muttering the "Vā-kāra" mantra. In the **Śaraṇasthala**, Śabda should be offered with the medium of the ears to the Prasādaliṅga, which is of the nature of Īśānamukha with Parāśakti through the hand in the form of "sujñāna" muttering the "Ya-kāra" mantra. In the **Aikyasthala**, Tṛpti should be offered with the medium of the mind to the Mahāliṅga which is of the nature of Paraśivamukha with Cicchakti, through the hand in the form of "sadbhāva" with Samarasabhakti, muttering the "Praṇava" mantra. In this manner the padārthas like Gandha, etc., should be offered to the different Liṅgas through the media of the senses such as nose, etc., and should be received back in their Prasāda forms through those very senses. The whole process of Ṣaṭsthalapūjā and of offering the objects of senses to the different senses, is mental.

Dvividha-samarpaṇa: The Samarpaṇa is twofold as Arcāṅga and Sārvakālika. The Upacāras (forms of "sevā") done in the four Sthalas from Bhaktasthala to Prāṇa-liṅgisthala, consitute the "Arcāṅgasamarpaṇa" and the offering of eatables, etc., in the Śaraṇasthala constitutes Sārvakālikasamarpaṇa. With the samarpaṇa of the different padārthas as above, the Mahāpūjā comes to an end. Then the Iṣṭaliṅga should be kept in the casket.

Eighth paṭala : Tāntrikapūjākrama : In the Pūjā described in the previous two paṭalas (6th and 7th), every item of worship (Upacāra) is accompained with a Vedamantra. It is said here: विद्यासु श्रुतिरुत्कृष्टा रुद्रैकादशिनी श्रुतौ। तत्र पञ्चाक्षरस्तत्र शिव इत्यक्षरद्वयम्।।। (8.4)— "Among the lores, Śruti (Veda) is superior; in the Śruti, the eleven Anuvākas of Rudra (Tai. Śa. 4.5. 1-11) are superior; in them again the Pañcākṣaramantra (Tai. Saṁ., 4.5.8) is superior; and in that mantra the two syllables "Śiva" are superior. When the items of worship (Upacāras) are accompanied with Śivāgama-mantras, the worship is called "Tāntrikapūjā". All these mantras are given in this paṭala.

Ninth paṭala : Pārvatī-Parameśvara-saṁvāda : He who is engaged in pūjā, should follow some restrictions. He should not use the water touched by an "adīkṣita" during the course of the worship of the Liṅga. Whatever he partakes (eatable or potable) it should be first offered to the Liṅga. What is offered to the Liṅga, becomes the "Prasāda". It means that Prasāda alone should be partaken. In this connection there is a discussion between Śiva and Pārvatī. Many questions are raised by Pārvatī and Śiva answers them for the edification of the people at large.

Question - 1 : A wife, sometimes, eats something left over by her husband. Since the husband has offered it to his Iṣṭaliṅga before partaking it, it has become the "nirmālya" (offered). How can the wife offer that again to her Liṅga before eating it? or how can she take it without offering it to her Iṣṭaliṅga? Further "Nivedana" is of two types as Liṅgopabhogarūpa and Anujñārūpa. What is

offered to the Liṅga is "Liṅgopabhogarūpanivedana". The left over of the husband is called the Anujñārūpanivedana. The Śivavratin should take the Liṅgopabhogha-naivedya as "iṣṭa" and the Anujñārūpa-naivedya as 'aniṣṭa'. Since what is left over by the husband should not be offered to her Iṣṭaliṅga by the wife, what is the way out for this?

Answer - 1 : In the case of a married woman, both types of Naivedya are acceptable. What is left over by the husband should be partaken as Anujñārūpa-naivedya. She need not offer it again to her Iṣṭaliṅga.

Question - 2 : The rule that what is offered to the Iṣṭaliṅga should not be left. Then how can the husband give his "bhuktaśeṣa" to his wife? How can the Guru give his "Bhuktaśeṣa" to his disciple? Can the wife or the disciple offer what is so obtained to her or his Iṣṭaliṅga again?

Answer - 2 : It is not wrong if the husband gives his left over to his wife or the Guru gives his "Prasāda" to his disciple. The wife need not offer that again to her Iṣṭaliṅga. Since the Guru takes only three "kaṇas" (pieces) of the food (Prasāda) without associating it with his saliva, before giving it as a Prasāda to his disciple, what is given as Prasāda by the Guru should be deemed as pure and offered to the Iṣṭaliṅga again before partaking it.

Question - 3 : Can he who has received Śivadīkṣā do "Smaraṇa" and "Pūjana" of other deities?

Answer - 3 : Just as a servant of the king renders service to the ministers, etc., with the permission of the King, so the Śivabhakta, when occasion arises, deem it as the order of Śiva and do the smaraṇa-pūjāna of other deities.

Question - 4 : Can the Vīraśaivas worship the "Mahātmans" of other faiths?

Answer - 4 : This can be done mentally but not physically.

Tenth Paṭala : Prāyaścittavidhi : Although the principal content of this paṭala is pertaining to Prāyaścitta, incidentally some other topics are referred to. For instance, the question as to who is the "Adhikārin" (eligible person) for installation of Devatās in the temples, is discussed here. The answer is that the priest who is Dīkṣita (Śivadīkṣā-sampanna), has the authority to install the Devatās in temples.

Under the topic of Prāyaścitta, some questions are raised by Pārvatī and are answered by Śiva:

Question - 1 : While changing sides in sleep, the casket containing the Iṣṭaliṅga comes under our body. What is the atonement for that "doṣa"?

Answer - 1 : For the plausible "doṣa" of the touch of her feet to her husband during sleep in the night, the wife touches her husband's feet in the morning as soon as she gets up. In the same way for the "doṣa" mentioned above, the Śivavratin touches the Iṣṭaliṅga to his closed eyes and renders "namaskāra".

Question - 2 : If there occurs any impediment for the Śivapūjā, if some shortcomings are caused due to some emergent situation or if the materials of worship such as flowers, etc., are not available, what is the atonement for such "doṣas"?

Answer - 2 : The atonement is the "Japa" of the "Mūlamantra" one hundred and eight times.

Question-3 : If the Iṣṭaliṅga slips down due to inadvertence, what should be done?

Answer - 3 : In that case, the Iṣṭaliṅga should be picked up and "Japa" of the Mantra one hundred and

eight times should be done. Then onwards, care should be taken to prevent such occurances.

Question - 4 : If the Iṣṭaliṅga is broken or lost, what should be done?

Answer - 4 : If the Iṣṭaliṅga is broken or the outer cover (called "kante" in Kannaḍa = hard wax-like material made out of oil or ghee) is broken, the Liṅga should be got ready with a new outer cover through Sajjarasa (kante) and a Japa of the "mūlamantra" one hundred and eight times should be done. If the Iṣṭaliṅga is itself broken, another consecrated Liṅga can be got from the Guru. If the Iṣṭaliṅga is lost, the devotee should give up his life. If it is not possible, he should observe fasting for twenty-one days, doing the Japa of the "mantra" and then get the new Liṅga from the Guru.

Question - 5 : If, after getting new Liṅga from the Guru, the old Liṅga is discovered, what should be done ?

Answer - 5 : It should be offered into water.

Question - 6 : It is said that if the Liṅga is lost the devotee should give up his life. In that case, he becomes "aliṅgin". How can the "Śavasaṁskāra" be done ?

Answer - 6 : Another Liṅga should be tied to the dead person and the Śavasaṁskāra should be done according to the Vīraśaiva rites.

(5) Makuṭāgama

Makuṭāgama - Uttarabhāga has two parts as Kriyāpada and Caryāpāda. There are five paṭalas in the Kriyapāda and ten paṭalas in the Caryāpāda. This Āgama is the seventh among the Śaivāgamas belonging to the Rudra-bheda group and the seventeenth in the total list of the Śaivāgamas. Paraśiva teaches these paṭalas to Rudra. Śāmbhavavratamāhātmya, Āhnika of the Śivabhaktas, prakāras of pūjopakaraṇas and pūjāsādhanas come in the five paṭalas of the Kriyāpāda and Antyeṣṭi-vidhi of the

Śivabhaktas gets elucidated fully in the ten paṭalas of the Caryāpāda.

The first paṭala of the Kriyāpāda prescribes Śāmbhava-vrata for the seekers of Mukti. It is the Śirovrata. The devotee who is purified by the three Dīkṣās, viz., Kriyā, Māntrī and Vedhā which establish the three Liṅgas, viz., Iṣṭaliṅga, Prāṇaliṅga and Bhāvaliṅga respectively in his three bodies called Sthūlaśarīra, Sūkṣmaśarīra and Kāraṇa-śarīra respectively after removing his three Malas, viz., Kārmikamala, Māyīyamala and Āṇavamala respectively, attains the state of "Karmasāmya" — a state of equality of the puṇyakarman and pāpakarman, in which both get destroyed according to the "Maxim of Sunda and Upasunda". There is no fear of rebirth in the case of such a devotee. Mokṣa and Śāmbhavavrata have "Sādhya-sādhana-bhāva" relation. He who is engaged in Karmayoga (as per the Sūtra – तप: स्वाध्यायेश्वरप्रणिधानानि क्रियायोग: – Yo. Sū., 2.1), should practise Śāmbhavavrata. Otherwise, he is equal to an animal.

The second paṭala of the Kriyāpāda gives the daily routine (Āhnika) of the Śivabhaktas in detail. Prātaḥkṛtya, Śaucavidhi, Dantadhāvana, Pañcāṅgasnāna (bath with the five rites called Aṅgas—Saṅkalpa, Sūktapāṭha, Mārjana, Aghamarṣaṇa and Tarpaṇa), Bhasmasnāna, Tripuṇḍra-dhāraṇa, etc., are told here. (Vide the summary of the 3rd paṭala in the Kāraṇāgama, above).

The third paṭala of the Kriyāpāda deals with different kinds of pūjā. Mahatī, Gurvī, Laghvī and Avasarā are the four Kinds of Pūjā. Padma, Navapadma, Bhadra and Tattvamaṇḍala are to be prepared for these pūjās. Guru-śaraṇāgatipaddhati and Pañcamahāyajñānuṣṭhāna are told. (Vide the summary of the contents of the 4th Paṭala of the Kā. Ā. above). Navapadma, Dīpas, Japa, Nīrājanas and Naivedyas are mentioned with regard to each type of pūjā. Two types of Naivedya called Avasaranaivedya and Mahā-naivedya are mentioned and defined. Avasaranaivedya is

such as not intended to pacify hunger and Mahānaivedya is such as intended to pacify hunger.

The fourth paṭala of the Kriyāpāda gives an account of the materials and flowers required for the pūjā. The characteristics of the Pañcasūtraliṅga are told. (Vide the summary of the 4th and 5th paṭalas of the Kā. Ā. above).

The fifth paṭala of the Kriyāpāda discusses some questions : (1) How to welcome Śiva who is all-pervasive? (2) Through which mukha of Śiva the naivedya should be offered? (3) Some say that Śiva's naivedya is acceptable and some say that it is not acceptable. To whom it is acceptable? To whom it is not acceptable? By way of answering these questions, Paraśiva speaks of the "prakriyās" called Āvāhana and Saṁsthāpana, Sannidhāna, Sannirodhana, Avaguṇṭhana, Sakalīkaraṇa and Amṛtīkaraṇa [The aim of Sakalīkaraṇa is to make the body "Vidyāmaya" through several mantras]. The five faces of Śiva (Sadyojāta, etc.,) and the six Liṅgas (Ācāraliṅga, etc.,) are mentioned and the method of "Prasādasvīkāra" is described. Sadyojātamukha is of the nature of Ācāraliṅga, Vāmadeva is of the nature of Guruliṅga, Aghora is that of Śivaliṅga, Tatpuruṣa is that of the Caraliṅga, Īśāna is that of the Prasādaliṅga and what is superior to these is the Mahāliṅga. The devotee who aspires for Bhoga and Mokṣa, should resort to the Dakṣiṇamukha (Aghoramukha) and worship it. He should do "Ārādhana" by cherishing the Ūrdhvamukha (Īśānamukha) as in front of him and offer all estables to the same mukha. Śiva's "nirmālya" brings the four Puruṣārthas. Those who are not pure should not take it. Those who are pure should accept it.

The ten paṭalas of the Caryāpāda deal with the Śivamedha (last rites) of the Śivabhaktas. It is said that "dahana" is prohibited in the case of the Śivabhaktas. The Vīraśaiva does not have "pretabhāva". Hence the rites such as "apasavya" need not be undertaken in his case. Burying the dead is the only form of last "saṁskāra" in his

case. These points are found in the **first paṭala**. The **second paṭala** describes the rites to be performed immediately after knowing that the time of death has come near. The **third paṭala** speaks of "Utkrānti" and the Śivamedhavidhi after that. The **fourth paṭala** deals with the "bhūnikṣepa" of the body. The **fifth paṭala** gives an account of the different rites such as the installation of a Liṅga with Vṛṣabha on the "samādhi", making ten kinds of dāna, Kṣīratarpaṇa on the "Samādhi", Jalāñjali three times, etc. Vāsodaka is prohibited. The **sixth paṭala** describes the "Vidhis" of the eleventh day (Rudrahoma, Vṛṣotsarga, etc.). The **seventh paṭala** gives details about the rites of the twelfth day such as "Tattvasaṁyojana", by which the Jīvabhāva is removed and Śivabhāva is given on the analogy of "Bhramarakīṭa". Sāpiṇḍya is prohibited. For "caturthabhāva-nivṛtti" vessels are presented to the Māheśvaras who represent the Pitṛ, Pitāmaha and Prapitāmaha. The **eighth paṭala** deals with "Prakīrṇavidhi". The **ninth paṭala** speaks of yearly ceremony. The **tenth paṭala** discusses whether the Vīraśaivas should observe "Āśauca" (Śūtaka). It is said here that the Vīraśaivas who are householders have "Āśaucaniyama". Brahmacārin, Sanyāsin, etc., who do not have any association with "saṁsāra", do not have "Āśauca". Even the Gṛhasthas should not observe "Āśauca" as far as their Iṣṭaliṅgapūjā is concerned.

(6) Vīrāgama

Vīrāgama-Uttarabhāga has been published in two editions: For the facility of reference, they are noted here as A-edition and B-edition. ***A-edition*** is that which is edited by Dr. Ja. Ca. Ni. and published by Śrī Jagadguru Pañcācārya Sevā Saṅgha, Gadag-Beṭageri, in 1992. ***B-edition*** is that which is edited by Dr. H. P. Malledevaru and published by Oriental Research Institute, Mysore, in 1988. There are some similarities and some differences between the two editions. They are noted below:

A-edition **: *Ed. by Dr. Ja. Ca. Ni.***	***B-edition Ed. by Dr. H.P.M. Devaru***
1. Printed with two Kannaḍa commentaries: (i) by Vīraguru Liṅgārādhya and (ii) by Kāśīkhaṇḍa Cannavīra Devaru	1. No commentary
2. Paṭalas and Number of stanzas:	2. Paṭalas and Number of stanzas:
1. Śaivapaṭala 783	1. This paṭala does not exist
2. Dīkṣādravyapaṭala 605	2. This is the 4th paṭala 600
3. Tattvasvarūpapaṭala 176	3. This is the 1st paṭala 180
4. Vīramāheśvarasvarūpapaṭala 224	4. This is the 2nd paṭala 221
5. Viraśaiva dīkṣākālanirṇayapaṭala 270	5. This is the 3rd paṭala 271
6. Prasādasvarūpapaṭala 514	6. This paṭala does not exist
7. Pādodakaprasādavarṇanapaṭala 608	7. This paṭala does not exist
Total Ślokas 3180	Total Ślokas 1272

Note : B-edition is only the volume - I. The paṭalas found in the A-edition may be available in Volume-II, which is yet to be published. In the paṭalas which are common to both the editions, there is difference in the number of ślokas. There are no differences in contents.

1) Śaivapaṭala of A-edition : Śaivabhedas are first given. Śaivas mentioned are: (i) Śuddhaśaiva, (ii) Kriyāśaiva, (iii) Rūpaśaiva, (iv) Miśraśaiva, (v) Mārgaśaiva, (iv) Mārdavaśaiva, (vii) Tāntryaśaiva, (viii) Unmattaśaiva, (ix) Ādiśaiva, (x) Guṇaśaiva, (xi) Bimbaśaiva, (xii) Bhaktiśaiva, (xiii) Karmaśaiva, (xiv) Kriyāśaiva, (xv) Maṭhaśaiva, (xvi) Atīrthaśaiva, (xvii) Lākṣaśaiva, (xviii) Vrataśaiva, (xix) Pākakriyāśaiva, (xx) Anukūlaśaiva, (xxi) Pratikūlaśaiva, (xxii) Karaśaiva, (xxiii) Vibhūtiśaiva, (xxiv) Dīkṣāśaiva, (xxv) Mantraśaiva, (xxvi) Ācāraśaiva, (xxvii) Jātiśaiva,

(xxviii) Kriyopādhiśaiva, (xxix) Bhogaśaiva and (xxx) Mahātmaśaiva. Vīraśaiva is said to be 'Śaivarāja'. Other matters: Pretaliṅgārcananindā, Unmattaśaivanindā, Svaraśaivanindā, Guṇaśaivanindā, Bhaktiśaivapraśaṁsā, Śiṁśumāra's Kāyakakrānti, Maṭhaśaivapraśaṁsā, Śiṁśumāra-Śāntayogīśvaragaṇādhipasaṁvāda, Vīraśaiva Āhnika, Diṇḍimāragurupraśaṁsā, Bhūrudrapraśaṁśā, Bhūrudrātithya, Māheśvarātithya, Bhūrudradāsoha, Śiṁśumāra-Vīrūpākṣa-Diṇḍimāra-Viḍambaka-Meghanāda-Svarādhīśa-Kamalāśṛ-puraskāra. Then comes the account of Śrī Reṇuka's visit to king Śatānanda of Māhiṣmatī, Śrī Reṇuka's pādapūjā rendered by Śatānanda, Śatānanda's daily Dāsohasevā, dialogue between Śatānanda and Śrī Reṇuka. The story of Vṛtra's attack on Śatānandayogin is given. The elephants, horses, chariots and infantry of Vṛtra were destroyed by "Niḥśvāsavāyu" of Śatānandayogin. Then follow Nindā of Lakṣaśaiva and Vrataśaiva, praise of Pākakriyāśaiva; description of the Bhūrudrasaṅgha, Bhaktasaṅgha, Dāsohadharma, praise of Strīpuruṣa-sahajīvana, etc. This paṭala ends with an account of Ṣaṭsthalas, Bhūrudrapraśaṁsā and Vīramāheśvarapraśaṁsā.

2) Dīkṣādravyapaṭala : pāṭala-2 in A-edition and paṭala-4 of B-edition : This begins with an account of the materials required for the Dīkṣā. The appropriate time for the Dīkṣā of the Vīramāheśvaras is Kārtika, Mṛgaśirā, Māgha or Phālguṇa. Various flowers with fragrance, flowers that are soft, various kinds of sprouts, cloths of various colours and various materials of worship are required. After Vīramāheśvarapraśaṁsā, details about Pañcakalaśasthāpanā are given. The Pañcakalaśasthāpanā is symbolic of the Pañcabrahmans, Sadyojāta, etc. Śiva who is of the nature of all Āgamas should be invited into the Īśānakalaśa and the four Ārādhyas, viz., Reṇuka, Dāruka, Ghaṇṭākarṇa and Gajakarṇa should be invited into the rest of the Kalaśas. [**B-edition:** these details are not found. It is said here that the scions of the families of Reṇuka, etc., should

be invited and worshipped in those five Kalaśas-4.72-78]. Next comes the description and the worship of Śrī Reṇuka. An account of Ohileśvara is given here. The efficacy of 'Śivakavaca' (Vīrāgamakavaca) is described. After other details the story of Mātaṅga is given. The most important part of the story is the narration of the Śivadīkṣā and Upadeśa of Mātaṅga done by Śrī Reṇuka. Then come details of the Dīkṣā of Śivaśarman, the son of Satyendra and Suśīlā, given by Śrī Reṇuka.

3) Tattvasvarūpavarṇana paṭala: paṭala-3 in A-edition and paṭala-1 in B-edition : This paṭala begins with a request by Gaurī seeking to know from Śiva about Vīramāheśvarācāra. Śiva introduces the subject as told by Śrī Reṇuka and says how the thirty-six principles (Śiva to Bhūmi) evolved. The king of principles is the Śivatattva. Rudratattva evolved from the Śivatattva. From that Rudratattva, Avidyā-Ahaṇkāra-Manas evolved and got Aṇus (atoms). Five Āṇavas, viz, Siddhāṇava, Tyājyamānāṇava, Mūlāṇava, Guṇāṇava and Yogāṇava, are told. The notion of Anātmatva in the Ātman is Siddhāṇava; the notion of Ātmatva in the Anātma is said to be Tyājyamānāṇava; the notion of Ātmavattā in the Jīva is called Mūlāṇava; the notion of Ātmatva in the Avidyā is Guṇāṇava; the awakening of the Avidyā māyāmala is termed as Yogāṇava. Thinking that Jīva is 'jaḍa' Śrī Reṇuka bore the Iṣṭaliṅga on his body through Bhakti. In the same way all the Vīramāheśvaras bore the Iṣṭaliṅga on their bodies. Here the greatness of the Liṅgatattva is depicted. Śivādvaita is taught. Advaita, Sāṅkhya, Yoga, Tārkika, Vaiṣṇava and other systems of philosophy are criticised. Maṇibhadra's story is told.

4) Vīramāheśvarasvarūpavarṇana paṭala: paṭala-4 in A-edition and paṭala-2 in B-edition : This paṭala begins with a question by Pārvatī asking about the greatness of the Vīramāheśvaras. According to Paraśiva, Vīramāheśvaras are 'Pūjyas' even for the gods. In order to bring out the

superiority of Śiva, the Itihāsa of Dharmagupta is told. Then come Jaṅgamavarṇana and Vīramāheśvarastuti. In response to the question about Śrī Reṇuka, Paraśiva describes Śri Reṇuka's Itihāsa. Śrī Reṇuka comes to Maṇibhadra. Maṇibhadra asks Śrī Reṇuka as to who was the greatest sage in the world. Srī Reṇuka replies saying that Vīramāheśvaras are the best sages. Then he gives instructions to Maṇibhadra. He takes up the topic of Vedas and opines that Śatarudrīya consisting in Namaka-Camaka, has the superiority. This is followed by the story of Maṇibhadra-Damayantī and the extollation of the greatness of the Ṣaḍakṣaramantra.

5) Vīraśaivadīkṣākālanirṇaya paṭala: paṭala-5 in A-edition and paṭala-3 in B-edition : Maṇibhadra tells about the 'ascertainment of the suitable time of Dīkṣā' (dīkṣākālanirṇaya) in the presence of Śrī Reṇuka. In connection of Dīksākālaśuddhi (auspiciousness of the Dīkṣākāla), Lagnaśuddhi, calculation of the 'Balābala' of the Nakṣatra, Vāraśuddhi, Tithiśuddhi, Yogaśuddhi, Karaṇaśuddhi, etc., are discussed. These are the astrological matters presented here. In order to highlight the importance and necessity of the Dīkṣākālanirṇaya, the story of Śrīpati, a resident of Vedādri, is told. The greatness of the 'Pūjāvaibhava' of Śrīpati is described.

6) Vīramāheśvaraprasādamahimā paṭala : paṭala-6 in A-edition : Saying that Śrī Reṇuka, etc., have taught this, it is said that the Prasāda of Anādivīraśaiva is worshipped by Brahman; it is said to be apt to please Śiva. Pramathas are said to aspire for partaking the Prasāda of the Guru. In this context, it is described that Sānanda Gaṇādhīśa partook Liṅgaprasāda as Śuddhaprasāda. In order to highlight the greatness of Guruprasāda, the story of Viḍambaka of Puṇyavatī town is told. That is taught here by Śrī Reṇuka. Viḍambaka's enemy Vyāghrāsura opposed Prasāda and met with destruction. Similarly the stories of the couple Viḍambaka-Śīlā and King Dharmagupta

are told. [This paṭala enumerates 28 Śaivāgamas from Kāmika to Vātula — 6.468-471. Their contents are told briefly — 6.472-485].

7) Pādodakaprasādavarṇanapaṭala: Paṭala - 7 in B edition: First comes a detailed account of the greatness of Pādodaka. Then there is a description of the Badarikā-kṣetra. Here the story of Siṁhanāda Gaṇādhipa is given. Siṁhanāda realised the greatness of Jaṅgamatīrtha (Pādodaka) and fought against those who opposed it. Due to the efficacy of Siṁhanāda's Pādatīrtha, the feminine life of Nārada came to an end. A description of Meghanāda comes here. Then it is the Vīramāheśvaras that practise the Path of 'Ekottaraśatasthānas' (Sthalas) within the fold of Ṣaṭsthalas. It is declared here that there is no Yoga (Brahmaikatvasiddhi) without the practice of Ṣaṭsthalas.

The above account in brief of the contents of Vī. Ā., reveals that no topic is consistently and systematically presented in any of its paṭalas. The available 'pāṭha' also is full of errors, grammatical and topical. Many ślokas of Vī. Ā. are quoted in the Vacanas saying that they are form Vī. Ā. But none of those can be traced in the present editions of the Vī. Ā. Hence, this Āgama seems to be available in a corrupt later version.

(7) Suprabhedāgama

Among the available Uttarabhāgas of the Saivāgamas, those of Suprabhedāgama, Svāyaṁbhuvāgama and Vīrāgama and an Upāgama called Pāśupatāgama give some account of the Vīraśaiva Ācāryas and their Pīṭhas, Upācāryas, Pañcamas and their branches. Further they contain some details about the Kāyakas (professions to earn livelihood with religious dedication) of makers and vendors of Vibhūti, Liṅga, caskets and Śivasūtras. Śaivabheda and fourfold Vīrasaiva are explained. We have already seen how the Itihāsas of Śrī Renuka, Vīraśaiva kings, Gaṇeśvaras, Śatānanda, Ohila, Mātaṅga, Satyendra - Suśilā and their

son Śivaśarman, Dharmagupta, Maṇibhadra, Viḍambaka - Śīlā, Siṁhanāda, Meghanāda, etc., have been narrated in the Vī.Ā. Supra.Ā. was first published in Vīraśaiva Sadācāra Saṅgraha in 1905 through Vārada Mallappa Granthamālā, Sholapur. Then in 1960, Vidvān M.G. Nañjuṇḍārādhya (Mysore) and in 1964, Vidvān Pagaḍadinni Basavarāja Śāstrin (Hubli) published it again. In all these editions, Supra.Ā. contains the first five Prakaraṇas and some portions of the seventh and eighth Prakaraṇas.

First Prakaraṇa: Here details about the Vīraśaiva Pañcācāryas are given. They arose from different Liṅgas (hence are called Liṅgodbhavas) under different names at the beginning of each Yuga, established Pīṭhas at different places and started different Gotras, Sūtras, Varṇas, Pravaras, etc. Before descending to the earth, they arose from the five faces of Śiva called Sadyojāta, Vāmadeva, Aghora, Tatpuruṣa and Īśāna (well known as Pañcabrahmans).

Second Prakaraṇa *:* In this chapter, the names of the Upasūtras of the five sūtras called Paḍviḍi, Vṛṣṭi, Lambana, Muktāguccha and Pañcavarṇa are given. They are:

i) **Upasūtras** of the **Paḍviḍisūtra :** Paccakanthā, Ṣaḍaṅgī, Suragī, Mahiṣī, Digambara, Veṇī, Bhitti, Moraṭa, Naṭi, Śauri, Suttūra — 12.

ii) **Upasūtras** of the **Vṛṣṭisūtra :** Kārbonna, Svarṇakanthā, Siṅgi, Masaṇi, Kuṭhāra, Bhetri, Kaṭhāra, Cāmari, Kavāṭa, Kukṣakanthā, Jvalatkanthā and Śṛṅgi — 12.

iii) **Upasūtras** of the **Lambanasūtra:** Tripuṭī, Rajjukanthā, Bhaskī, Kārpāsa, Raupya, Kaupī, Candraguṇḍa, Mṛtkanthā, Alaka, Vasana, Muṇḍi, Khaḍgi — 12.

iv) **Upasūtras** of the **Muktāgucchasūtra:** Goṇikanthā, Danti, Jaṭhara, Trigaṇa, Kośakanthā, Lalāṭa, Vyāghrakanthā, Locana, Bhaginī, Jālakanthā, Naṭina and Bodaḍi — 12.

v) **Upasūtras** of the **Pañcavarṇasūtra :** Kambāli, Vṛṣabha, Gocara, Rajjukanthā, Pañcamukha, Vīṭa, Daśamukha, Gagana, Musaḍī, Laguḍī, Śithilī and Paśupati — 12.

Third Prakaraṇa : Here two kinds of Gurus are referred to : Gauṇaguru and Mukhyaguru. The Pañcācāryas who are born from the five faces of Śiva are Mukhyagurus. They are independent. They get the Liṅgadhāraṇa done. They are powerful enough to punish and favour. The Gurus who belong to the upasūtras belonging to their Mahāsūtras and perform the religious duties on the direction of the Mahācāryas, are the Gauṇagurus.

Fourth Prakaraṇa : Those who belong to those Upasūtras are fivefold as Maṭhārya (Maṭhastha), Gaṇārya (Ganācārin), Sthāvarārya, Maṭhapatti and Gaṇakumāra (Mālārya). They assist the Mahācāryas in their social as well as religious activities. These people are called Grāmācāryas. Among these Maṭhasthas alone have 'Gauṇagurutva'. The other four only assist in the activities of Maṭhasthas.

Fifth Prakaraṇa : It is narrated here that Pañcamukha Gaṇeśvara was born from the Īśānamukha of Śiva. Those that are born from the five faces of the Pañcamukha are called the Pañcamas. From the Pūrvamukha onwards the five Pañcamas called Makhāri, Kālāri, Purāri, Smarāri and Vedāri arose respectively. The Pañcācāryas, Śrī Reṇuka, etc., who are born from the five Mukhas of Śiva, viz., Sadyojāta, Vāmadeva, Aghora, Tatpuruṣa and Īśāna, gave Dīkṣā to the five Pañcamas and taught them Prasāda-pañcākṣarī, Māyāpañcākṣarī, Sūkṣmapañcākṣarī, Sthūla-pañcākṣarī and Mūlapañcākṣarī:

(1) ॐ ह्रां ह्रीं ह्रूं ह्रैं ह्रौं नमः शिवाय—Prasādapañcākṣarī

(2) ॐ ह्रां ह्रीं ह्रूं ह्रैं नमः शिवाय — Māyāpañcākṣarī

(3) ॐ ह्रां ह्रीं ह्रूं नमः शिवाय — Sūkṣmapañcākṣarī

(4) ॐ ह्रां ह्रीं नमः शिवाय — Sthūlapañcākṣarī

(5) ॐ ह्राँ नमः शिवाय — Mūlapañcākṣarī

Makhāri, etc., are householders, Pañcācāryas are Naiṣṭhika Brahmacārins. The Gotra - sūtra of the Pañcamas are the same as those of their Gurus. From these five Pañcamas sixty Upapañcamas at the rate of twelve from each Pañcama arose. They are: from **Makhāri**: Śatāṅga, Pramukha, Śarkara, Vṛṣabha, Sahasrākṣa, Sadharma, Viṣama, Mocaka, Vṛkabhedin, Kuñjarāri, Śeṣa and Śikhivāha; from **Kālāri**: Ketarākṣa, Mṛgāri, Nākeśa, Ṛṣa, Śilāṅga, Śṛṅgaśīrṣa, Celāmbara, Kuhāsana, Śatabhuk, Bahujihva, Nāgadanta and Phaṇa; from **Purāri**: Agnibhuk, Karmakāri, Jābāla, Nirjara, Niḥśūla, Śaśāṅka, Lalāṭākṣa, Akṣara, Pāda, Vikaṭāṅga, Śilāda and Harinmukha; from **Smarāri**: Sahasraśīrṣa, Pītāṅga, Nagamālin, Niraśana, Yamadyuti, Saptāṅga, Latāṅga, Mṛtyu-nāgana, Natanu, Ghoṭavaktra, Nīrogin and Abhaya; from **Vedāri** : Paścāddṛṣti, Puṣṭāsya, Girivaktra, Gomukha, Suvarṇanakha, Padmāṅghri, Daśānana, Viṣānana, Ugradeha, Śatapada, Sahasraskandha and Trivadana.

Seventh Prakaraṇa : This Prakaraṇa expounds the Pañcayajñas and the Sandhyopāsanā of the Vīraśaivas and Śaivabheda. Human beings are classified into two categories as Viśuddha and Prākṛta. Those who have undergone the sacrament of Dīkṣā, belong to the category of Vīśuddha and those who have not undergone that sacrament, belong to the category of Prākṛta. Varṇāśrama arrangement is also of two kinds, one is created by Śiva and another is created by creator Brahman. The first one is Aprākṛta and the second one is Prākṛta. Prākṛta Varṇāśramas are told in the Smṛtis of Manu, etc. In the case of the Vīraśaivas, Varṇaśramas are Aprākṛta. They are not from actual practice. Among the Prākṛtas, Varṇas have "taratama-bhāva" (hierarchy). But among the Vīraśaivas there is equality on the ground of Śivadīkṣā. (Vide S.S., 10. 32-26).

i) Vīraśaiva Pañcayajñas : Dharma is fivefold as Tapas, Karman, Japa, Dhyāna and Jñāna. Exertion of the body for the sake of Śiva is **Tapas**, but not Kṛcchra (Prāyaścitta) or practice of the Vrata like Cāndrāyaṇa. **Karman** means

Śivapūjā, but not external sacrifices involving violence. **Japa** consists in the repetition of the Pañcākṣaramantra with Oṁkāra or daily recitation of the Rudrādhyāya, etc., but not the study of the portion of Veda which teaches Karman. Dhyāna consists in the mental cherishing of the form of Śiva, but not meditation on Ātman. Jñāna is the learning of the contents of the Śaivāgamas but not of any Śāstra. These are Pañcayajñas of the Vīraśaivas. (Vide S.S., 9. 21-24).

ii) Sandhyāvandana of the Vīraśaivas : It is said here that the cherishing incessantly of the sun in the form of the Jñāna which shines inside, with full concentration, is the 'Sandhyāvandana':— अन्तः प्रकाशमानस्य संवित्सूर्यस्य सन्ततम्। मनसा यदुपस्थानं तत्सन्ध्यावन्दनं विदुः।। Beginning with Prāṇāyāma, Sandhyāvandana should be done. Sandhyāvandana or Sandhyopāsanā is nothing but Śivasandhyopāsana, because Śiva is the deity of the Sūryamaṇḍala and is himself the Sāvitrīdevatā:— मदीयसान्ध्यकोपास्तिः सन्ध्योपास्तिः प्रकीर्तिता। सवितुर्मण्डलस्वामी सावित्रीदेवतास्म्यहम्।। (Kā.A., 3.55). Truth, forbearance, kindness, purity, modesty, penance, generosity, celebacy, contentment and open-mindedness — those who practise these ten virtues, will get all auspiciousness. Those who have undergone Śivadīkṣā should necessarily do Pañcayajñas, Sandhyāvandana and Śivapūjā. The ten ordinations of truth, etc., combined constitute a part of Śivapūjā itself.

iii) Śaivabhedhas: On the basis of differences in practices (ācārabheda), the Śaiva is fourfold as Sāmānyaśaiva, Miśrasaiva, Śuddhaśaiva and Vīraśaiva.

a) Sāmānyaśaiva: Śivapūja and Śivabhāvanā are the chief features of Sāmānyaśaiva. Even if there are no facilities for Śivapūjā, he has keen desire to have the 'darśana' of Śiva, and has been devoted to the signs of Śiva, such as Bhasmadhāraṇa, Rudrākṣadhāraṇa and the other devotees of Śiva.

b) Miśraśaiva: This is called Miśraśaiva because the devotees of this category worship other deities along with Śiva. The deities they worship are : Śiva, Viṣṇu, Brahman, Ṣaṇmukha, Gaṇapati, Sūrya and Devī (Pārvatī).

c) Śuddhaśaiva: To a Śuddhaśaiva, Śiva who is of the nature of 'Sat', 'Cit' and 'Ānanda', is important. All other deities are deemed by him as the devotees of Śiva. He worships the Liṅga granted by the Guru by placing it on his palm (kara-sthalapūjā). If per chance the Linga is lost, he can approach the guru and get a new one for his daily worship. If, again, there is any impediment or break in the 'Pūjā', he should do 'Japa' of the Mūlamantra and undergo some atonement (Prāyaścitta).

d) Vīraśaiva: In Vīraśaivism, the Śivapūjā is simple and practices are quite simple. Effort is less and result is more. Mukti which is three births later for others, is attainable in one birth only for the Vīraśaivas. Śiva's statement that—'O Maheśvari, Mukti for the Vīraśaivas is in one birth only', gives assurance to that end.

e) Vīraśaiva-śabdanirvacana : The derivation of the word 'Vīraśaiva' is given here. 'Vī' stands for 'vidyā', i.e., knowledge, abtained from the Veda and Upaniṣads. 'Ra' stands for 'ramate', i.e., takes delight (in it). Thus Vīraśaiva means that Śaiva who takes delight in the knowledge of the Veda and Upaniṣads (i.e., brahmaikatvajñāna)— Vide S.S., 5.18— Compare with S.S., 5.15,16 and 18). Vīraśaiva is defined here: यो हस्तपीठे निजमिष्टलिङ्गं विन्यस्य तल्लीनमनःप्रचारः। बाह्यक्रियासङ्कुलनिस्पृहात्मा सम्पूजयत्यङ्ग स वीरशैवः।।

"He who places his Iṣṭaliṅga on the palm with his mind fully concentrating on it and worships it with his mind totally withdrawn from all external actions, is the Vīraśaiva".

(f) The necessity of Iṣṭaliṅgadhāraṇa:

गवां सर्पिः शरीरस्थं न करोत्यात्मपोषणम्।
निःसृतं कर्मचरितं पुनस्तासां च भेषजम्।।

एवमन्तः शरीरस्थः सर्पिवत्परमेश्वरः।
विना चोपासनां देवो न करोति हितं नृणाम्।।

When there is a wound on the body of a cow, a veternary doctor gives a medicine and says that it should be applied to the wound mixing it with ghee. If the owner of the cow applies it without ghee thinking that 'it is a milchcow; its udder is full of milk; there is ghee in the milk itself; hence, let only the medicine be applied', the wound will not be cured. For that purpose the cow should be milked first. Then the milk should be heated, made into curds, which should in turn be churned to get butter. The butter should be heated and made into ghee. Then the medicine must be mixed with ghee and applied to the wound. Then only the wound would be cured. In the same way there is no doubt 'Śivakalā' is in the body of a human being. But in order to cure the disease in the form of transmigration (bhavaroga), it is necessary that the 'Śivakalā' in the disciple should be drawn and infused into the medicine in the form of Īṣṭaliṅga by the Guru. Then the disciple should do the 'ārādhānā' of the Liṅga on the direction of the Śrī Guru and then should become cured of the 'Bhavaroga'. This is the necessity of Iṣṭaliṅgadhāraṇa.

g) The secret of Iṣṭaliṅga – Prāṇaliṅga Pūjā:

The devotee should do the worship of the internal Liṅga called Prāṇaliṅga besides doing the worship of the external Iṣṭaliṅga. While doing 'Japa', the devotee should harmonise mentally the counting of the Rudrākṣas with the syllables of the Mantra. The Rudrākṣas stand for the Iṣṭaliṅga and the Mantrākṣaras stand for the Prāṇaliṅga:

इष्टलिङ्गं प्राणलिङ्गमेकीकृत्य समर्चयेत्।
मणिमालां मन्त्रमालाम् एकीकृत्य जपेत् सदा।
मातृका प्राणलिङ्गस्य मणिमालेष्टरूपिणी।।

The worshipping of the Prāṇaliṅga through the worship of the Iṣṭaliṅga is the 'samyakpūjā' (proper or right worship).

He who does such a Pūjā is the Vīraśaiva. The Prāṇaliṅgapūjā is on the following lines :

वत्स लिङ्गार्चनं नित्यं त्रिकालं कुरु भक्तितः।
पूजाद्रव्याणि संशोध्य शुचिस्तद्गतमानसः।।

स्नानं सुचित्तसलिलेन हि पूर्णभावं वस्त्रं त्रिशक्तिगुणसंयुतयज्ञसूत्रम्।
विद्या सुगन्धमिव भूतदयाक्षतांश्च शब्दादिपुष्पचयमर्पय नित्यमङ्ग।।

The 'Upacāras' (materials for Pūjā) in the internal Prāṇaliṅgapūjā are: Pure mind is water (for ablution), conception of absoluteness is the cloth, the Yajñopavīta is that which is made up of the three strands in the form of three Śaktis, viz., Icchāśakti, Jñānaśakti and Kriyāśakti, the knowledge is the sandal paste, the five senses are the lamp,['Indriyavāsanā' is the oil], the objects of senses are the flowers and bilva leaf, the offering of sukha-duḥkha is the Naivedya, the three guṇas, sattva, etc., constitute the Tāmbūla, offering of one's life-breath is the Namaskāra, peace is Puṣpāñjali, the fusion of the Aṅga (Jīva) in the Liṅga (Paramātman) is the Visarjana (removal of nirmālya).

(8) Svāyambhuvāgama:

The text of Svāyambhuvāgama has been given as an 'Anubandha' in the **Śivāgamasaurabha** edited by Vidwan M.G. Nañjuṇḍārādhya. The following summary is based on that edition. Only three paṭalas, i.e., 8th , 9th and 10th are available. (Vide Sūkṣ Ā., kri. pa., 6.23-25 and S.S., 12.16-20 for comparison).

The eighth paṭala gives an account of the Pañcamakulotpatti. A story is told here: In Vidarbha there lived a royal couple called Vīragandharva and Suvakṣādevī which had a daughter called Balidevī. Vīragandharva was defeated and kept a prisoner by Gomukhāsura. Balidevī escaped to 'Lalitāraṇya' and performed penance to please Parameśvara. Īśvara became pleased. He sent a Gaṇeśvara called Pañcavaktra to the world of mortals to fulfil the

desire of Balidevī. When the Gaṇeśvara appeared before her, Balidevī told him about the onslaught of Gomukhāsura and requested him to rescue her father. Accordingly the Gaṇeśvara killed Gomukhāsura and got Vīragandharva released from prison along with Suvakṣādevī and the two ministers. Then Balidevī was married to the Gaṇeśvara. The rule of the kingdom was also rested with the Gaṇeśvara. Balidevī gave brith to five sons. In order to do Śivadīkṣā and give Upadeśa to them, Īśvara sent the five Ganādhīśvaras, who were none other than the Pañcācāryas. They gave Dīkṣā to the five sons of Pañcavaktra and Balidevī and taught them the essentials of Aṣṭāvaraṇa, Pañcācāra and Ṣaṭsthala. Those five sons were the Pañcamas who were the original predecessors of the Vīraśaivas. (Vide Supra. Ā., 5th Prakaraṇa for a different version about the origin of the Pañcamas.)

The ninth paṭala speaks of the **Pañca Ārādhyas** (Pañcācāryas). The order of their 'avatāra' has been given thus: Ganṭākarṇa (Śaṅkhukarṇa), Gajakarṇa (Dhenukarṇa), Renuka, Dāruka and Viśvakarṇa. (Details will be given in the brief account of the history of the Pañcapīṭhas).

The tenth paṭala highlights the practice of Pañcakalaśasthāpanā as symbols of Pañca Ārādhyas. It should be noted here that the Pañcakalaśasthāpanā has been representing the Pañcabrahmans (Sadyojata, etc.,) and Pañca Ārādhyas (Pañcācāryas). The order of the Kalaśas and the account as to the Ācārya (Ārādhya) representing the Kalaśas have been at variance from other sources.

(9) Pāśupatāgama

This Āgama is also edited and published in the ***Śivāgamasaurabha*** by Vidwan M.G. Nañjuṇḍārādhya. It has only two paṭalas. Along with this portion another portion called 81st Adhyāya is also included — श्रीमन्महापाशुपतवीरशैवागमे एकाशीतिरध्याय:...। On the basis of this text, the following summary of contents is given:

The first paṭala speaks of the special features of seven Śaivas (Saptaśaiva)— Anādiśaiva, Ādiśaiva, Mahāśaiva, Anuśaiva, Anantaraśaiva, Pravaraśaiva and Vīraśaiva. Under the Vīraśaiva four categories called Vīraśaiva, Śuddha Vīraśaiva, Viśeṣavīraśaiva and Nirābhārivīraśaiva are told.

The second paṭala proposes to give an account of the Pañcācāryas. But before that an account of the Āgamas is given. Accepting twenty-eight Śaivāgamas, this paṭala says that the eighteen Āgamas are Sāttvika and the rest of the ten Āgamas are Tāmasa. The list given here is as follows:

Sāttvika Agamas : Kāmika, Yogaja, Cintita (Acintya), Kiraṇa, Ajita, Sūkṣma, Sahasra, Aṁśumān, Suprabheda, Vijaya, Niḥśvāsa, Svāyambhuva, Pārameśvara, Kāraṇa, Vīra, Bhīma, Makuṭa and Vātula.

Tāmasa Āgamas : Garuḍa, Dakṣiṇa, Bhūta, Bauddha, Jina, Bhairava, Pāśa, Paśu, Pati and Asura.

It is said that the eighteen Sāttvika Āgamas were taught by Parameśvara to the Pañcācāryas. [It should be noted here that the ten Āgamas listed as Tāmasa do not come in the list of the twenty-eight Śaivāgamas. Those ten are: Anala, Raurava, Vimala, Candrajñāna, Bimba, Prodgīta, Lalita, Siddha, Śarvokta and Santāna. All the twenty-eight Śaivāgamas form the Siddhānta. All of them are acceptable to the Vīraśaivas. Candra J. Ā. Uttarabhāga gives details about the Aṣṭāvaraṇa and Pañcācāra. In the list of the eighteen Āgamas called Sāttvika, Bhīmāgama occupies the place of Dīptāgama]

Some questions come here; they are asked by Devī: 'Where did Vedas originate? How Āgamas came into existence? Can human beings get released from the path of Vedic Karman? Why should we take to Āgamas leaving out the Vedas?'

These questions are answered by Śiva: Listen, I shall tell you the path of quick liberation. Vedas are recited through the nose. This is indicated by the statement— यस्य

निःश्वसितं वेदाः। It means that the Vedas are like the life-breath of Paraśiva. The twenty-eight Śaivāgamas are, on the other hand, born from his mouth. In Vedas, Mukti is told on the basis of the superiority of eligible persons. But in the Śaivāgamas, there is no such discrimination. In them, the easy path of attainig Mukti is told.

Then come some details about the 'avatāra' of the Pañcācāryas. The 'avatāras' have been in the order of Marulārādhya, Ekorāmārādhya, Revaṇārādhya, Paṇḍitārādhya and Viśvārādhya. In the same order their names in Kṛtayuga, Tretāyuga and Dvāparayuga are given. In the same order their Gotra, Sūtra, Pravara, Varṇa, Daṇḍa, the metal of Kamaṇḍalu, etc., are mentioned.

Then there is this question: In giving Liṅgadīkṣā, who will take the responsiblity of giving them instruction and protection? Are the heads of the Pañcapīṭhas authority to get prāyaścitta, injunctions for the auspicious and inauspicious practices, etc., done?

The answer is : The heads of the Pañcapīṭhas are the authority to perform Śivadīkṣā, to give instructions and to extend protection to them. That is why they are called 'Sābhārins' (those with social and religious responsiblities). The Nirābhārins do not have those responsibilities.

Finally the Pañcakalaśasthāpanāvidhi and the Paṭṭābhiṣekavidhi are explained.

(10) Vātulaśuddhāgama

Vātulaśuddhāgama is one of the twelve Upāgamas of Vātulāgama, a Rudrabhedāgama. It contains many secrets. It is divided into ten paṭalas called Tattvabheda, Varṇabheda, Cakrabheda, Vargabheda, Mantrabheda, Praṇavabheda, Brahmabheda, Aṅgabheda, Mantrajāta and Mantrakīla.

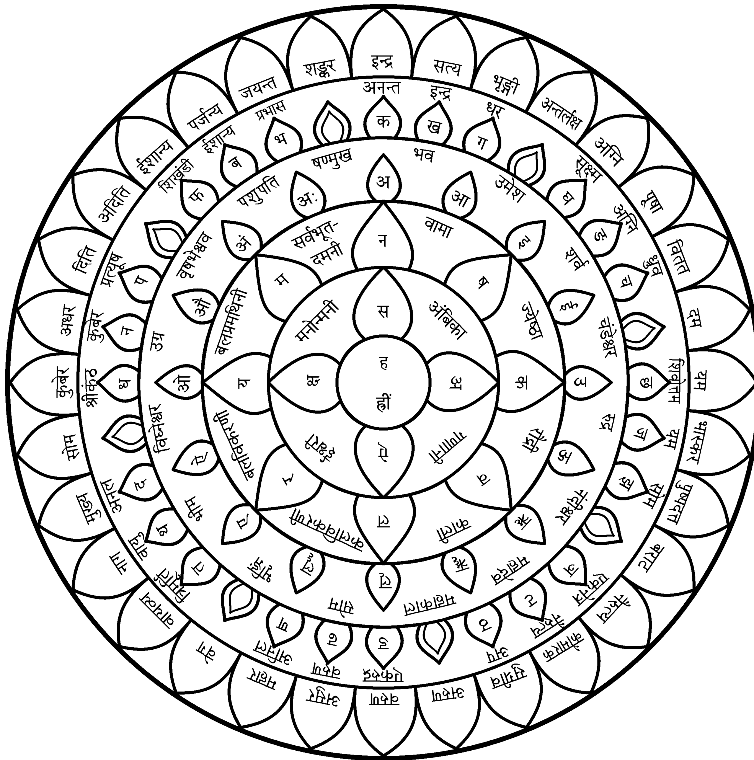
(i) Tattvabhedapaṭala : Tattvas are threefold as Śiva, Sadāśiva and Maheśa. Śiva is 'Niṣkala', Sadāśiva is 'Sakalaniṣkala' and Maheśa is 'Sakala'. When Śiva desired

to create the world, his Śakti (Vimarśāśakti) gave rise to Parāśakti, from Parāśakti Ādiśakti was born; from Ādiśakti Icchāśakti arose; from Icchāśakti Jñānaśakti arose; and from Jñānaśakti Kriyāśakti arose. From these five Śaktis the five Sādākhyas called Śivasādākhya, Amūrtasādākhya, Mūrtasādākhya, Kartṛsādākhya and Karmasādākhya arose respectively. Parāśakti is Śāntyatītakalā, Ādiśakti is Śāntikalā, Icchāśakti is Vidyākalā, Jñānaśakti is Pratiṣṭhākalā and Kriyāśakti is Nivṛttikalā. From Karmasādākhya, the twenty-five 'Mūrtis' such as Somadhārin, etc., and Rudra arose. Rudra created the world consisting of Brahman, Viṣṇu, Candra, etc.

(ii) Varṇabhedapaṭala : Here Varṇas and their inception are told. Varṇas (Akṣaras) are fifty-one from 'अ' to 'क्ष'. They are of two kinds as Svaras (Vowels) and Vyañjanas (Consonants). To start with 'Bindu' arose from Paraśivatattva which was supreme and subtle. Nāda arose from Bindu, Śakti arose from Nāda, Śabda (sound) arose from Śakti and Vikalās arose from Śabda. From the Vikalās the expressive Mantra arose. Still Mantra is different from those. Parāśakti was Bindu, Ādiśakti was Nāda, Icchāśakti was Śakti, Jñānaśakti was Śabda and Kriyaśakti was what was born from 'Vāk'; the sixteen Svaras were Kalās; among those Svaras अ, इ, उ, ऋ, ऌ, ए, ओ (7) are Prakṛtisvaras (original) and आ, ई, ऊ, ॠ, ॡ, ऐ, औ, अं, अः (9) are Vikṛtisvaras (modifications). The thirty-five Varṇas from ककार to क्षकार are Varṇas (syllables). These thirty-five consonants from क् to क्ष् are **Vikalās**. The six among the Svaras, viz., अ, इ, उ, ए, ओ, and अं and the twelve among the consonants, viz., क्, च्, ग्, च्, ज्, च्, ट्, ड्, त्, द्, प्, ब्, ष् and क्ष् are masculine; the five Svaras, viz., आ, ई, ऊ, ऐ, औ and the twelve consonants, viz., ख्, घ्, छ्, झ्, ठ्, ढ्, थ्, ध्, फ्, भ्, श्, and स्, are feminine; the four Svaras, viz., ऋ ॠ, ऌ, ॡ, and the eleven consonants, viz., ङ्, ञ्, ण्, न्, म्, य्, र्, ल्, व्, ह्, and ळ्, are neuter. Again अ, आ, इ (3) are the seeds of **Ākāśatattva**; ई, उ,

ऊ (3), the seeds of **Vāyutattva**; ऋ, ॠ, लृ, (3) the seeds of **Agnitattva**; लॄ, ए, ऐ (3) the seeds of **Aptattva**; ओ, औ, अं (3), the seeds of **Bhūmitattva**. They are again of three kinds as Hrasva (short), Dīrgha (long) and Pluta (prolated). Devatās of the Akṣaras from अ to क्ष् are told. The fruits of Varṇas and their pronunciation are also told.

(iii) Cakrabhedapaṭala: For the clear understanding of the mantras 'Cakrarūpa' (Circular diagram) is told. That 'Cakra' has all the deities; it has all the 'Varṇas'. It is actually of the form of Śivajñāna. The 'uddhāra' (drawing) of this 'Cakra' should be made in sacred places like temples.



On a pure piece of land, a pit has to be dug. Its depth should be upto the navel level. A bower has to be constructed around it. The pit should be filled with dust. The Deśika (Guru) who remains with self-restraint and with milk as his food, should take bath and draw the Cakra (do Cakroddhāra) there. It should be duly preceded by 'Sakalīkaraṇa', 'Puṇyāhavācana', etc. The 'Cakra' should be drawn with a metal piece or a hatchet. A twelve inch square mental plate is required for that. In that plate, at the centre, (as shown in the diagram, p.88), the name of four Śaktis, viz., Ambikā, Gaṇānī, Īśvarī and Manonmanī should be written in four petals. Then the eight Śaktis, viz., Vāmā, Jyeṣṭhā, Raudrī, Kālī, Kalavikaraṇī, Balavikaraṇī, Balapramathinī and Sarvabhūtadamanī, should be worshipped in the first circle (āvaraṇa). Similarly the eight 'mūrtis', viz., Śarva, Paśupati, Ugra, Rudra, Bhava, Īśāna, Mahādeva and Bhīma and the eight Gaṇeśvaras, viz., Umācaṇḍeśvara, Nandikeśvara, Mahākāla, Bhṛṅgin, Bhṛṅgiriṭi, Gaṇeśvara, Vṛṣabheśvara and Ṣaṇmukha should be worshipped in the sixteen petals of the second 'āvaraṇa'. In the twenty four petals of the third 'āvaraṇa', the eight Vidyeśvaras (Ananta, Sūkṣma, Śivottama, Ekanetra, Ekarudra, Trimūrti, Śrīkaṇṭha and Śikhaṇḍi), the eight Lokapālas (Indra, Agni, Yama, Nirṛti, Varuṇa, Vāyu, Kubera and Īśāna) and the eight Vasus (Dhara, Dhruva, Soma, Āpa, Anila, Anala, Pratyūṣa and Prabhāsa) should be worshipped. In the third circle, in the outer three lines, Agni, Sūrya and Candra (three Maṇḍalas) should be worshipped. In the bud-like petals the Vāstu deities should be worshipped. Devatānyāsa of the lords of the quarters should be done in their respective names.

Varṇanyāsa: In the centre of the 'Karṇikā' the 'Nyāsa' of the Śivabījā should be made. Similarly the 'Nyāsa' of Bindu, Ātmabīja, Nāda, Vidyābīja should be made respectively in the east, south, west and north. In its external petals 'Varṇavinyāsa' should be made. This is the secret of 'Cakra'. It is difficult to understand. This 'Cakra' should be worshipped everyday.

Cakradhāraṇaphala: It is said here:

भूर्जपत्रे लिखेच्चक्रं गुलिकां कारयेद्बुधः।
शिरसा धारयित्वा तु सर्वकामार्थसिद्धिदम्।।
आयुरारोग्यमैश्वर्यं पुत्रपौत्रादिवर्धनम्।
सर्वरक्षाकरं चैव सर्वव्याधिविदारणम्।।
सर्वदुःखप्रशमनं सर्वक्षुद्रनिवारणम्।
भूतप्रेतपिशाचाश्च वेतालब्रह्मराक्षसाः।।

The 'Cakra' should be drawn on a Bhūrja leaf (birch leaf). Getting it drawn on thin copper plate, it should be worn in an amulet form on the head. Then all the desires are fulfilled. It gives long life and prosperity and it extends all protection and removes all diseases. It eradicates all sorrow (Tāpatraya—Ādhyātmika, Ādhibhautika and Ādhidaivika) and all hardships. On seeing the person wearing that 'Cakra' (as an amulet), all evil spirits fly away in fear.

(iv) Vargabhedapaṭala: Varga is of three kinds as Sthiti, Sṛṣṭi and Saṁhāra. Sthiti is again threefold as Sāttvika, Rājasa and Tāmasa. Sthitivarga: स्, ष्, श्, व्, ल्, र्, य्, म्— these eight are Sāttvika; अ, आ, इ, ई, उ, ऊ, ऋ, ॠ, ऌ, ॡ, ए, ऐ, ओ, औ, अं, अः— these sixteen are Rājasa; and कादि-मान्त—these twenty-five consonants are Tāmasa. Sṛṣṭivarga: अकारादि-क्षकारान्तवर्णानां सृष्टिरूच्यते। This Sṛṣṭivarga is eightfold called after the names of the eight quarters. अ-अः— these sixteen are Aindravarga, कवर्ग is Yāmyavarga, टवर्ग is Nairṭavarga, तवर्ग is Vahnivarga, **चवर्ग** is Vāruṇavarga, पवर्ग is Mārutavarga, य्-व्- are Kubera (soma) varga, श्-क्ष्-are Īśānavarga. Saṁhara-varga: 'क्षकारादि-अकारान्तं संहार इति चोच्यते''। This varga is five-fold named after the names of the five elements. क्ष् - य् - these are Pārthivavarga; म् - त् - Abvarga; ण् - च् - Vahnivarga; ङ् - क् - Vāyuvarga; अः - अ - Vyomavarga.

(v) Mantrabhedapaṭala : Mantra is of the form of the deity. This world is of the form of Mantra. The mantras that emerged from Śiva's mouth are Parārdhakoṭi. The rites such as Karṣaṇa (i.e., tilling the site of a temple for Bhūparīkṣaṇa) are all called Mantras. There is no rite without a Mantra. The installation of the deity, sacrifices, etc., ablution, oblations, libations, atonement, initiation, etc., are done to the accompaniment of the mantras. Mantra is defined as:

मननं सर्वपक्षेषु त्राणं संसारसागरात्।
मननत्राणधर्मत्वान्मन्त्र इत्यभिधीयते।।८।।

The cherishing of Śiva under all circumstances and rescue from the ocean of transmigration are involved in it. Since the cherishing (manana) of god and the rescue (trāṇa) from saṁsāra are through it, it is called Mantra. Just as human beings come near when they are called by their real names, so Śiva does come near when he is called through the Mantra dedicated to him.

Prāsādamantra and the meaning of Prāsāda: Prāsāda is defined as:

प्राशब्दः स्याच्छिवो ज्ञेयः साशब्दः शक्तिरुच्यते।
तत्स्वरूपं तु दःशब्दस्त्रिवर्णमभिधीयते।।

'Prā' stands for Śiva, 'sā' refers to Śakti and 'daḥ' means Śiva-Śakti (Śaktiviśiṣṭa-Śiva). This is the meaning of the word with three syllables (प्रा-सा-दः). Prāsāda is of five kinds as Śuddhaprāsāda, Mūlaprāsāda, Tattvaprāsāda, Ādiprāsāda and Ātmaprāsāda. 'हकार' is *Śuddhaprāsāda*, 'ह्रौं' is *Mūlaprāsāda*, '**हं**' is *Tattvaprāsāda*, 'हौं is *Ādiprāsāda* and 'हंस' is *Ātmaprāsāda*. All the five are 'Śivabīja', hence, they are Śivamantras. These belong to Sthiti.

Sadāśivamantras of Sṛṣṭimārga: It is said here:

सदाशिवस्य मन्त्रांश्च पञ्चब्रह्माङ्गमेव च।
सौम्यमन्त्रान् समस्तांश्च सृष्टिमार्गेण चोध्दरेत्।।

Sadāśiva-mantras, Pañcabrahmantras and all the mild mantras should be cherished in the Sṛṣṭimārga. The Mantras are: हौं सः शिवाय नमः ।।१।। This is 'muktiprada'. हौं शिवाय नमः।।२।। This is 'sarvasiddhiprada'. हौं हं स सदाशिवाय नमः।।३।। This is 'sarvasampatprada'. हौं-हं-स्वं-मं-क्षं-तं-यं-मं ।।४।। This is ''navākṣaramantra' which gives peace. हौं-स्वं-सं-ष्टं-मूं-ह्रूं-में-नं-मं-यं।।५।। This is 'daśākṣaramantra' which gives prosperity. Maheśamantras are to be taken here as belonging to Sṛṣṭi, Sthiti and Saṁhāra.

Maheśamantras : These are of three kinds as Sṛṣṭi, Sthiti and Laya mantras. हं-मं-रं-एं — these are Sṛṣṭimantras; हं-सं-क्षं-रं-यं-एं- these are Sthitimantras; and हं-क्षं-मं-रं-यं-एं — these are Saṁhāra(Laya)Mantras.

Śaktibījamantras : स्त्रां - स्त्रीं - स्त्रूं - स्त्रैं - स्त्रौं — these are Śaktibījas. ग्रिं is Gaurībīja. The Pañcapraṇavas told in the Pranavabhedapaṭala are *Mūrtibrahman*. Pañcaprāsāda-mantras are *Tattvabrahman*. ल - व - र - य - ह — these are Pāñcabhautikabījākṣaras; these are *Bhūtabrahman*. हं - हिं - हुं - हें - हों —these Bījākṣaras are *Piṇḍabrahman*.

ॐ हं सद्योजाताय नमः। ॐ हिं वामदेवाय नमः। ॐ हुं अघोराय नमः। ॐ हें तत्पुरुषाय नमः। ॐ हों ईशानाय नमः।

If the Bījākṣaras are with 'repha', then the Mantras would be - ॐ ह्रं सद्योजाताय नमः, इत्यादि । Īśāna has four Kalās, Tatpuruṣa four, Aghora eight, Vāmadeva thirteen and Sadyojata eight; thus the total number of Kalās is thirty-eight; these are called *Kalābrahman*.

हां - हीं - हूं - हैं - हौं - हः — these are Tāntrika Śivāṅgas.

ह्रां - ह्रीं - ह्रूं - ह्रैं - ह्रौं - ह्रः — These are Vaidika Śivāṅgas.

(vi) Praṇavabhedapaṭala: Praṇava is 'sarvadevākhya' (meaning of deities) and 'sarvadevamaya' (consisting of all deities). It is of five kinds as Sākalya, Śāmbhava, Saukhya,

Sāvaśya and Sāyujya. These five are born from the five faces of Śiva (Pañcabrahman—Sādyojāta, etc,). It has three Akṣaras अकार, उकार and मकार। अकार – is 'Dakṣiṇāṁśa', उकार 'Vāmāṁśa' and मकार 'Madhyadeśa'; हकार comes amidst them and is regarded as the cause of all. अकार is 'Brahman', उकार 'Viṣṇu', मकार 'Rudra'; ॐकार is 'Sadāśiva'. Nāda is 'Śivamaya'; it is consisting of five deities. The Śivayogins call ॐ as 'Ekākṣara-brahman'.

अ - उ - म - ह — these are born from the eastern face of Śiva and they constitute Sākalya praṅava; अ- उ- म- ह- ई — these constitute Śāmbhavapraṇava and are born from the southern face; अ - उ- म - ह - इ — these are born from the western face and constitute Saukhyapraṇava; अ - उ- म - ह - ए — these are from the northern face and constitute Sāvaśyapraṇava; and अ - उ - म- ह- औ — these are born from the upper-face and constitute Sāyujyapraṇava.

(vii) Brahmabhedapaṭala: Brahman is of five forms as Mūrtibrahman, Tattvabrahman, Bhūtabrahman, Piṇḍa-brahman and Kalābrahman. Brahman, Viṣṇu and Rudra are only the presiding deities of the three constituents of Praṇava, अ - उ - म - but also have the 'mūrtirūpa'. Hence they are called Mūrtibrahman. The 'Akṣaras' that constitute the Praṇavabhedas such Sākalya, etc., also constitute *Mūrtibrahman*.

For the 'Bījas' in the form of अ-उ-म, the lord is Śivātattva, this is हकार; this is the Bīja consisting of Śiva. The 'Bījakṣara' is of the nature of Śiva; हकार, शिवार्ण, शिवबीज are its synonyms. Hence, the 'tattvas' from Śuddhaprāsāda to Ātmaprāsāda are regarded as *Tattvabrahman*.

Pṛthivī, Ap, Tejas, Vāyu and Vyoman are the five elements. 'Lakāra' which is the seed of 'Māṁsa', is the Bīja of Pṛthivī; 'Vakāra', the seed of 'Medas', is the Bīja of Ap;

'Repha' which is the sixth (स ष श व ल र य) is the Bīja of Tejas; 'Yakāra' which is the seventh is the Bīja of Vāyu; and 'Hakāra' which is the fifth is the Bīja of Vyoman. These are called *Bhūtabrahman*.

Sadyojāta, Vāmadeva, Aghora, Tatpuruṣa, Īśāna are the five Piṇḍabrahman. The 'Tāntrika Bījākṣaras' of these *Piṇḍabrahmans* are respectively हं, हिं, हुं, हें and होम् and those of Vaidika Piṇḍabrahmans are respectively ह्रं, ह्रिं, ह्रुं, ह्रें, ह्रोम्।

ॐ हं सद्योजाताय नमः।	ॐ ह्रं सद्योजाताय नमः।
ॐ हिं वामदेवाय नमः।	ॐ ह्रिं वामदेवाय नमः।
ॐ हुं अघोराय नमः।	ॐ ह्रुं अघोराय नमः।
ॐ हें तत्पुरुषाय नमः।	ॐ ह्रें तत्पुरुषाय नमः।
ॐ हों ईशानाय नमः।	ॐ ह्रों ईशानाय नमः।

Īśāna, Tatpuruṣa, Aghora, Vāmadeva and Sadyojāta are also called *Kalābrahman*. There are five Kalās in Īśāna (mantra), four in Tatpuruṣa, eight in Aghora, thirteen in Vāmadeva and eight in Sadyojāta. Totally there are thirty-eight. These are shown as below:

5 Kalās of **Īśānabrahman :**

१. ईशानः सर्वविद्यानां २. ईश्वरः सर्वभूतानां ३. ब्रह्माधिपतिर्ब्रह्मणोऽधिपति- र्ब्रह्मा ४. शिवो मे अस्तु ५. सदाशिवोम् (कलाः – शशिनी, अङ्गदा, इष्टदा, मरीचिका, ज्वलिनी)

4 Kalās of **Tatpuruṣabrahman :**

१. तत्पुरुषाय विद्महे, २. महादेवाय धीमहि, ३. तन्नो रुद्रः ४. प्रचोदयात् (कलाः – शान्ति, विद्या, प्रतिष्ठा, निवृत्ति)

8 Kalās of **Aghorabrahman :**

१. अघोरेभ्यः २. अथ घोरेभ्यः ३. घोर ४. घोरतरेभ्यः ५. सर्वेभ्यः ६. सर्व शर्वेभ्यः ७. नमस्ते अस्तु ८. रुद्ररूपेभ्यः (कलाः – तामसी, मोहा, क्षुधा, निद्रा, मृत्यु, माया, अभया, जरा)

13 Kalās of **Vāmadevabrahman :**

१. वामदेवाय नमः २. ज्येष्ठाय नमः श्रेष्ठाय नमः ३. रुद्राय नमः ४. कालाय नमः ५. कल ६. विकरणाय नमः ७. बल ८. विकरणाय नमः ९. बलाय नमः १०. प्रमथनाय नमः ११. सर्वभूतदमनाय नमः १२. मनः १३. उन्मनाय नमः (कलाः – राजसी, रक्षा, रति, पालिनी, कामा, संयमिनी, क्रिया, बुद्धि, ब्राह्मणी, धात्री, भ्रामिणी, मोहिनी, ग्रामिणी)

8 Kalās of **Sadyojāta :**

१. सद्योजातं प्रपद्यामि २. सद्योजाताय वै नमो नमः ३. भवे ४. अभवे ५. नातिभवे ६. भवस्व मां ७. भव ८. उद्भवाय नमः (कलाः – सिद्धि, ऋद्धि, द्युति, लक्ष्मी, मेधा, शान्ति, स्वधा, धृती)

(The prayoga of these: ॐ ह्रां शशिनीकलायै नमः, इत्यादि)

These are thirty-eight Kalās of *Kalābrahman*.

The Special features of the Pañcabrahmans are given here.

(viii) Aṅgabhedapaṭala :

Aṅga is of six kinds as Śivāṅga, Bhūtaṅga, Kūṭāṅga, Vidyāṅga, Śaktyaṅga and Sāmānyāṅga. Again each of these Aṅgas are taken as six-fold. Thus the total number of Aṅgas is thirty-six.

a) Śivāṅgas :

Tāntrikāṅga	Vaidikāṅga
ॐ हां हृदयाय नमः	ॐ ह्रां हृदयाय नमः
ॐ हीं शिरसे स्वाहा।	ॐ ह्रीं शिरसे स्वाहा
ॐ हूं शिखायौ वषट्	ॐ ह्रूं शिखायै वषट्
ॐ हैं कवचाय हुम्	ॐ ह्रैं कवचाय हुम्
ॐ हौं नेत्रत्रयाय वौषट्	ॐ ह्रौं नेत्रत्रयाय वौषट्
ॐ हः अस्त्राय फट्	ॐ ह्रः अस्त्राय फट्

b) Bhūtāṅgas :

ह्राम् — this is the Ādibhūtāṅga; ह्रीम् — second Bhūtāṅga; ह्रूम् — third Bhūtāṅga; ह्रैंम् — fourth Bhūtāṅga; हौम् — fifth Bhūtaṅga; हंह् — sixth Bhūtāṅga.

c) Kūṭāṅgas : क्षां क्षीं क्षूं क्षैं क्षौं क्षः।

d) Vidyaṅgas: Those that are connected with 'Vidyāṅga' are the 'Astras'. They are Śivāstra, Pāśupatāstra, Brahmāstra, Kṣurikāstra, Vyomāstra and Aghorāstra. **(i) Śivāstramantra** — ॐ शिवास्त्राय फट्। This brings all the good. **(ii) Pāśupatāstramantra** — ॐ श्री पशु हुं फट्। **(iii) Brahmāstramantra** — ॐ ब्रह्मास्त्राय फट्। **(iv) Kṣurikāstramantra** — ॐ क्षुरिकास्त्राय फट् **(v) Vyomāstramantra** — ॐ मां मीं मूं व्योमव्यापिने ओम्। **(vi) Aghorāstramantra** — ॐ ह्रां ह्रीं प्रस्फुर-स्फुर घोर-घोरतर-तनुरूप चट-चट-प्रचट-प्रचट-कह-कह-वम-वम घातय घातय हुं फट् स्वाहा।

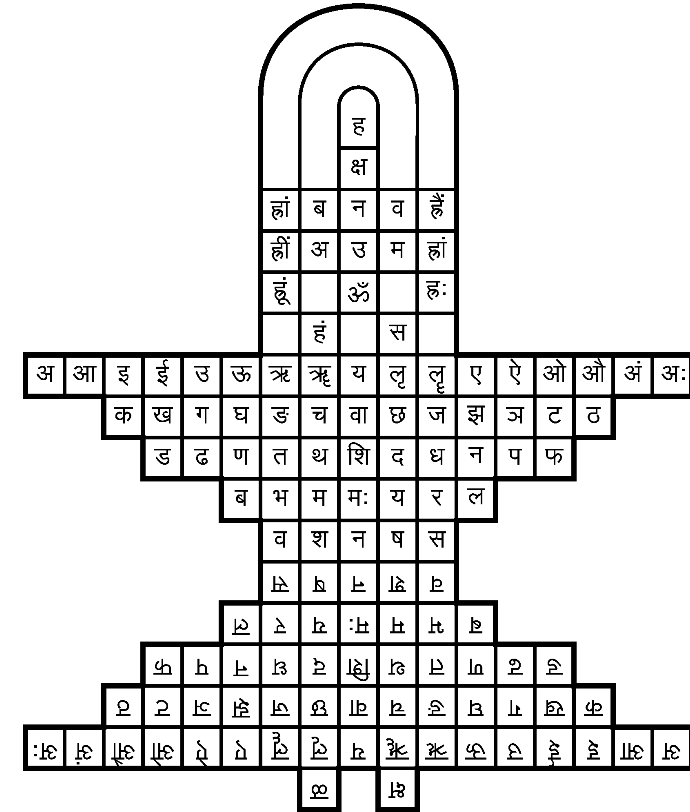
e) Saktyaṅgas: सां- सीं- सूं- सैं- सौं- सः—these six are Tantrika Śaktyaṅgas. स्त्रां- स्त्रीं- स्त्रूं- स्त्रैं- स्त्रौं- स्त्रः—these six are Vaidika Śaktyaṅgas.

f) Sāmānyāṅga : आ- ई- ऊ- ऐ- औ- अः। This is common to all the deities. The first letter of the name of the respective deity should be taken and 'anusvāra' should be added to it. Then आकार, etc., should be related to it. This becomes the 'Bīja' of the respective deity.

(ix) Mantrajāta-Paṭala : That Liṅga from which the mantras of all deities, emerge, is called 'Mantrajāta'. Hence, the Śivaliṅga which is the cause for the creation, maintenance and annihilation of the world, is made up of Mantras; it brings all good to the world and salutary for all the Ātmans. Hence, in order to attain 'Bhukti' and 'Mukti', the 'uddhāra' of the Liṅga which is made up of Mantras, is given in the form of a diagram in the next page:

Ādhārādicakra	No. of petals	Akṣaras in them
Ādhāra	4 petals	व श ष स
Svādhiṣṭhāna	6 petals	ब भ म य र ल
Maṇipūraka	10 petals	ड ढ ण त थ द ध न प फ
Anāhata	12 petals	क ख ग घ ङ च छ ज झ ञ ट ठ
Viśuddha	16 petals	अ आ इ ई उ ऊ ऋ ॠ ऌ ॡ ए ऐ ओ औ अं अः
Ājñā	2 petals	ह क्ष (Top – vertically)
		ळ क्ष (Bottom – horizontally)

॥ महालिङ्गोद्धरणम् ॥



Mantrasvarūpa: There are categories as:

Atibāla, Sabāla, Kaumāra, Trikoṇa, Yauvana, Prakṛti, Vikṛti, Brāhmaṇa, Kṣatriya, Vaiśya, Śūdra, Strī, Puruṣa, Napuṁsaka, Śayanasthāna, Āsana, Śuddha, Miśra, Saṅkīrṇa, etc., are the 'Rūpas'. 'Śuddhaprāsādamantra' with 'अकार', is *Atibāla*. That which has eight Bījākṣaras is *Sabāla*. That which has five Bījākṣaras, is *Kaumāra*: All the 'devatā-mantras' in a group are *Yauvana*. A monosyllabic Mantra is *Brāhmaṇa*; 'Pañcākṣaramantra' is *Kṣatriya*; 'Saḍakṣara-mantra' is *Vaiśya* as well as *Śūdra*. A mantra with the

pallava 'Svāhā' is *Strīmantra*; that with the pallava 'namaḥ' is *Puruṣamantra*; and that which has 'Phaṭ' or 'Vaṣaṭ' in the end is *Napuṁsakamantra*. A Mantra ending with 'Svāhā' has the combination of *Kṣatriya-Vaiśya-Śūdra*. A mantra ending with '*namaḥ*' is *Śūdramantra*. A monosyllablic mantra is *Śuddha*; that with four syllables is *Miśra*; and that which has many kinds of letters is *Śaṅkīrṇa*.

Mantravāsa: The original letters (Prakṛti) of the mantra are the 'Vāsa'; 'Vāhana' is Vikṛti. 'Varṇabhāva' is Prakṛti. The 'Vāsa' of letters is 'jīhvā'. The 'jihvā' which is the residing place of letters has 'Mukha' (mouth) as its 'Vāsa'. 'Mukha' has 'Buddhi as its' 'Vāsa'. 'Hṛdaya' is the 'Vāsa' of 'Buddhi'. The mind which is the means for the operation of 'Buddhi' has the 'Piṇḍa' (body) as its 'Vāsa'. 'Piṇḍavarṇa' has 'Nāḍī' as its 'Vāsa'. Nāḍī has 'Vāyu' as its 'Vāsa'. 'Vāyu' has Śaktis as its 'Vāsa' and finally Śaktis have Śiva as their 'Vāsa'.

Mantravāhana : Liṅga, Pratimā, Kumbha, Vāstu, Agni and Kalaśa, etc., that are installed during Dīkṣā and Prokṣana, are the Mantravāhanas.

(x) Mantrakīlapaṭala : In this Paṭala, Mantrakīla, types of Śaiva and of Vīraśaiva are told.

Mantrakīla : "Mantrajāta' is twofold as 'Akīla' and 'Kīla'. Kīlamantra should be given up. The knowers of Mantra identify and use the Mantra as Netramantra, Nāsikāmantra, Pādamantra, Hastamantra, Dehamantra.

Śaivaprabhedas : Śaivas are of four types as Sāmānya, Miśra, Śuddha and Vīra. He who worships the Śivaliṅga wherever he finds it and who is fond of Bhasmadhāraṇa, Śivakīratana, Śivālāpa and Śivabhaktas, is Sāmanyaśaiva. He who worships all the deities of the Śaiva, Vaiṣṇava, Śākta, etc., and who finds Śiva in all of them, is Miśraśaiva. He who is devoted to Śiva only, who is a Śivavratin through the study of the twenty-eight Śaivāgamas, who is able to conduct functions from Karṣaṇa to Pratiṣṭhā, from Pratiṣṭhā to Utsava, from Utsava to Prāyaścitta and worships the Liṅga placed on a 'Pīṭha' with Yantra, Mantra, Kriyā, Mudrā, Nyāsa, Āvāhana, etc., (upacāras), is Śuddhaśaiva.

Pūjā (worship) is of two kinds as Ātmārthā and Parārthā. The 'Pūjā' of the Liṅga given by the Guru by placing it on a Pīṭha, is Ātmārthā. The 'Pūjā' of the Liṅga installed in a temple is Parārthā. Śivadvija can do both the kinds of pūjā. Others are entitled to do only Ātmārthapūjā.

Vīraśaiva : A Vīraśaiva becomes 'Śivadehin' when he applies Bhasma on the body. Śrī Guru grants him the Liṅga with Śivamantra. That Liṅga has to be borne on the body above the level of the 'nābhi' (navel) — on the head or in the neck, shoulders, arm or chest — and should be worshipped at least two times a day. These are the features of a Sāmānya Vīraśaiva. In the case of a Viśeṣa Vīraśaiva, the Guru should grant the Iṣṭaliṅga through Dīkṣā (of three types) after installing the Nāda-Bindu-Kalā in the different places and the six Cakras, six Aṅgas, six Advans, etc., in their respective places. Prānaliṅga and Bhāvaliṅga are established in the body and the relation of the Iṣṭaliṅga with them is created by the Guru. Nirābhāri Viraśaiva is given Dīkṣā in the same way as above. He is known as Nirābhārin because of his Vairāgya. He abandons all family entanglements and keeps himself away from other associations (social). He is known to have Daṇḍa, Kaupīna, Kāṣāyavastra, Jaṭā. Some undergo Muṇḍana also. He lives by alms.

Date of Śaivāgamas

It is rather difficult to say with certainty the date of the Śaivāgamas. Yet with the help of the available evidences, it is possible to broadly fix the upper and the lower limits of the date of the Śaivāgamas It is a matter of irrefutable truth that the Śaivāgamas have grown through the ages. Pāśupatasūtra, by saying "आगमो नाम आमहेश्वरात् गुरुपारम्पर्यागतं ज्ञानम्", makes it clear that the Āgama is the knowledge

which came originally from Maheśvara and came down to us (developing) through the tradition of the Gurus. If we look at them from the point of view of language, it can be safely said that they belonged to the post-Vedic period. On the basis of their contents, we may not be able to say that they belonged to ancient times, yet the Āgamic culture should be admitted as ancient.

Prof. S.K. Ramachandra Rao thinks that Brāhmaṇas were the texts which were prepared by drawing the Vedic Mantras connected with sacrifices and that the gradual transformations of the Brāhmaṇas were the Āgamas. (Śivāgama Saurabha, Preface, p.2). The explanations relating to the 'application' (anuṣṭhāna) of Vedic Mantras and some of the forms of worship belonged to the earliest period of the Śaivāgamas. The details regarding the construction of temples, preparation and installation of the statues of the deities, etc., were included in the Āgamas later. There are some evidences for settling the upper limit of the date of Śaivāgamas. Firstly, references to the Jaina and Buddha systems are found in the Śaivāgamas. For instance:

आदौ तु सौगतमतं तच्च पञ्चविधं प्रिये।
बौद्ध-सौगत-चार्वाक-जैनार्हतविभागतः।। (Pāra. Ā., 1.8)

Secondly from the point of view of language, Āgamas belonged to the post-Paṇinian period (700 B.C.). Thus the beginning period of the Śaivāgamas could be 600 B.C. The M. Bhā. refers to the form of worship told in the Pāñcarātrāgamas. This is said to have belonged to 200. B.C. The 'Vāsudevamahattva' told in the Pāñcarātrāgama is referred to in the Bhag. G., which is said to have been included in the M. Bhā. in 500 B.C. Hence Pāñcarātrāgamas belonged to a period earlier to 500 B.C. (Śivāgama Saurabha, pīṭhikā, p. XVIII). Further it is noted that the Indus valley civilization was Śaiva. Hence the date of the Śaivāgamas may go to that period. As opined by Sri R.R. Diwakar, all the Āgamas and the entire Āgama litarature can be said to

have existed at least one thousand years before. (Vacana-śāstra., p. 289). But the older ones among the Śaivāgamas must have existed at least two thousand years before. This agrees with the earlier statement that the upper limit of the date of the Śaivāgamas could be 600 B.C.

Vīraśaiva parts of the Śaivāgamas

It may be noted here what Dr. S.C. Nandimath has said: "References either to Vīraśaivism or to the Ṣaṭsthala-siddhānta, etc., in the available Śaivāgamas, are not many; *yet most of the cardinal points in the doctrines of the Vīraśaivas are visible here and there in them*. However, the available fragments do not lend support to the theory that the 28 Śaivāgamas, which the Śaivasiddhāntins accept and which the Vīraśaivas claim, preach Vīraśaivism; therefore *it naturally occurs to us to question the authority of the Śaivāgamas over Vīraśaivism.* An attempt to solve this difficulty is made by a tradition current among the Vīraśaivas, which states that the first parts (pūrva-bhāga) of the 28 Śaivāgamas deal with the Śaiva-Siddhānta and the latter parts (uttara-bhāga) with Vīraśaivism. How far this is justifiable cannot be said at this stage, for ***the latter parts alleged to deal with Vīraśaivism are not available.***" (Italics are mine). (Handbook, p.7).

Drawing attention to the statement in the Italics, I would like to say, with due regards to Dr. S. C. Nandimath, that there are mutual contradictions in his statement. First he says that 'most of the cardinal points in the doctrines of Vīraśaivas are visible here and there in them' and then he says that 'it naturally occurs to us to question the authority of the Śaivāgamas over Vīraśaivism'. It is obviously contra-dictory to say that 'the cardinal points in the doctrines of Vīraśaivas are visible here and there in them' (i.e., Śaivāgamas) and then to conclude that he wants to 'question the authority of the Śaivāgamas over Vīraśaivism'. Further referring to the tradition stating that first parts of the Śaivāgamas deal with Śaiva-Siddhānta and latter parts with

Viraśaivism, he says that he could not say how far that tradition is justifiable at that stage when, as he says, the latter parts alleged to deal with Vīraśaivism were not available.

But it must be noted that the uttara-bhāgas of all the 28 Śaivāgamas have not come down to us. Yet the uttara-bhāgas of some of them have come down to us. Dr. S.C. Nandimath himself has referred to Suprabhedāgama uttarabhāga in connection with the teaching of the burial practice for the Yatis and the practice of installing Kalaśas (Ibid., p.7). Further he has referred to the Vātula-śuddhāgama (an upāgama of Vatulāgama), the Sūkṣmāgama and the Pārameśvarāgama dealing with Vīraśaiva tenets, such as Ṣaṭ-sthala, Aṣṭāvaraṇa and Pañcācara. (Ibid., p.4). He has admitted that Śrī Cannabasavaṇṇa's Kannaḍa work 'Karaṇa-hasuge', as admitted by the author, is based on Vijayabhairavī Āgama. (Ibid., p.2). He has also admitted that the Vīraśaiva sect depicted in those Āgamas has not the appearance of the post-Basavan Vīraśaivism, in all probability it might correspond to pre-Basavan Vīraśaivism and hence, has come to the conclusion that the composition of those Āgamas was possibly in the period before 11th or 12th century A.D. (Ibid., pp.4-5).

It is the occasion now to state that the classification of Śaivāgamas into pūrvabhāga and uttarabhāga is undoubtedly justified because the available portions (paṭalas) of the uttara-bhāgas give a full and clear picture of all the details about Vīraśaivism starting from Dīkṣā and going on with the details of Ṣaṭsthalas, Aṣṭāvaraṇas and Pañcācāras, including the philosophical tenets of Pati, Paśu and Pāśa as corresponding to the tenets of Preraka, Bhoktṛ and Bhojya respectively. (Vide the account of contents of the Śaivāgamas given earlier). Among the available uttara-bhāgas, the uttarabhāga of Candra J.Ā. gives details about the Aṣṭāvaraṇas and Pañcācāras, with a brief reference to the granting of three Liṅgas, Bhāva, Prāṇa and Iṣṭa to the Kārāṇa, Sūkṣma and Sthūla śarīras by removing the Āṇava,

Māyīya and Kārmika Malas respectively from them through Vedhā, Māntrī and Kriyā Dīkṣās respectively. Pāra. Ā. speaks of all things about Vīraśaivism in its 23 paṭalas, i.e., Dīksā, Ṣaṭsthalas, Aṣṭāvaraṇa, types of Vīraśaiva and other Śaivas. It also deals with Karma, Jñāna and Bhakti Mārgas, the ceremony of the burying of the dead. Sūkṣ. Ā. tells about the Śivatattvasvarūpa, the Śaktis, Sādākhyas, Kalās, etc. All details of Mantra Pañcākṣara-Saḍakṣara, five kinds of "Oṁkāra", Guru-Śiṣya-sambandha, Liṅgasvarūpa, Liṅgāṅga-sthala, etc., are found in it. Kā.Ā. speaks of 21 types of Dīkṣās coming under Vedhā, Māntrī and Kriyā Dīkṣas. Many important questions regarding the Vīraśaiva practices are raised and answered. Details about the materials and methods of worship are given in this Āgama. Makuṭa Ā. speaks of details about the materials and methods of worship in its Kriyāpāda and about the last rites of the Vīraśaivas in its Caryāpada. Vīrāgama speaks of all things about Vīraśaivism with an account of Śrī Reṇuka and the devotees of His Holiness, etc. Supra. Ā. deals with the Avatāra of the Pañcācāryas and the Pīṭhas established by them as the founders of Vīraśaivism. Svāyambhuvāgama deals with the same in the main. Thus the available uttara-bhāgas have all the details of Vīraśaivism and gives an account of the glorious tradition of the Vīraśaivas.

The famous Śaraṇas of the 12th century A.D. who have contributed the Vacana Sāhitya in Kannaḍa, which happens to be 'Anubhavasāhitya', are deeply indebted to the Śaivāgamas, i.e., uttara-bhāgas of them. Many Āgama statements are quoted by them in their Vacanas as the supporting authority to their sayings.

For instance:

Śrī Cannabasavaṇṇa has quoted the followings Āgama ślokas in his Vacanas:

एकमूर्तेस्त्रयो भागा गुरुर्लिङ्गं च जङ्गमः।

(Candra J.Ā., kri. pā., 5.15; Cannabasavaṇṇa, No. 468)

ॐकारवदना देवी वायकारभुजद्वयी।
शिकारमध्यदेहा च नमःकारपदद्वयी।।

(Candra J.Ā., kri. pā., 11.39; Cannabasavaṇṇa, No. 260)

दीयते लिङ्गसम्बन्धः क्षीयते च मलत्रयम्।
दीयते क्षीयते यस्मात्सा दीक्षेति निगद्यते।।

(Kā .Ā., kri. pā., 1.12; Cannabasavaṇṇa, No. 584)

यो गुरुः स शिवः प्रोक्तो यः शिवः स गुरुः स्मृतः।

(Candra J.Ā., kri. pā., 2.7; Cannabasavaṇṇa, No. 664)

आकाशं लिङ्गमित्याहुः पृथिवी तस्य पीठिका।
आलयं सर्वभूतानां लयनाल्लिङ्गमुच्यते।।

(Candra J.Ā., kri. pā., 3.51; Cannabasavaṇṇa, No. 33-Heccina Vacana)

न वीरशैवसदृशं मतमस्ति जगत्त्रये। – This statement from the Pāra. Ā., (1.42) is very often quoted in the Vacanas.

Further, by referring to the Vīrāgama (saying वीरागमे-) many ślokas are quoted in the Vacanas of Cannabasavaṇṇa, Basavaṇṇa, etc., for instance:

Adentandaḍe: Vīrāgame—

किं मांसं का शिवे भक्तिः किं मद्यं कः शिवार्चकः।
मद्यमांसरतानां च दूरे तिष्ठामि शाङ्करि।।
पशुं हत्वा सुरां पीत्वा कृत्वा पललभोजनम्।
येनैवं गम्यते स्वर्गं नरकः केन गम्यते।।

(This is quoted in Cannabasavaṇṇa, No. 134)

But these ślokas are not found in the present editions of Vīrāgama. Many Śaivāgama statements quoted in the Vacanas cannot be traced to their sources because those portions are lost. On the evidence of the Vacana-sāhitya (12th century A.D.), the date of the uttara-bhāgas of the Śaivāgamas cannot be later than 11th century A.D.

Further the Śrīkaṇṭhabhāṣya and the Śrīkarabhāṣya on Bra. Sū. refer to the uttara-bhāgas of the Śaivāgamas. These Bhāṣyas belong to 11th century A.D. Hence, the date of the uttara-bhāgas goes back to at least 950 A.D. S.S. is the digest of the uttara-bhāgas of the Śaivāgamas, as said by its author. As will be clear subsequently the date of S.S. cannot be later than 950 A.D. Hence the date of the uttara-bhāgas of the Śaivāgamas cannot be later than 900 A.D. Thus the lower limit of the date of the Śaivāgamas with their uttara-bhāgas can be safely fixed as 8th century A.D.

3. Śaiva Purāṇas

Purāṇas are the ancient sources of almost all the religious systems of Bhārata. The post-Vedic religious systems of Hinduism which represent the culmination of Vedic tradition in the worship of Śiva, Viṣṇu, Śakti, Sūrya and Gaṇapati, are inspired and instituted by the Purāṇas. The history of Purāṇas can be traced back to Vedic literature and epic literature (Mahābhārata and Rāmāyaṇa). In ancient texts, Itihāsa and Purāṇa are enumerated in addition to the Vedas and other branches of knowledge. (Vide: Chānd. U., 7.1). Many a legend which are already familiar in the Vedic literature and the epic literature, reappear in the Purāṇas, for instance, the myth of Purūravas and Urvaśī (Ṛv. 10.95; Śata. Brā., 1.1.5.1; Viṣṇu P., 4th Adhyāya). There are also some works of later origin preserved under the title of 'Purāṇa'. As early as the time of the Buddha (i.e., 5th century B.C.), there existed Ākhyānas, Itihāsas, Purāṇas and Gāthās as a common literary property from which the Buddhists and Jainas as well as the epic poets drew their material. (Winternitz., Vol. I, p. 294). In the Mahābhārata we find the court-singers who formed a special caste. (Vide Ma. Smṛ 10.11,17). Sañjaya who describes to king Dhṛtarāṣṭra the happenings on the Kurukṣetra war-field belonged to that

caste. All the Purāṇas (especially 18 Purāṇas) are ascribed to Vyāsa, the author of the Mahābhārata, who lived at the beginning of the Kaliyuga (i.e., 5100 years ago). In several of these Purāṇas, the royal dynasties of the past are followed by the lists of the kings of the further times in the form of prophecies. The dynasties known to us from history such as, the Śiśunāgas, the Nandas, the Mauryas, the Śuṅgas, the Andhras and the Guptas, are mentioned. Among the Śiśunāgas we find the names of Bimbisāra and Ajātaśatru, who are mentioned in Jaina and Bauddha works as contemporaries of Gautama Buddha and Mahāvīra (6th to 5th cent. B.C.). We know that Maurya Candragupta came to the throne in 322 B.C. These and other points guide us to come to a safe decision that the earlier Purāṇas must have come into existence before 7th century A.D. The concrete ground for this is the fact that the later dynasties or later famous rulers such as Śrī Harṣa do not find a place in the lists of kings found in the Purāṇas. (Winternitz., Vol. I, p. 501-502)

Number and classification of Purāṇas: Vyāsa is attributed the authorship of eighteen Purāṇas: Most of the Purāṇas agree in the order in which they enumerate the eighteen Purāṇas, viz.,

1. Brahma	2. Padma	3. Viṣṇu (Vaiṣṇava)
4. Śaiva (or Vāyavīya)	5. Bhāgavata	6. Nāradīya
7. Mārkaṇḍeya	8. Āgneya	9. Bhaviṣyat
10. Brahmavaivarta	11. Liṅga	12. Varāha
13. Skanda	14. Vāmana	15. Kaurma
16. Matsya	17. Garuḍa	18. Brahmāṇḍa

Besides these eighteen Purāṇas which are called 'Mahāpurāṇas', there are eighteen secondary Purāṇas called 'Upapurāṇas'. These Purāṇas are classified as Śaiva, Vaiṣṇava and Bhāhma (i.e., Purāṇas dedicated to Śiva, Viṣṇu and Brahman). Matsya, Kūrma, Liṅga, Śiva, Skanda and Agni — these six are called Śaivapurāṇas; Viṣṇu, Nārada,

Bhāgavata, Garuḍa, Padma and Varāha — these six are Vaiṣṇavapurāṇas; and Brahmāṇḍa, Brahmavaivarta, Mārkaṇḍeya, Bhaviṣya, Vāmana and Brahma — these six are Brāhmapurāṇas. The texts which have come down to us only partially agree with this classification.

This classification is rather artifical. For instance, the Matsya P. which is classified as Śaiva has Vaiṣṇava chapters also; Brahmavaivarta P. which is classed as Brāhma should be regarded as Vaiṣṇava; the Brahma P. which is classed as Brāhma, teaches the worship of Sūrya and Viṣṇu as well as Śiva; the Mārkaṇḍeya P. which is classed as Brāhma is neither Śaiva nor Vaiṣṇava nor Brāhma. All this confirms the fact that none of the Purāṇas has come down to us in its original form and that we can hardly demarcate a 'canon of eighteen Purāṇas'. (Vide, Winternitz., Vol. I, p. 509; Farquhar, p. 225).

General Contents of the Purāṇas :

According to the statement 'Purāṇaṁ Pañcalakṣaṇam' (found in all Purāṇas and the Amarakośa and other Dictionaries), every Purāṇa should have five subjects: (1) Sarga, 'the creation;' (2) Pratisarga, 'the renewed creation' (periodical destruction and renewal of the worlds); (3) Vaṁśa, 'the order of the generations' (the geneology of gods and ṛṣis); (4) Manvantara, 'the Manu-periods' (the great epochs each of which has a Manu or forefather of the human race); and (5) Vaṁśānucarita, 'the history of the generation' (history of the old and later royal families whose origin is traced back to the sun—solar dynasty and the moon — lunar dynasty). These five items of contents form only a part of the contents of the Purāṇas that have come down to us. Some of the Purāṇas contain contents that go far beyond the 'Pañcalakṣaṇas', some do not deal with these subjects at all. One thing is definitely clear and that is the stamp of sectarianism. They are devoted to the cult of some god, mainly Śiva or Viṣṇu. Besides most of

these contain chapters on the rights and duties of the Varṇas and Āśramas, on the general Śaiva or Vaiṣṇava rites in accordance with the Vedic tradition, Śrāddha, special caremonies (Utsavas or festivals) and Vratas (vows) in honour of Śiva or Viṣṇu, often Sāṅkhya and Yoga philosophies, etc.

The main aim of the Purāṇas is the popularisation of Hindu-dharma. This reached to the glorious heights in the Purāṇas. Farquhar brings this out in a striking way: "It would be difficult to exaggerate the popularity and importance of the religious poems known as Purāṇas. They are very widely used among the common people both in the original and in numerous vernacular versions and adaptations. Indeed the epics and the Purāṇas are the real Bible of the common people, whether literate or illiterate, and they are the source of half of the vernacular literature". (Farquhar., p.136).

An Account of the Śaiva Purāṇas:

(1) The Śaiva-Purāṇa : This appears in some texts as Vāyavīya or Vāyu-purāṇa. Besides the 'Pañcalakṣaṇa' contents, this Purāṇa has legends glorifying Śiva. Its concluding part contains a description of the end of the world and deals with the efficacy of Yoga and the glory of Śivapura where the Yogins who are totally engrossed in the meditation of Śiva, go. There are so many Māhātmyas. Even in this Śaiva Purāṇa, there are two chapters dedicated to Viṣṇu.

(2) The Agnipurāṇa : It describes the incarnations of Viṣṇu. Although it begins with Viṣṇu, it is essentially a Śaivapurāṇa treating exhaustively the cult of Liṅga and of Durgā. Some chapters contain matters connected with cosmology, geneology and geography which are characteristics of the Purāṇas. Yet this Purāṇa is encyclopaedic in character. It deals with Astronomy, Astrology, marriage and funeral rites, omens and portents, house-construction, the art of warfare, law, medicine, prosody, poetics and even grammar.

(3) The Liṅgapurāṇa: It gives an account of the creation-legend and that of the legend of the origin of the Liṅga-worship. There is a story of Śiva's visit to the Devadāru forest. The hermits' wives fell in love with Śiva. The hermits cursed him. In the account of creation, Śiva takes the role. Legends are also told about the twenty-eight Līlās of Śiva.

(4) The Skandapurāṇa: There is hardly anything of the 'Pañcalakṣaṇa' in this Purāṇa. There are six 'Saṁhitās' in it. They are Sūta, Sanatkumārīya, Brāhmī, Vaiṣṇavī, Śāṅkarī and Saurī and fifty Khaṇḍas of what is called Skanda-Purāṇa. *Sūta-saṁhitā* is a work of some length. It contains four khaṇḍas. The first of these is devoted fully to Śiva. The second called Jñānayogakhaṇḍa deals with Yoga, duties of Varṇas and Āśramas. The third teaches ways and means of attaining salvation. The fourth first deals with Vedic ceremonies and then teaches the 'sacrifice of meditation' (Dhyānayajña) and the 'sacrifice of knowledge' (Jñānayajña) as well as 'Śiva-bhakti'. A second part of it contains a Śaiva Brahmagītā and a Vedāntic Sūtagītā. *Sanatkumārīya* contains Śaiva legends, especially those connected with the sacred places of 'Vārāṇasī'. *Saurasaṁhitā* which has been revealed to Yājñavalkya by the sun-god, contains chiefly cosmogonic theories. *Śaṅkara-saṁhitā* (also called *Agastya-saṁhitā*), teaches the cult of Viṣṇu, especially an account of the 'Rāmāvatāra'. There is a Kāśīkhaṇḍa which is devoted to an account of the Śiva temples in the vicinity of Vārāṇasī. There is a 'Gaṅgāsahasranāma' in this.

(5) The Kūrmapurāṇa : It consisted of four 'Śaṁhitās' called Brāhmī, Bhāgavatī, Saurī and Vaiṣṇavī. '*Brāhmī-saṁhitā*' is the only one that has come down to us under the name of Kūrmapurāṇa. An account of Viṣṇu's 'Kūrmāvatāra' comes in the beginning. Yet Śiva is the highest God in this Purāṇa. It is emphasised over and over again that in reality Brahman, Viṣṇu and Śiva are one. The worship of 'Śakti' or creative force is also emphasised. 'Pañcalakṣaṇa' topics

are also dealt with in this Purāṇa. An entire chapter (1.53) is devoted to the Līlās of Śiva. There are Māhātmyas of Vārāṇasī and Prayāg. There is an Īśvaragītā, a counterpart to the Bhag. G.; this is followed by Vyāsagītā, which teaches the attainment of the highest knowledge through pious deeds and ceremonies. There is a narration of the story of Sītā.

(6) The Matsyapurāṇa: It commences with the story of the great flood. Viṣṇu in his Matsya form rescued Manu. Creation is described in detail. Yet by virtue of its religious content, the Matsya-purāṇa should be called Śaiva. It has equal importance given to Viṣṇu also. Śiva and Devī legends are also told.

Śaiva content in other Purāṇas :

a) There is a description of a holy forest of Utkala sacred to Śiva in the early part of the **Brahmapurāṇa**. Here we find the story of Śiva's marriage with Pārvatī. There are many Śaiva myths here. There is a hymn to Śiva (chapter 37).

b) **Saurapurāṇa** (Ādityapurāṇa) which is an 'Upa-purāṇa' of Brahmapurāṇa is of great value as regards our knowledge of Śaivism especially of Liṅga worship. Śiva is identified with the Sun-God. The advantages of Śiva-worship are praised. Many Śiva-legends are told. On the one hand Śiva is explained as the Ātman and on the other the creation from Prakṛti is described as in the Sāṅkhya system.

c) **Vārāhapurāṇa** has some Śaiva legends relating to Śiva and Durgā interspersed in it.

d) A considerable portion of a section in the **Vāmana-purāṇa** deals with Liṅga-worship, the Saivite legends of the marriage of Śiva and Umā and the origin of Gaṇeśa and Kārtikeya (Skanda).

e) There is a **Śivapurāṇa** which is the most voluminous Upapurāṇa with twelve Saṁhitās. Similarly the **Gaṇeśa-purāṇa** and the **Caṇḍīpurāṇa** are also Śaivite Upapurāṇas.

As clearly stated in S.S., 1.25—"शैवानि पुराणान्यखिलानि तु", Śivayogi Śivācārya consulted all the Śaiva Purāṇas and took the points relevant to Vīraśaivism from them in formulating the doctrine of one hundred one Sthalas in his S.S. The Sanskrit commentator has given quotations from some of the Purāṇas in his commentary. They are in conformity with the concerned ślokas of the text. Taking the clue from these, we can point out the main Purāṇic sources that are behind the ideas presented by the author :

(1) Ādityapurāṇa (an Upapurāṇa of Brahmapurāṇa) gives an account of Śiva's creation of the Rudras (Pramatha-gaṇas) : प्रजाः सृजेति निर्दिष्टश्चन्द्रमौलिर्विरिञ्चिना । ससर्ज रुद्रानात्मतुल्यान् महेश्वरान्। नीलकण्ठांस्त्रिणेत्रांश्च जटामकुटमण्डितान्।। (quoted in Ta. Pra.) — 'Having been asked by Brahman to create the 'prajās', Śiva created through his mind the Rudras who were equal to himself in power, who were endowed with a blue neck (nīlakaṇṭhas) and three eyes (triṇetras) and who were adorned with matted locks and crowns'. S.S. (2.25-26) describes the creation of 'Pramathagaṇas' with the same background:

इत्येवं प्रर्थितः शम्भुर्ब्रह्मणा विश्वयोनिना।
ससर्जात्मसमप्रख्यान् सर्वगान् सर्वशक्तिकान्।।

प्रबोधपरमानन्दपरिवाहितमानसान् ।
प्रमथान् विश्वनिर्माणप्रलयापादनक्षमान्।।

(2) Śaṅkarasaṁhitā of Skandapurāṇa has been the source of some special teachings of the S.S. For instance, Śa. Saṁ. has said that the caste-restrictions prescribed by Śiva should be observed and he who transgresses them would be a caṇḍāla (an outcaste): शिवोक्तां जातिमर्यादां योऽतीत्य भुवि वर्तते। स चण्डाल इति ज्ञेयः....।। (quoted in Ta. Pra. on S.S. 9.29). Śivayogi Śivācārya has taken this point and put it thus in a positive way:

स्वमार्गाचारनिरताः सजातीया द्विजास्तु ये।
तेषां गृहेषु भुञ्जीत नेतरेषां कदाचन।। (S.S., 9.29)

Secondly, Śa. Saṁ. speaks of the Śivayogin who is Prāṇaliṅgin: प्राणरूप इह जीव उच्यते लिङ्गरूप इति शङ्करः स्मृतः। यस्तदैक्यमिति वेदितानयोः प्राणलिङ्गविदसौ शिवयोगी।। (Quoted in Ta. Pra. in the preamble to S.S., 12.24) — 'Jīva is in the form of Prāṇa (Life-Principle) and Śaṅkara is of the nature of the Liṅga; he who knows the union of the two is the Śivayogin with the knowledge of the Prāṇaliṅga'. The same idea is brought out by Śivayogi Śivācārya in S.S., 12.24:

परब्रह्म महालिङ्गं प्राणो जीवः प्रकीर्तितः।
तदेकभावमननात् समाधिस्थः प्रकीर्तितः।। (S.S.; 12.24)

Thirdly, Śa. Saṁ. portrays the Sati-Patibhāva between the Śaraṇa and Śiva: सती चाहं पतिर्लिङ्गं हृदि युक्तः स्वयंप्रभुः। प्रापञ्चिकसुखं नास्ति शरणस्थलमुत्तमम्।। (Quoted in the Ta. Pra. in the preamble to S.S., 13.5) — 'I am the devoted spouse and the Liṅga is my husband, who is the very Lord residing in my heart; there is no mundane pleasure; the Śaraṇasthala is great'. This is behind the statement of Śrī Śivayogi Śivācārya which defines the Śaraṇa:

सतीव रमणे यस्तु शिवे शक्तिं विभावयन्।
तदन्यविमुखः सोऽयं ज्ञातः शरणनामवान्।। (S.S., 13.5)

(3) Sūtasaṁhitā of the Skandapurāṇa has been quoted thrice in the Ta. Pra. (in the preamble to S.S., 11.74) on the conception of the power of Parameśvaraprasāda in revealing everything coming under the triad of Bhoktṛ, Bhogya and Prerayitṛ as of the nature of Śiva : भोक्ता भोग्यं प्रेरयिता भोगोपकरणनि च। सर्वं शिवमयं भाति प्रसादात् पारमेश्वरात्।। (quoted in the preamble to S.S., 11.74). This has been behind the following statement:

प्रसादे शाम्भवे लब्धे परमानन्दकारणे।
सर्वं शिवमयं विश्वं दृश्यते नात्र संशयः।। (S.S., 11.74)

Secondly, Sū. Saṁ. says that 'Ahaṁśabda' is 'Rūḍha' (established in usage) in that sense of Jīvātman: अहंशब्दस्य रूढत्वाल्लोके जीवात्मवस्तुनि। (quoted in the Ta. Pra. on 12.22-23).

The supreme 'Samādhi' is described by Śrī Śivayogi Śivācārya with this idea hidden in it:

हंसरूपं परात्मानं सोऽहंभावेन भावयेत्।
तदेकतानतासिद्धिः समाधिः परमो मतः।। (S.S., 12.23)

Thirdly, Sū. Saṁ. speaks of the nature of the three Guṇas, Sattva, Rajas and Tamas: सत्त्वात् सुखं च ज्ञानं च वैराग्यं सौख्यमेव च। दुःखप्रवृत्तिरागौ च लौहित्यं रजसो भवेत्।। मोहो भ्रान्तिस्तथालास्यं काष्र्यं च तमसो भवेत्।। (quoted in the Ta. Pra. in the preamble to S.S., 13.15-19) — Sattvaguṇa gives rise to pleasure, knowledge, renunciation and happiness; sorrow, leaning to action, attachment and redness are the results of Rajoguṇa; and delusion, bewilderment, sluggishness and blackness are caused by 'Tamoguṇa'. It is in the light of these hints from the Sū. Saṁ. that we have to view the three kinds of Bhaktas described by Srī Śivayogi Śivācārya in S.S., 13. 15-19 in which Tāmasanirasanasthala has been elucidated.

Thus Śrī Śivayogi Śivācārya has used the Śaiva Purāṇas as the sources for his formulation of the Vīraśaiva doctrine of one hundred and one Sthalas. Only some examples are given here. The present introduction cannot afford to point out all the shades of the Purāṇic influence on S.S. Some scholar who has specialised in Purāṇas should make a special study of S.S. from this point of view. I am quite confident that such a study would be extremely illuminating and that it would give a model to the study of the influences of Purāṇas on the Bhāratīya religious systems.

The date of Śrī Siddhāntaśikhāmaṇi

As regards the date of Śrī Siddhāntaśikhāmaṇi a lot of things have to be discussed and lot many misconceptions

have to be strictly removed. Sometime during the first decade of the twentieth century there arose a controversy between two factions of Vīraśaivas, the factions called popularly as 'Guruvarga' and 'Viraktavarga'. The 'Viraktavarga' became the champions of the view or rather a belief that Śrī Basaveśvara was the founder of Vīraśaivism. The 'Guruvarga' faction argued, without prejudice to the place of Śrī Basaveśvara in the Vīraśaiva tradition, that Basaveśvara was not the founder of Vīraśaivism and that Vīraśaivism existed long before him. Their contention was that Śrī Jagadguru Pañcācāryas were the founders of Vīraśaivism. Śrī Basaveśvara was born in a Śaiva Brāhmaṇa family of Bagewāḍi and embraced Vīraśaivism by giving up the practices of Brahmanism and taking Vīraśaivadīkṣā (Liṅgadhāraṇa) from the then pontiff of the Sāraṅgamaṭha at Kūḍalasaṅgamakṣetra called Śrī Saṅgameśvara Svāmin or Jātavedamuni. All the biographies of Śrī Basaveśvara are unanimous in saying this. Śrī Sāraṅgamaṭha tradition continues even to this day. It is regarded as a Śākhāmaṭha of the Ujjinīpīṭha founded by Śrī Jagadguru Marulārādhya who started 'Vṛṣṭisūtra' and 'Nandigotra'. Śrī Basaveśvara was a great reformer who cleansed the great tradition of the dirt of superstitions, social hierarchy, casteism, etc., which had enveloped it during the course of a few centuries before him and reinstated it in its earliest pristine purity that is reflected in the uttarabhāgas of the Śaivāgamas and Śrī Siddhāntaśikhāmaṇi. But for the efforts of Śrī Basaveśvara and his contemporary saints of the twelfth century A.D., Vīraśaivism would not have been what it is now. Yet in the heat of controversy then, opinions were divided and the attitudes of the factions were clearly inimical.

In those days, the 'Viraktavarga' believed that the **Vacanas** (Sayings) of the Śaraṇas in Kannaḍa were exclusively the authority for Vīraśaiva religion and philosophy. To undermine the importance of the earlier Vīraśaiva works in Sanskrit, (Śaivāgamas, S.S., Śrikara Bhā, etc.,), they ignored them in their circles and began to spread false stories about them. In particular, about the authorship of S.S., it was being said that its text was 'cooked up' by some modern scholars in the twentieth century (Śrī Kāśīnātha Śāstrin of Nāganūr Bṛhanmaṭha, etc.,) and was passed on in the name of some unknown writer. The Virakta Śvāmījis and the scholars of their faction were not even taking the name of S.S. in any context as if it were an 'inauspicious name'. The Guruvarga faction also had more or less same type of attitude towards the Vacana literature. [Now things have changed for the better. The heat has died down. Thanks to the right stand taken by His Holiness Liṅgaikya Śrī Śrī Jagadguru Gaṅgādhara Mahāśvāmījī of Mūru Sāvira Maṭha of Hubli, H.H. Śrī Śrī Jagadguru Annadānīśvara Mahāśivayogin, Saṁsthāna Maṭha, Muṇḍargi, etc., on the one hand and the present pontiffs of the Pañcapīṭhas, the five Jagadgurus of Pañcāpīṭhas, etc., on the other hand, considerable amount of harmony has developed between the "Guruvarga" and the "Viraktavarga"]

The above-mentioned allegation against the text of S.S. has to be strongly refuted because the facts are strictly against it. Here I am setting down those facts and trying to throw a flood of light on the date of S.S.:

(1) Mention is made of the name of Śrī Maritioṇṭadārya above. His Holiness has written a Sanskrit commentary (Vyākhyā) called Tattvapradīpikā (Ta. Pra.) on S.S. This is also mentioned above. It is clear from Śrī Maritoṇṭadārya's another work called Vīraśaivānandacandrikā that His Holiness hailed during the ruling period of Immaḍi (II) Basavappa Nāyaka of Keḷadi. There it is said: सङ्कीर्तयामि बसवक्षितिपाल तुभ्यं सिद्धान्तमन्यमतमप्यथ तन्निरासम्— 'O King Basava! I shall tell you the doctrine (Vīraśaiva doctrine) and the refutation of the other doctrines'. Immaḍi Basavappa Nāyaka was ruling at Keḷadi in 1677 A.D. The date of Śrī Maritoṇṭadārya is thus

the latter half of the seventeenth century A.D. Thus it is possible to say that S.S. existed at least before this date.

(2) A Kannaḍa commentary on the entire text of S.S. called Siddhāntabodhinī has come down to us. It was written by Śrī Sosale Revaṇārādhya. In another commentary of his called 'Mahimnastavikā', Śrī Revaṇārādhya has stated that he wrote this commentary on the direction of Sri Somaśekhara yogin and for pleasing a king of Cikkanāyakapura called Mudināyaka. According to the first inscription of Cikkanāyakanahalli (the same as Chikkanāyakapura), King Mudināyaka lived in 1623 A.D. Hence, the date of Śrī Revaṇārādhya is the first quarter of the seventeenth century A.D. Thus the date of S.S. should be still earlier to this date.

(3) In the seventeenth century itself Śrī Turaimaṅgalam Śivaprakāśasvāmigaḷ translated S.S. into Tamiḷ. (Vide Vīraśaivism, p. 263; Tamiḷ and other cultures, p.24). This confirms the point that S.S. existed earlier to 17th century A.D.

(4) Another Kannaḍa commentary on S.S., written by Śrī Ujjinīśa who was a disciple of Śrī. Gorakoḍa Mallikārjunācārya, has come down to us. Considering Śrī Ujjinīśa as later than Śrī Moggeya Māyideva (1430 A.D.), his date was first dicided as 1550 A.D. (Ka. Ka. Ca., p. 259). Later Śrī H. Devīrappa has pointed out that Śrī Lakkaṇṇadaṇḍeśa belonging to 1424. A.D. has eulogised Śrī Gorakoḍa Boppaṇṇa Desikendra, who was a predecessor of Śrī Gorakoḍa Mallikārjunācārya mentioned above. On the basis of this Śrī Ujjinīśa is assigned to 1460 A.D. (Vide Pra. Ka., p. 105-106) [As a consequence, the date of Śrī Moggeya Māyideva goes still further back]. Thus S.S. must have existed still earlier, i.e., before 15th century A.D.

(5) There are clear traces of the influence of S.S. on the Kriyāsāra of H.H. Śri Nīlakaṇṭha Śivācārya. Raising the question as to who is the eligible recipient of Vedānta (Vīraśaivasiddhānta), Śrī Nīlakaṇṭha Śivācārya says:

पिण्डादिज्ञानशून्यान्तमेकोत्तरशतस्थलम्।
षट्स्थलं लिङ्गभेदं च जिज्ञासुर्भक्तिपूर्वकम्।।

(Kri. Sā., part I, p.11, śloka 6)

It means that he who has the earnest desire to know the six Sthalas further devided into one hundred and one Sthalas and the varieties of Liṅga, is eligible (adhikārin) to receive the knowledge of Vedānta. It is established beyond doubt that the systematic arrangement of the Ṣaṭsthala-siddhānta into Ekottaraśatasthala-siddhānta and their special features was first done in S.S. Further Kri. Sā. quotes a śloka of S.S. with a few changes in the second half. The śloka in question is:

अनेकजन्मशुद्धानां श्रौतस्मार्तानुवर्तिनाम्।
विरक्तानां प्रबुद्धानां प्रसीदति महेश्वरः।।

(S.S. 9.13; Kri. Sā., part I, p. 19, śl.102)

The same śloka is quoted by Vī. A. Pu. The date of this Purāṇa is 1530 A.D. Further in Kri. Sā. (part I, p.18, śl.99), Śrī Madhvācārya has been referred to as मध्वबौद्धादिचार्वाकमताध्व.... अयत्। Hence, its date is 1400 A.D. Then, the date of S.S. should be earlier than at least 1400 A.D.

(6) Śrī. Basavaṇṇa has quoted the following śloka of S.S. in one of his Vacanas which begins with the statement, viz., 'Nīnoliyitte puṇya nīnolladude pāpa':

प्रसादाद्देवताभक्तिः प्रसादो भक्तिसम्भवः।
यथैवाङ्कुरतो बीजं बीजतो वा यथाङ्कुरः।।

(S.S., 9.11; Ba. Ṣa. Va., No.505)

Śrī Cannabasavaṇṇa also quotes ślokas of Śrī S.S. in two of his Vacanas beginning with respectively as (i) 'Sādhaka deseyalli kulavanarasalahudallade siddhadeseyalli arasabahude' and (ii) 'Yadā Śivakalāyuktam, etc'.

(१) शिवभक्तिसमावेशे क्व जातिपरिकल्पना।
इन्धनेष्वग्निदग्धेषु को वा भेदः प्रकीर्त्यते।।

[S.S., 11.55; Ca. Ba. Va., No. 234 —in the beginning of the second pāda the Vacana reads 'न' in the place of क्व]

(२) यदा शिवकलायुक्तं लिङ्गं दद्यान्महागुरुः।
तदारभ्य शिवस्तत्र तिष्ठत्याह्वानमत्र किम्।।
ससंस्कारेषु लिङ्गेषु सदा सन्निहितः शिवः।
तत्राह्वानं न कर्तव्यं प्रतिपत्तिविरोधकम्।।
नाह्वानं न विसर्गं च स्वेष्टलिङ्गे तु कारयेत्।
लिङ्गनिष्ठापरो नित्यमिति शास्त्रविनिश्चयः।।

[S.S., 10.47-49; Ca.Ba.Va., pariśiṣṭa, No. 33—The beginning of II half of I stanza: Vacana reads 'तदाराध्य:' in stead of 'तदारभ्य।'

The beginning of I half of II stanza : Vacana reads 'सुसंस्कारेषु' in the place of 'ससंस्कृतेषु।' II half of the II stanza : Vacana reads 'अथाह्वानं' in stead of 'तत्राह्वानं' and 'प्रतिपत्तिविरोधत:' in the place of 'प्रतिपत्तिविरोधकम्।' The I half of the III stanza in the Vacana is : 'आह्वानं च विसर्जं (विसर्गं) च स्वेष्टलिङ्गे न कारयेत्।'']

(7) It is interesting here to note that the Śaraṇas of 12th century A.D. were aware of the doctrine of 101 Sthalas which was systematically elucidated for the first time in S.S. For instance, in one of his Vacanas, Śrī Cannabasavaṇṇa has said: 'Namma ādyara vacana nūrondu sthalava (one hundred and one sthalas) mīrida mahadalli ninditu' (Ca. Ba. Va., No. 474). Again Śrī Allamaprabhu, in one of his Vacanas (Allama. Va. Saṁ., No.800) has stated : '..... sarvācārasampattina vivarava tiḷidu, nūrondusthalada (hundred and one sthalas) ācaraṇe......... ṣaṭsthalamārgaviḍidu.....'. It is clear from this that the Śaraṇas knew about the system of 101 Sthalas as systematically elucidated by S.S.

(8) The point (7) given above is further corroborated by the fact that Śrī Cannabasavaṇṇa and Śrī Allamaprabhu have given the names of the 57 Liṅgasthalas:

Guruliṅga trividha: Dīkṣāguru, Śikṣāguru, Jñānaguru.

Śivaliṅga trividha: Kriyāliṅga, Bhāvaliṅga, Jñānaliṅga.

Jaṅgamaliṅga trividha: Svaya, Cara, Para.

Intu Ācāraliṅga ombattu (nine).

Āgamaliṅga trividha: Kriyāgama, Bhāvāgama, Jñānāgama.

Kāyaliṅga trividha: Sakāya, Akāya, Parakāya

Ācāraliṅga trividha : Dharmācara, Bhāvācāra, Jñānācāra.

Intu Guruliṅgasthala ombattu (nine); ityubhayasthala hadineṇṭu

Anugrahaliṅga trividha: Kāyānugraha, Indriyānugraha, Prāṇānugraha

Arpitaliṅga trividha : Kāyārpita, Karaṇārpita, Bhāvārpita

Tanuguṇaliṅga trividha : Śiṣya, Śuśrūṣa, Sevya

Intu Śivaliṅgasthala ombattu (nine); Intu tṛtīyasthala ippatteḷu

Olavuliṅga trividha : Jīvātma, Antarātma, Paramātma

Nirūpaliṅga trividha: Nirdehāgama, Nirbhāvāgama, Naṣṭāgama

Prasādaliṅga trividha: Ādiprasādi, Antyaprasādi, Sevyaprasādi

Intu Jaṅgamaliṅgasthala ombattu (nine); antu caturthasthala mūvattāru.

Pādodakaliṅga trividha: Dīkṣāpādodaka, Śikṣapādodaka. Jñānapādodaka.

Niṣpattiliṅga trividha : Kriyāniṣpatti, Bhāvaniṣpatti, Jñānaniṣpatti

Ākāśaliṅga trividha : Piṇḍakāśa, Bindvākāsa, Mahadākāśa.

Intu Prāsādaliṅga ombattu (nine); antu Pañcama sthala nālvattaidu.

Prakāśaliṅga trividha : Kriyāprakāśa, Bhāvaprakāśa, Jñānaprakāśa

Prasādaliṅga trividha: Svīkṛtaprasāda, Śiṣṭodanaprasāda, Carācaranāstiprasāda

Sthalaliṅga trividha: Bhāṇḍasthala, Bhājanasthala, Aṅgālepasthala

Śūnyaliṅga trividha: Svayaparavariyadasthala (Svaparājñasthala), Bhāvābhāvanaṣṭasthala, Jñānaśūnyasthala.

Intī Mahāliṅgasthala hanneraḍu (twelve);
antu ṣaṭsthala aivatteḷu. (fifty-seven)

(Ca. Ba. Va. No. 104)

It may be noted here that the names and the order in which they are mentioned in the above Vacana are exactly the same as those found in S.S. (Vide S.S., Paricchedas 15-20). It is only in the number of Sthalas of Śaraṇasthala and Aikyasthala (i.e., Prasādaliṅgasthala and Mahāliṅgasthala) there is difference between S.S. and Ca. Ba. Va. According to the arrangement in S.S., Śaraṇasthala has twelve Sthalas and Aikyasthala has nine Sthalas, while in the arrangement of Ca. Ba. Va. the Śaraṇasthala has nine and the Aikyasthala has twelve Sthalas. Śrī Allamaprabhu has also mentioned these fifty-seven Sthalas in one of his Vacanas (vide Allama. Va. Sam., No. 789). Here again it may be noted that in the arrangement of the Sthalas under each of the six Sthalas (Acāraliṅgasthala, etc.,), Śrī Allamaprabhu has arranged nine Sthalas each and has taken the last three separately and explained them.

The above points, 6,7 and 8, are enough to show that the Vācanakāras (Śaraṇas) of the 12th century A.D. knew S.S. and quoted ślokas from it as supporting authority for their thoughts. Thus the date of S.S. should be regarded as going further back, i.e., before 12th century A.D.

Vacanasāhitya in Kannaḍa is not the Primary Source of 101 Sthalas: the Primary Source is S.S.

Here, it is necessary to discuss and decide conclusively as to which is the primary source of the doctrine of one

hundred and one Sthalas. It is already stated earlier that S.S. is the primary source of the doctrine 101 Sthalas. It may be noted here that Dr. S.C. Nandimath has first observed: "Śivayogi Śivācārya seems to be arbitrary in his division; yet, by observing very carefully all the minor Sthalas, we find some principle by which he is guided throughout". (Handbook, p. 125). He has not stated as to what is that principle. It goes without saying that in the philosophical analysis of spiritual ascent what appears should not be blindly taken and that because of subtlety the progress of a spiritual pilgrim can be known through close observation only. The observation which comes subsequently should be carefully examined. The observation in question is: "Śivayogi Śivācārya collected and handed down the doctrine of 101 Sthalas said to have been formerly communicated to the sage Agastya by Reṇukācārya, one of the five traditional founders of Vīraśaivism; therefore the 101 Sthalas are said to be as ancient as Agastya, the mythical sage who is believed to be the first Āryan teacher to come to the South....... We are not certain which Agastya was the pupil of Reṇukācārya. Śivayogi Śivācārya mentions that Reṇukācārya was a contemporary of Vibhīṣaṇa, the brother of Rāvaṇa..... Then Agastya is the same sage in whose Āśrama Rāma lived. *In spite of this supposed antiquity of 101 Sthalas, there seems to be no trace of this division in the books of Basava or Cennabasava or their Colleagues. For lack of authentic proof of antiquity, the development of these 101 Sthalas may be taken to be later than the 12th century.*" (Ibid., p. 125)

It is rather unfortunate that the Vacanas of Cannabasavaṇṇa and Allamaprabhu containing references to 101 Sthalas and to the names of 57 Liṅgasthalas agreeing with those in the S.S. (which I have quoted earlier), did not come to the notice of the learned scholar. In view of these references, the observation of the scholar stands rejected. It can be safely decided that the doctrine of 101 Sthalas

was already known to the Śaraṇas of 12th century A.D. and that it was formulated on the basis of the Śaivāgamas and Śaiva Purāṇas, prior to 12th century A.D., by Śrī Śivayogi Śivācārya.

At this juncture, Śrī Śrī Dr. Immaḍi Śivabasava Svāmījī of mysore, has arrived at a conclusion that the primary source of the doctrine of 101 Sthalas is the Vacanasāhitya in Kannaḍa (12th century A.D.). (Vide S.S. & S.B., p.43-51). The ingenuity involved in the attempt of His Holiness can be seen here. The main ground on which this conclusion is based is the following statement :

एकोत्तरशतस्थलानां षट्स्थलान्तर्गतत्वेन न तेषां पृथगुपदेशः,
तद्भेदस्तु भाषाप्रबन्धादेव अवगन्तव्यः।

(Kri. Sā., Part III, p.118)

"Since one hundred and one Sthalas are understood in the doctrine of Six Sthalas, they are not separately taught; those varieties of Sthalas should be known from the Bhāṣāprabandha, i.e., the work in the Bhāṣā, regional language".

Śrī Svāmījī has ingeniously taken Bhāṣāprabandha as the Vacanasāhitya in Kannaḍa. How strange! Can 'prabandha' mean Sāhitya or literature ? Śrī Śvāmījī has further observed that the author of Kri. Sā. has said that he has written a work in the Bhāṣāprabandha (i.e., Vacanasāhitya, as His Holiness has taken). The statement of the Kri. Sā. in question is : 'अध्वनामध्वपते श्रेष्ठस्याध्वनः पारमशीय' इति मन्त्रेण कृतकलाविधानस्य लिङ्गस्य दीक्षापूर्वकं धारणमित्यागमप्रकारो भाषाप्रबन्धेऽस्मत्कृतेऽवलोकनीयः। (Kri. Sā., Part III, p. 49)— "The procedure of Āgama found in the Dīkṣā granting the Iṣṭaliṅga which is infused with the 'Kalā' (Citkalā) through the mantra: 'Adhvanāmadhvapate, etc.,' should be seen in the Bhāṣāprabandha written by me".

Here 'asmatkṛte bhāṣāprabandhe' cannot be taken as his work in Bhāṣāprabhandha but should be taken in the sense of his work in Bhāṣā, regional language which is Kannaḍa in the case of the author of Kri. Sā. In the previous statement, the word Bhāṣāprabandha in the Ablative case refers to the same work denoted by the word Bhāṣāprabandha in the Locative case mentioned in the present statement. In fact in both the statements, the author of Kri. Sā. is referring to his work in Kannaḍa but not to the Vacanasāhitya. He has told in his first statment that the readers can consult his work in Kannaḍa for details about 101 Sthalas. [This work is not available now]. This does not prove anything against what is stated earlier regarding the primary source of the doctrine of 101 Sthalas. That S.S. is the first and pioneering work on the doctrine of 101 Sthalas, is confirmed. With all the ingenuity employed, Śri Svāmījī has failed to shake the accepted view.

S.N. Dasgupta's View refuted

Śrī S.N. Dasgupta has created a misconception regarding the date of S.S. on thoughtless acceptance of some ground which is no ground at all. He says: "Siddhānta Śikhāmaṇi refers to Basava and is itself referred to by Śrīpati. This shows that the book must have been written between the dates of Basava and Śrīpati" (Dasgupta, Vol. V. p.44). He has quoted the following portion from the ninth Pariccheda of S.S.:

अथ वीरभद्राचार-बसवेश्वराचारं सूचयन् भक्ताचारभेदं प्रतिपादयति—

शिवनिन्दाकरं दृष्ट्वा घातयेदथवा शपेत्।
स्थानं वा तत्परित्यज्य गच्छेद्यद्यक्षमो भवेत्।। (S.S., 6.36)

It must be at once noticed that the reference to Basaveśvarācāra is found in the preamble to the stanza portraying the Gaṇācāra, one of the Pañcācāras. This preamble belongs to the Sanskrit commentary on S.S. but not to the text of S.S. It is strange indeed that Śrī Dasgupta has failed to differentiate between the commentary written

by Śrī Maritoṇṭadārya and the original text. What is found in the commentary cannot be attributed to the orginal text unless it is a 'svopajña' (author's own) commentary. Hence, with due respects to the eminent scholar, it should be said that he has misrepresented the whole issue. There is no reference to Basaveśvara or any of the Śaranas of his times in S.S. Hence, the ground and the conclusion on that ground are both rejected.

(9) The date of Śrīkara Bhā. of Śrīpati Paṇḍitārādhya is the deciding factor in fixing the lower limit of the date of S.S. [Even this date had been a controversial point for quite a long time. Now this date has been conclusively decided]. Śrīkara Bhā. quotes stanzas from S.S. often taking its name. For instance, Śrīkara Bhā. has the following references to S.S.:

१. ''पवित्रं ते'' इति ऋग्वेदमन्त्रस्य—
ऋगित्याह पवित्रं ते विततं ब्रह्मणस्पते।
तस्मात् पवित्रं तल्लिङ्गं धार्यं शैवमनामयम्।।
....
दीक्षया रहितः साक्षान्नाप्नुयाल्लिङ्गमुत्तमम्।। (S.S., 6.59-61)
इति सिद्धान्तशिखमणौ श्रीरेणुकाचार्येण लिङ्गधारणपरत्वेन निर्देशात्। (Śrīkara Bhā., Vol. I, 1.1.1, p. 19)

२. रेणुकभगवत्पादेनापि ''पिण्डता पिण्डविज्ञानं'' इत्यारभ्य ''एतानि शिवभक्तस्य कर्तव्यनि प्रयत्नतः'' (S.S., 5.27-31) इत्यन्तेन सिद्धान्तशिखामणौ तथैवोपदिष्टम्। (Ibid., Vol. I, 1.1.1, p.31).

३. इत्यादि पाराशरस्मृति-सिद्धान्तशिखामण्यादौ लिङ्गाङ्गिदेहस्य पवित्रत्व-व्यपदेशाल्लिङ्गधारणपूजादेर्न विरोधः।।(Ibid., Vol.I, 1.1.1., p.22)

४. सिद्धान्तागमे-सिद्धान्तशिखामणौ च—
अगस्त्य मुनिशार्दूल समस्तागमपारग।
....
सप्तमातृपरं मिश्रं सिद्धान्तं वेदसंमतम्।। (S.S., 5.2.-11)

इत्यादिना सर्ववेदधर्मानुकूलकामिकाद्यष्टाविंशत्यागमसिद्धसिद्धान्ता-भिधानवीरशैवमेव मुमुक्षुभिरुपादेयमिति निर्दिष्टम्।
(Ibid., Vol. II, p.44-45, 2.2. 37)

It becomes clear from these references that S.S. was used as an authority in the Śrīkara Bhā. Hence, S.S. existed before the date of Śrīkara Bhā., which can be taken as the lower limit. Once the date of Śrīkara Bhā. is decided, this lower limit can be decided.

The date of Śrīkara Bhā.

Śrī Hayavadana Rao who edited and published Śrīkara Bhā. from Bangalore in 1939 A.D., has decided the date of Śrikara Bhā. as 1400 A.D. The ground on which he has decided that date is that the name 'Madhva' comes in three places in the Śrīkara Bhā. as:

(i) मध्व-द्वैत-क्षपणक-तार्किकादिभिः जीवानां विभुत्वाङ्गीकारात्। तन्निरासार्थम् एतदधिकरणारम्भः। (Śrīkara Bhā., 2.3.18)

(ii) मध्वादि-तार्किकादि-केवलभेदवादिनां बौद्धादिवत् सर्व-श्रुतिसमन्वयाभावात् तन्मात्रं सुतराम् असमञ्जसम्।।
(Ibid., 2.3.40)

(iii) भागवतपाञ्चरात्रादि-मध्वादि-वैष्णवमतेषु जगत्कारणेश्वरस्य शरीरपरिग्रहात् धटपटादिवदन्तवत्त्वं विनाशित्वम्।
(Ibid., 2.2.41)

Śrī Cilakūri Nārāyāṇa Rao, in his long introduction in Telugu to the Paṇḍitārādhya-caritra of Pālkuriki Somanātha in Telugu, has criticised the view of Śrī Hayavadana Rao and has come to the conclusion that Śripati Paṇḍitārādhya (author of Śrīkara Bhā.) was prior to 12th century A.D. In this connection, Śrī Cilakūri Nārāyāṇa Rao has clearly stated that the word "Madhva" is not at all compatible in the places where he has retained the word 'Madhva'. Firstly, according to the first sentence, it will have to be admitted

that Śrī Madhva considered Ātman as 'Vibhu' (all-pervasive). But this is not the case, because Madhvācārya has said: ''हेतूनां सकाशाद् अणुरेव'' and ''अणोरपि जीवस्य सर्वशरीरव्याप्तिर्युज्यते।'' (Bra. Sū., Madhvabhāṣya, 2.3.20 and 2.3.24). Similarly the name of an individual like 'Madhva' cannot be compatible with the general 'Matavācakas' like Tārkika, Bhāgavata, Pāñcarātra. Hence, Śrī Cilakūri Nārāyaṇa Rao felt that with the intention of pushing the date of Śrīpati Paṇḍitārādhya to a later period, Śrī Hayavadana Rao has included the word 'Madhva' in those places. This he got clarified by writing a letter to Deviḍi Jamīndār who had given the original manuscript of Śrīkara Bhā. to Śrī Hayavadana Rao:

"Ā vākyamulalo 'Madhvaśabda' maprastutamu, asambaddhamani talaci, hayavadanarāvugāraccuceyaḍamunaku mūlapratiniccina deviḍi jamīndārugāriki jābu vrāyaga vāru mūlamunu cūci vrāsināru. Kābaṭṭi Śrīpatipaṇḍituni kālamu kri. sa. 1400 ani nirṇayiñcaḍāniki sādhakamugā uṇṭundani kābolu tatpariṣkartalā padamuni cerci uṇṭārani niścayiñcikonnānu" (Paṇḍita. Ca., Bhūmikā, p.30-31).

It may be noted here that Śrī Cilakūri Nārāyaṇa Rao did not know at that time that in retaining Madhvapada in those places Śrī Hayavadana Rao depended on the evidence of only one manuscript of Śrīkara Bhā., which he had obtained from one Paṇḍit Basavārādhya of Mysore. Hence he thought that the editor intentionally added that word in those places. Yet, we have to say that Śrī Hayavadana Rao was not at all justified in retaining Madhvapada in those places on the evidence of only one manuscript, while that word is not found in those places in any one of the four manuscripts which he had obtained from Deviḍi Jamīndār.

Inscriptional evidence:

In view of the above, it is necessary to consider other evidences. There is an inscription of Mahāmaṇḍaleśvara Pallaketu Rāja of Cālukya dynasty at Mallikeśvara Temple

at Vijayavāḍa. Its date is 12th century A.D. That inscription refers to an account of Śrīpati Paṇḍita's astonishing deed of binding the live coal in a silken cloth to prove the 'pāramya' (superiority) of Śivabhakta:

ततः पण्डिताराध्यनाम्ना भक्तोत्तमेन च।
शिवभक्त एव नूनं देवर्षिभ्योऽधिक इति।।
चीनाम्बरेऽग्निं संस्थाप्य शमीकोमलशाखया।
बद्धे मल्लेश्वरः प्रीतः प्रत्यक्षः समजायत।।

(Inscription M.E.R. No. 536; Inscriptions of Madras Presidency, Vol. II, No. 305; South Indian Inscriptions, Vol. IV, p. 489).

In the above inscription, the name cited is 'Paṇḍitārādhya'.

It may be asked as to how to decide that that name referred to Śrīpati Paṇḍitārādhya only. The answer is that so far as the Agnistambhana-vidyā is concerned, it was one of the 'Paṇḍitatraya' (Śrīpati Paṇḍitārādhya) that is said to have demonstrated it. Mallikārjuna Paṇḍitārādhya in his telugu Śi. Ta. Sā. has referred to this:

Okkaṇḍe daivamu Śivuṇḍani
Nikkamu seyuṭaku mudice nippulu cīran
Srukkaka Śrīpatipaṇḍituṇḍ-
Aakkajamuga vijayavāḍanalajammi Śivā.

(Quoted in the introduction to Paṇḍita. Ca., p.26)

Further this account is given in Pālkurike Somanātha's Ba. Pu. (p.210), Gubbi Mallaṇārya's Bhāva. and Vīrārādhya's Dha. Gu.

It may be again asked as to the ground on which it can be said that Śrīkara Bhā. is the work of Śripatipaṇḍitārādhya. The contents of the work are indicated by Pālkurike Somanātha when he has said:

Kaḍu narthinutpattikartanā brahma
Vaḍibrahmamanu brahmavādulaṁ druñci

Harabhaktiyutpattikadhipati nāṅgaṁ
Baragenda dolli Śripatipaṇḍitayya
(Paṇḍitā. Ca., Chap.1, p.7)

Here Śrīpati Paṇḍitārādhya is said to have strongly condemned the conception of Brahman of the Advaita as dry Brahman and to have established the devotion towards Śiva. What we find in the Śrīkara Bhā. is nothing but the refutation of Advaita and establishment of Śivādvaita. Hence the above statment of Somanātha clearly hints at the principal contents of Śrīkara Bhā.

Thus it can be decided that Śrīkara Bhā. belonged to 11 century A.D. Śrī Jagadguru Vīrabhadra Śivācārya of Kaśīpiṭha (Jaṅgamavāḍī Maṭh) has come to the same conclusion and Śrī Vidvān M.G. Nañjuṇḍārādhya has considered the opinions of Śrī Jagadgurūjī and Śrī Cilakūri Nārāyaṇa Rao and has come to the conclusion that Śrīpati Paṇḍitārādhya belonged 1070 A.D.

In the light of this, it can be decided that S.S. belonged to a period prior to the date of Śripati Paṇḍitārādhya, i.e., 11th century A.D. Then how far back the date of S.S. can be taken? For this the following internal evidences can be considered:

१. तस्माच्छिवमयं सर्वं जगदेतच्चराचरम्।
तदभिन्नतया भाति सर्पत्वमिव रज्जुत:।।

२. रज्जौ सर्पवद्भाति शुक्तौ च रजतत्त्ववत्।
चोरत्ववदपि स्थाणौ मरीच्यां च जलत्ववत्।।

३. गन्धर्वपुरवद्व्योम्नि सच्चिदानन्दलक्षणे।
निरस्तभेदसद्भावे शिवे विश्वं विराजते।।

४. अयथार्थप्रपञ्चोऽयं प्रतितिष्ठति शङ्करे।
सदात्मनि यथा शुक्तौ रजतत्त्वं व्यवस्थितम्।।

Although these verses can be explained in such a way as to be in conformity with the 'Jagatsatyatvavāda', yet the

statements are taken from the context of the Advaita propounded by Śaṅkara. Hence, S.S. must have belonged to post-Śaṅkara period, i.e., 8th century A.D. Hence, it can be said that S.S. might have been composed during the period between 8th century A.D. and 10th century A.D.

New evidence proposed:

Now a seemingly clinching evidence has been discovered by Dr. Mallikarjuna Paraddi in his recent article published in February 2007 (Vide Saddharma Vā., p. 46-47). It is already noted above that Śrī Siddhanātha Śivācārya was an immediate predecessor of Śrī Śivayogi Śivācārya, the author of S.S. He is attributed the authorship of a Campū-kāvya by name Reṇuka Vijaya. This work was long back edited and published by Harīśvara Śāstrin of Mysore in 1926 A.D. The Author himself has mentioned the date of completion of his work thus:

ऋतुब्रह्मवियद्ब्रह्ममिते विक्रमवत्सरे।
मार्गशीर्षे च पौर्णम्यां प्रबन्ध: प्राप पूर्णताम्।। (Re. Vi., 5.57).

(ब्रह्म - १, वियत् - ०, ब्रह्म-१ and ऋतु-६- in the reverse order)

The date of completion of Re. Vi. according to this was Vikrama year 1016, Mārgaśiras Pūrṇimā. This corresponds to the Christian year 959 A.D. Hence the date of S.S. composed by the successor of the author of Re. Vi., can be the latter half of the 10th century A.D.

This evidence needs to be thoroughly examined. On close scrutiny of the contents of Re. Vi. and comparison with those of Revaṇasiddheśvara Ragaḷe (Re. Ra) of Harihara (1185-1280 A.D.), I strongly feel that the date of completion of Re. Vi. as derived from its concluding Śloka (5.57)— i.e., Vikrama year 1016=959 A.D. — cannot be accepted. The text of Re. Vi. refers to an event of the life of Śrī Revāṇasiddha who was the elder contemporary of Śrī Basavaṇṇa (12th century A.D.). The event in question pertains to the Dīkṣā of Hāvinahāḷa Kallayya or Kallinātha

(Bhujagāraṇya or Uragapura Kallinātha) by Śrī Rudramuni deva (Rudramuni Śivācārya) on the direction and in the presence of Śrī Revaṇasiddha. (Vide Re. Vi., 5.30-43; Havinahāḷa Kallideva Ragaḷe (Hā. Ka. Ra., p. 394-396 in Hariharana Ragaḷegaḷu- Ha. Ra.; Re. Vi. 5.30-43).

In view of this reference, I am of the view that the śloka in question is an interpolation by some scribe and that the author of Re. Vi., Śrī Siddhanātha Śivācārya, was not the same as the predecessor of Śrī Śivayogi Śivācārya. Hence, when many concrete evidences are already pointing to a date prior to 10th century A.D., in the case of Śrī Śivayogi Śivācārya, there is no necessity of taking this doubtful evidence for deciding that date. Thus it stands that Śrī Śivayogi Śivācārya wrote S.S. some time btween 8th century A.D. and 10th century A.D.

The Ancient Tradition of Vīraśaivism:

The ancient tradition of Vīraśaivism was founded by the five teachers (Pañca Ācāryas). This is established by the evidence of the Śaivāgamas:

श्रीमद्रेवणसिद्धस्य कुल्यपाकपुरोत्तमे।
सोमेश्वरलिङ्गाज्जननमावासः कदळीपुरे।।

तद्वन्मरुळसिद्धस्य वटक्षेत्रे महत्तरे।
सिद्धेशलिङ्गाज्जननं स्थानमुज्जयिनीपुरे।।

द्राक्षारामाख्यसुक्षेत्रे रामनाथाख्यलिङ्गतः।
एकोरामस्य जननमावासस्तु हिमालये।।

सुधाकुण्डाख्यसुक्षेत्रे मल्लिकार्जुनलिङ्गतः।
जननं पण्डितार्यस्य निवासः श्रीगिरौ शिवे।।

काश्यां विश्वेशलिङ्गाच्च विश्वाराध्यस्य सम्भवः।
स्थानं श्रीकाशिकाक्षेत्रे शृणु पार्वति सादरम्।।

एते युगचतुष्केतु पञ्चाराध्या यथविधि।
मम लिङ्गमुखोद्भूता लोकविश्रुतकीर्तयः।। (Svāy.Ā., 9.8-13)

"In the excellent city of Kulyapāka, the birth of Śrī Revaṇasiddha was from the Someśvaraliṅga and his stay was at Kadaḷīpura. Similarly in the great Vaṭakṣetra, the birth of Maruḷasiddha was from the Siddheśaliṅga and his stay was in Ujjayinī. In the holy place called Drākṣārāma, the birth of Ekorāma was from the Rāmanāthaliṅga and his stay was in the Himālayas (Kedāra). In the holy place called Sudhākuṇḍa Paṇḍitārādhya was born from the Mallikārjunaliṅga, and his stay was in Śrīgiri (Śrīśaila). In Kāśī, the birth of Viśvārādhya was from the Viśveśaliṅga and his stay was in Kāśī itself. These five Ārādhyas sprung from my, i.e., Śiva's (five) faces in the four Yugas and became well known in the world".

It may be noted here that out of the five holy places mentioned above, three holy places, viz., Kulyapāka (the present Konalupāka), Drākṣārāma and Sudhākuṇḍa (Śriśaila) are situated in the Āndhra Pradesh. The existence of the three Liṅgas, viz., Someśvara, Rāmanātha and Mallikārjuna in that region gave the name Triliṅgadeśa to that region. 'Telugu' is the corrupt form of 'Triliṅga'. Thus three of the five teachers of Vīraśaivism hailed from Āndhra Pradesh and established their Pīṭhas in Kadaḷīpura (the present Baḷehonnur in Chickmagalur District of Karnataka), Kedāra (in the Himalayas, Rudra Prayāg District, Uttarāñchal) and Śrīśaila (Kurnool District, Andhra Pradesh) respectively. Śrī Jagadguru Maruḷasiddha arose from the Siddheśvaraliṅga at Vaṭakṣetra near Ujjain in the present Madhya Pradesh and stayed there. One of his successors whose name was also Śrī Jagadguru Maruḷasiddha, migrated to South India and established the Pīṭha at a place, Kaggallupura, now called Ujjinī, after the name of that Ujjayinī, in the Bellary District of Karnataka. Śrī Jagadguru Viśvārādhya established the Pīṭha at Kāśī itself and the Pīṭha is well known as Jaṅgamvāḍī Maṭh. Another point to be noted here is that according to the tradition recorded in the Śaivāgamas the five teachers arose from those Liṅgas in all the four Yugas. In the Kṛtayuga they were called Ekākṣara Śivācārya,

Dvyakṣara Śivācārya, Tryakṣara Śivācārya, Caturakṣara Śivācārya and Pañcākṣara Śivācārya. In the Tretāyuga they were called Ekavaktra Śivācārya, Dvivaktra Śivācārya, Trivaktra Śivācārya, Caturvaktra Śivācārya and Pāñcavaktra Śivācārya. The names of the teachers in Dvāparayuga were Reṇuka, Dāruka, Ghaṇṭākarṇa, Dhenukarṇa and Viśvakarṇa. Their names in the Kaliyuga are: Revaṇārādhya (Revaṇa-siddha), Maruḷārādhya (Maruḷasiddha), Ekorāmārādhya, Paṇḍitārādhya and Viśvarādhya. The heritage of these Ācāryas has continued in the five Pīṭhas to this day. The five Gotras and Sūtras of these Pīṭhas are in vogue from times immemorial. They are given in the following table:

	Pīṭha	Gotra	Sūtra
1.	Śrī Rambhāpurī	Vīragotra	Paḍviḍīsūtra
2.	Śrī Ujjayinī	Nandigotra	Vṛṣṭisūtra
3.	Śrī Kedāra	Bhṛṅgigotra	Lambanasūtra.
4.	Śrī Śrīśaila	Vṛṣabhagotra	Muktāgucchasūtra
5.	Śrī Kāśī	Skandagotra	Pañcavarṇasūtra

Every Vīraśaiva belongs to one or the other of these Gotras and Śūtras.

The heritate of the five Ācāryas and their five Pīṭhas can be established not only on the basis of the literary evidences as above but also on the basis of the historical evidences in the form copper plate edicts.

1. Śrī Rambhāpurīpīṭha

The earliest literary record regarding Śrī Rambhāpurī Pīṭha is a Sanskrit poem called 'Guruvaṁśakāvya' of Paṇḍit Kāśī Lakṣmaṇaśāstrin (Published from Vanivilas Press, Śriraṅgam). This poem, in its third canto, describes the granting of Candramaulīśvarliṅga and Ratnagarbha Gaṇapati to Śrī Śaṅkarācārya by Revaṇasiddha Mahāyogin:

श्रीचन्द्रमौलीश्वरलिङ्गमस्मै सद्रत्नगर्भं गणनायकं च।
स विश्वरूपाय सुसिद्धदत्तं दत्त्वा न्यगादीच्चिरमर्चयेति।।

(Guru. Vaṁ. Kā. 3.33)

Śrī Śaṅkarācārya called his disciple Śrī Sureśvarācārya (Viśvarūpa) at the time of his going to Kāñcī and said that he should daily worship the Candramaulīśvaraliṅga and Ratnagarbha Gaṇapati given by the 'Susiddha'. Here the author of the Kāvya, Śrī Laksmaṇaśāstrin has explained the term 'susiddhadattam' in his own commentary as ''सुसिद्धेन रेवणसिद्धमहायोगिना दत्तं श्रीचन्द्रमौलीश्वर-लिङ्गम्....'' This Kāvya was composed by Śrī Lakṣmaṇaśāstrin who was the 'Āsthāna Vidvān' of Śrī Śṛṅgerī pīṭha, on the direction of the then pontiff of the Pīṭha, Śrī Saccidānanda Bhāratī Munīndra. The colophons of the seven Sargas printed are pointers to this : इति श्रीमत्परमहंसपरिव्राजकाचार्यबिरुदावलीविराजित-श्रीमन्नृसिंह-भारतीकरकमलसञ्जात-सकल-विद्याविशारदपण्डितपुण्डरीकमण्डलीमार्तण्ड-श्रीसच्चिदानन्दभारतीमुनीन्द्रनिर्मापिते विद्वद्बालक-लक्ष्मणशास्त्रिविरचिते गुरुवंशे महाकाव्ये.... सर्गः। (निर्मापिते- caused to be written). This account is given in the Śiva. Ta. Ra., 4.12. 6-10; 12.4 of Keḷadi Basavabhūpāla. Śrī Niṭṭūr Nañjaṇārya has also referred to this event in his Ve. Vī. Ci. (quoted in Vī. Pañca. Pa., P.5)

शङ्कराचार्यसन्नामयोगीन्द्राय महोज्ज्वलम्।
चन्द्रमौलीश्वरं लिङ्गं दत्तवानिति विश्रुतम्।।
श्रीरेणुकगणेशाख्यं रेवणासिद्धदेशिकम्।
वीरशैवमताचार्यं वन्देऽहं तं जगद्गुरुम्।।

Madhya. Yug. Ca. Ko. in Marāṭhi refers to this : रेवणसिद्ध याने शंकराचार्यांना चन्द्रमौळीश्वरलिङ्ग दिती असि प्रसिद्धि आहे। हे शंकराचार्य म्हणजे आद्य शंकराचार्य होता, हा जातीने जंगम होता।। (p.714)

This shows that there was one Ācārya Revaṇasiddha during the time of Śrī Śaṅkarācārya. Thus the tradition of the Rambhāpurīpīṭha goes back to a period earlier than 8th century.

Revaṇasiddha's prophesy in Harihara's dream:

It is known that Hakka (Harihara) and Bukka founded the Vijayanagar empire in the Śalivāhana Śaka year 1258,

corresponding to the Christian era year 1336 A.D., i.e., Dhātṛ saṁvatsara, Vaiśākhamāsa, Śuklapakṣa, Sūryavāsara (Bhānuvāsara), Saptamītithi, Makhānakṣatra:

नागेष्वर्कैर्मित इह शके शालिवाहस्य याते
धातर्यब्दे शुभसमुचिते मासि वैशाखनाम्नि।
शुक्ले पक्षे सुगुणपितृभे सूर्यवारे सुलग्ने
सप्तम्यां श्रीविजयनगरीं निर्ममे निर्ममेन्द्रः।।
(Gu. Vaṁ. Kā., 6.8)

Before recording this historical event, Śrī Kāśī Lakṣmaṇaśāstrin has narrated the circumstances leading to that event in the 5th and the 6th Sargas of his Gu. Vaṁ. Kā. The first of the circumstances was the appearance of Śrī Revaṇasiddha in Harihara's dream and the prophesy of his coming to power: It is said that Harihara and Bukka, two of the five sons of King Saṅgama of Yadu race, were first under the protection of King Vīrabhadra. (Ibid., 5.50). They were employed as the officers of the treasury (Ibid., 5.52). When Vīrabhadra was defeated in the battle by the then Dehalī Sultan (Suratrāṇa= Sanskritised form of Sultan), Harihara and Bukka escaped and took refuge under King Rāmanātha of Ekaśilānagara. (Ibid., 5.52-54). King Rāmanātha met with the same fate as Vīrabhadra. Then the brothers were taken prisoners by the commander of the Sultan's cavalry. The soldiers took the two brothers to the mansion of the commander and put them in pitch darkness there. When the soldiers came there in the morning the two brothers were still there. The commander who came to know that, became pleased with their sincerity, gave them a part of the army of Cavalry and Infantry and sent them to South India. (Ibid., 5.53-57).

They crossed the river Kṛṣṇā (Ibid., 5.58) and then in the battle they were defeated by Ballāḷa. They escaped into a thick forest. Sleeping with his head on the lap of Bukka, Harihara experienced a dream in which he saw Śrī Revaṇasiddha:

बल्लालक्षितिपालकेन विजितौ युद्धेन मध्ये महा-
वल्लीभृद्विपिनस्य चक्रतुरिमौ श्रान्त्योपवेशं चिरम्।
निद्राणः सहजाङ्कगो हरिहरक्षोणीभृदेष क्षणं
भद्रं रेवणसिद्धयोग्यधिगमस्वप्नं तदाप्नोत्तराम्।। (Ibid., 5.59)

Śrī Revaṇasiddha said to Harihara in his dream:

''स्वस्ति श्रीमन्नृप तव भवेद्वीर सिंहासनश्रीः
विद्यारण्यप्रचुरकृपया सर्वसंरक्षणाय।
विश्वोत्तुङ्गं विबुध कलयेश्छन्द्रमौलीशलिङ्गं
भाविक्ष्मेशास्त्रिगुणगणितैकादशाथ त्वदाद्याः।।
अग्रे भावी त्रिभुवननुतो वीरपूर्वो वसन्तः
सर्वामुर्वीं सुचिरमविता धार्मिकः सर्वथेति।''

उक्त्वा स्वप्ने हरिहरनृपं रेवणासिद्धयोगी-
अन्तर्धानं समभजदथ प्राबुधत्सोऽपि भूपः।। (Ibid., 6.12)

"Welfare to you, O King! O hero! With the abundant grace of Vidyāraṇya, you will get regal power for the protection of all. O wise one! Cherish in mind the supreme Candramaulīśvaraliṅga. The further kings starting from you would be thirty three (11×3=33). Thereafter pious king by name Vīravasanta will rule the entire earth for long. He will be praised by the three worlds."

With these words told to king Harihara in his dream, Śrī Revaṇasiddhayogin disappeared. Then the King, too, woke up from sleep. The rest is history that is known. What is not known as the background is given in Gu. Vaṁ. Kā.

Śrī Reṇuka, Śrī Revaṇasiddha:

Śrī Reṇuka, who was the Ācarya of the Dvāparayuga, arose from the Someśvaraliṅga at Kollipākī—(Konalupāka—with this modern name it is in Andhra Pradesh, about 60 km aways from Hyderabad). He went to Malaya mountain and taught the Vīraśaivasiddhānta of 101 Sthalas to Agastya; then he went to Laṅkā and on the request of

Vibhīṣaṇa, installed 3 crores of Liṅgas there to fulfil the last wish of Rāvaṇa who had resolved to install 9 crores of Liṅgas and had got 6 crores of Liṅgas installed during his life-time. These are the events which are recorded in S.S. [This shows Śrī Śivayogi Śivācārya's historical sense; he has recorded only the events which occurred in the beginning of Dvāparayuga, deeming that Agastya and Vibhīṣaṇa lived during that period which was close to the Tretāyuga in which Śrī Rāma flourished].

It may be recorded here that there is a 'Renukāśrama' and also a 'Reṇukavana' at a village called Kirumalay about 15 Kilometres from Jāfna. There are hundreds of Viraśaiva families there. This is told by Vedamūrti Śrī Vīrayya Svāmi Śāstrimaṭh of Dārukāśrama in Rājājinagar, Bangalore. He visited Śrī Laṅkā in June 1979 and personally saw the 'Reṇukāśrama' and 'Reṇukavana' at Kirumalāy and further went to Tānake Santurai where he saw Śrī Guru Vīrabhadra temple and met Vīraśaivas living there. While coming back he has brought a copper plate having the imprint of Śri Reṇuka's 'Liṅgodbhavamūrti'.

In the tradition of the Rambhāpurīpītha, there were many Jagadgurus by name Śrī Reṇuka, Śrī Revaṇasiddha and Śrī Revaṇārādhya. Those who have written about Śrī Reṇuka, have combined the events in the lives of all those who obviously lived at different periods of time and have projected the life-history of many Reṇukas and Revaṇasiddhas from Ādi Reṇuka to Revaṇasiddha who was an elder contemporary of Basavaṇṇa. This is what we find in Re.Vi. of Siddhanātha Śivācārya (Sanskrit) and Re. Ra. of Harihara. They give an account of the lives of many Reṇukas from the ancient Reṇuka to Revaṇasiddha of Bijjala's time (12th century A.D.) who was an elder contemporary of Śrī Basavaṇṇa. The authors have, however, thrown a hint to indicate that their works were not on the life of one Reṇuka but an account of the Reṇuka tradition:

Śiva orders :

भक्तौघायोपदेशात् प्रकटय
परितस्त्वं शताब्दांश्च सप्त।
प्रत्यक्षं तावतोब्दान् रहसि च
विचरन् भूय आयाहि याहि।। (Re.V.,1.13)

'Tanna manadoḷ Siddharevaṇam naḍe noḍi
Pannagābharaṇanittājñe nere kaigūḍi
Arideḷunūr ariyadeḷunūru vatsaraṁ
Nere sandudinniḷeyoḷiralāgadu.....'

(Re. Ra., last protion)

"Śrī Revaṇasiddha thought that the order of Śiva has been duly carried out. I stayed on the earth visibly for seven hundred years and invisibly for seven hundred years. Now I should not stay on the earth".

Thus Siddhanātha and Harihara have indicated that Śrī Revaṇasiddha spread the tenets of Vīraśaivism for 1400 years, 700 years in person and 700 years without being seen in the world. [Although Śrī Śivayogi Śivācārya has said that Śrī Reṇuka moved about in person and in cognito, he has not referred to the period. (Vido S.S., 21.37]. Hence, Śrī Reṇuka or Śrī Revaṇasiddha was not one but many. Three Reṇukas can be clearly discerned from the tradition. One was Śrī Reṇuka who gave 'Śiva-tattvopadeśa' to sage Agastya and who showed favour towards Vībhīṣaṇa by installing three crores of Liṅgas at Laṅkā according to Rāvaṇa's wish. That was Śrī Reṇuka of post-Rāma period. The second Śrī Reṇuka was Revaṇa-siddha, a contemporary of Śrī Śaṅkarācārya to whom he granted the Candramauḷīśvaraliṅga and Ratnagarbha Gaṇapati. The third was Śrī Revaṇasiddha an elder contemporary of Basavaṇṇa. It was this Revaṇasiddha who blessed the womb of Suggalādevī and predicted that an eminent person of great spiritual power would be born from her womb. (Siddha. Ca. 1.40). Siddharāmeśvara was

born according to his prophecy. Thus Śrī Reṇuka and Śrī Revaṇasiddhas were different Ācāryas. The date of Revaṇasiddhas cannot be superimposed on Śrī Reṇuka.

Śrī Rambhāpurīpīṭha is famous from ancient times. From Śrī Revaṇārādhya, the founder of the Pīṭha in the Kaliyuga to the Present pontiff Śrī Jagadguru Vīra Someśvara Śivācārya Mahāsvāmījī, 120 Jagadgurus are counted and the present pontiff is the 121st Jagadguru. There seems to have been some breaks in counting. Otherwise the number of pontiffs would not have been so less. Due to the fact that the Ācāryas of the same names adorned the Pīṭhas, there might have been some confusion regarding the counting.

2. Śrī Ujjayinīpīṭha

In the tradition of Ujjayinīpīṭha, it is known that Śrautapāla and Bhānumati, the royal couple of Ujjayinī (Avantikā the capital of Avantī country, present Ujjain in Madhya Pradesh) were the devotees of Śrī Jagadguru Maruḷārādhya. They had taken Śivadīkṣā from him and took to 'Sāttvika' form of worship in the form of Śivapūjā by relinquishing Aśvamedha, etc., which involved violence. Many Jagadgurus after Śrī Maruḷarādhya preached and spread Vīraśaivism in the then Madhya Pradesh area. Then came Śrī Jagadguru Śambhumuni. He had to face the anger of Śrī Vīrasena Mahāraja who embraced Jainism and began to trouble the Vīraśaivas. He raised an army and conducted a successful war against the Jaina King. After Śrī Śambhumuni Śrī Jagadguru Maruḷārādhya II occupied the Pīṭha. He found it difficult to live safely under Vīrasena and changed the Pīṭha to south India in about the middle of 11th century A.D. After the establishment of the Pīṭha at a specific place in Karnataka, he named the place as Ujjainī in the memory of the original Pīṭhasthāna. Rāṣṭrakūṭas, Kākatīyas of warangal, Bhuvanaikamalla Someśvara, etc., became disciples of the Ujjayinīpīṭha and gave grants to it. Due to migration from Madhya Pradesh

to South India, lots of historical records of the Pīṭha have been lost. Hence we have to depend on Hūli Nandīśa's Maruḷa. Vi. and Maruḷa Si. (the latter being the prose version of the former). The Ācārya of the Dvāparayuga, viz., Dārukācārya taught 'Śivādvaita' to Dadhīci who resided in Naimiṣāraṇya. Śrī Rāmadāsa Gauḍa, in his Hindi work called 'Hindutva', has stated the tradition thus: अवन्तिकीपुरी के सिद्धेश्वरलिङ्ग से जो भगवान के वामदेवरूप है, भगवान मरुळाराध्य जी प्रकट हुई, कहते हैं की वे अवन्ति के राजा से अनबन हो जाने के कारण, बल्लारी जिला के एक गाव में आकर बस गये, उनके बसने से उस गआँव का नाम भी उज्जयिनी पड गया। अवन्ती मे भी इनकी एक शाखामठ अब तक मौजूद है। (His Holiness Sri Maruḷārādhya who was of the form of Vāmadevamukha of Śiva, arose from the Siddheśvaraliṅga near Ujjayinī (Vaṭakṣetra Siddheśvara). They say that due to some tussle with a king of Ujjayinī, he came and settled in a village in Ballary District. Due to his stay at that place, the name Ujjayinī is said to have been given to that place. Even now a branch Maṭh of this Pīṭha is found in Ujjayinī).

Śrī Jagadguru Maruḷasiddha who brought the Pīṭha from Avanti Ujjayinī to Ujjainī in Karnataka, became successful in nullifying the haughtiness of Māyādevī of Kolhāpur. With the munificent donations of Kākatīya Gajapati of warangal and Bhuvanaikamalla Someśvara of Kalyāṇa, his holiness got the Pīṭha and temple construcuted through Śrī Jakkaṇācārya and installed the Siddheśvaraliṅga and the statues of Mūḷa Maruḷārādhya and the later 14 Pīṭhācāryas. For the inauguration of the Pīṭha, Śrī Jagadguru Revaṇasiddha who was the elder contemporary of Basavaṇṇa and Śrī Jagadguru Paṇḍitārādhya had come. On that occasion, the Kings of Rāṣṭrakūṭa family and Warangal Kākatīyas offered rich gifts and Kalyāṇa Someśvara gave the 'dāna' of 120 Maṭhas.

The later Jagadgurus of the Pīṭha taught Vīraśaiva tenets and guided people of all castes and creeds. (Vide V.B.P., p. 17-18 for more details). Jagadguru of the Pīṭha,

Śrī Śrī Śrī Maruḷasiddha Rājadesikendra Mahāsvāmījī, who passed away recently, was the 111th Pontiff. The present Jagadguru, Śrī Śrī Śrī Abhinava Siddhaliṅga Rājadeśikendra Śivācārya Mahāsvāmījī has been the 112nd Pontiff. What is said about the Rambhāpurīpīṭha in respect of the number of pontiffs, has to be stated with regard to this Pīṭha also.

3. Śrī Kedārapīṭha

According to the available evidences, the antiquity of the Kedārapīṭha goes at least to the times of King Janamejaya. This can be stated on the basis of the Copper Plate Edict belonging to Janamejaya, the text of which is given below :

।। श्री केदरेश्वराय नमः ।। स्वस्तिश्री विजयाभ्युदय युधिष्ठिर शके प्लवङ्गाख्ये एकोननवतितमसंवत्सरे सहसि मासे अमावास्यायां सोमवासरे श्रीमन्महाराजाधिराज-परमेश्वर-वैयाघ्रपदगोत्रज-श्रीजनमेजयभूपालः इन्द्रप्रस्थ-नगरीसिंहासनस्थः सकलवर्णाश्रमधर्मपरिपालकः उत्तरहिमालये श्रीकेदारक्षेत्रे तत्रत्यमुनेरुषामठस्य श्रीगोस्वामी आनन्दलिङ्गजङ्गम-श्रीमच्छिष्यज्ञानलिङ्ग-जङ्गमद्वारा आराधित-श्रीकेदारनाथस्य पूजार्थं चतुःसीमापरिक्रमः पूर्वभागे दक्षिणवाहिनी मन्दाकिनी पश्चिम-दक्षिणभागे क्षीरगङ्गा, उत्तर-पश्चिमे मधुगङ्गा, पूर्वोत्तरभागे स्वर्गद्वार-नदी, दक्षिणे सरस्वतीमन्दाकिन्योः सङ्गमः। एतन्मध्ये श्रीकेदारक्षेत्रम्। भवच्छिष्य परम्परयाऽऽचन्द्रार्कपर्यन्तं निधिनिक्षेप-जल-पाषणगामि-सिद्धसाध्य-तेजस्वाम्यसहितं स्वबुद्ध्याऽऽनुकूल्येनाऽस्मन्मातृसमये सहिरण्यमन्दाकिनीजलधारापूर्वकं क्षेत्रमिदं हस्ते दत्तवानस्मि। एतद्धर्मसाधनस्य साक्षिणः —

आदित्यचन्द्रावनलश्च द्यौर्भूमिरापो हृदयं यमश्च।
अहश्च रात्रिश्च उभे च सन्ध्ये धर्मश्च जानन्ति नरस्य वृत्तम्।।
दानपालनयोर्मध्ये दानाच्छ्रेयोऽनुपालनम्।
दानात्स्वार्गमवप्तोति पालनाद् द्विगुणं फलम्।।
स्वदत्ताद् द्विगुणं पुण्यं परदत्तानुपालनम्।
परदत्तापहारेण स्वदत्तं निष्फलं भवेत्।।
स्वदत्ता पुत्रिका ज्ञेया पितृदत्ता सहोदरा।
अन्यदत्ता तु जननी दत्तभूमिं परित्यजेत्।।

अन्यैस्तु वर्धितं भुङ्क्ते सार्थस्य वर्धितं न तु।
ततः कष्टस्ततो नीचः स्वयं दत्तापहारकः।।
स्वदत्तां परदत्तां वा ब्रह्मवृत्तिं हरेच्च यः।
षष्ठिवर्षसहस्राणि विष्टायां जायते क्रिमिः।। इति ।।

Translation:

"In the auspicious year called Plavaṅga, which is the 89th year in the Yudhiṣṭhira Śaka, in the Mārgaśīrṣa month, on the Amāvāsyā day called Monday, Śrī Janamejaya bhūpāla, the Emperor Lord belonging to Vaiyaghrapada-gotra and adorning the throne of Indraprastha city, who is the guardian of Varṇāśramadharma, has offered this Śrī Kedārakṣetra which is surrounded on all the four quarters by southward flowing Mandākinī river in the East, Kṣīragaṅgā in the South-west, Madhugaṅgā in the North-west, Svargadvāra river in the North-east and the confluence of Sarasvatī and Mandākinī in the South, to the Gosvāmin Ānandaliṅga Jaṅgama of the Uṣāmaṭha in the Kedārakṣetra of North Himālaya, for the purpose of getting the worship of Śrī Kedāranātha done through his disciple Jñānaliṅga Jaṅgama. I have offered the Kṣetra into Your hands along with the ownership of the treasures, hoards, waters, rocks and the lustres (minerals) which are already existing and which would be formed in future for all the times as long as the moon and sun last. The witnesses of this Dharmasādhana are:

"The sun, the moon, the wind, the sky, the earth, waters, the heart and Yama. Between donation and protection of the donated, the latter is superior to the former. By donation one attains heaven and by protection of the donated one gets double the reward. The protection of what is donated by others brings double the merit of that of what is given by one's self. By the stealing of what is donated by others, what is given by one's self goes without any fruits. What is given by one's self should be deemed as the daughter, what is given by one's father as the sister

and what is given by others as the mother and the region donated should be given up. One who takes back what is donated by one's self, is worse and more degraded than the person who enjoys what is accumlated by others without increasing it in any way. Whether donated by one's self or by others, if one steals the 'Brahmavṛtti', one will be born as a worm in the excreta for sixty thousand years".

It may be noted here that the Yudhiṣṭhira Age approximately conforms to the Kali Age. The present year in the Kali Age is 5108. Thus 89th year of Yudhiṣṭira Age world be equal to 3017 B.C. approximately. Thus the date of Janamejaya's edict is 3017 B.C., i.e., more than five thousand years ago. Further according to the list of the pontiffs of the Kedārapīṭha published in a book called 'Gadvāl kā ĪtIihās' (in Hindi) written by Paṇḍit Harikrishna Rathooḍi (published from Gadwal Press, Dehra Dun in 1982), the number of pontiffs comes to 322. The elder Gurūjī of Kedārapītha called Śrī Jagadguru Siddheśvaraliṅga Śivācārya is 323rd Svāmījī and younger Gurūjī called Śrī Jagadguru Bhīmāśaṅkaraliṅga Śivācārya is the 324th Svāmījī of the Pīṭha. Even if ten years of duration is allowed for each Pontiff of the Pīṭha, the date of the Pīṭha goes back to a period earlier than 3240 years. As mentioned in King Janamejaya's edict, the Maṭh of Kedārapīṭha is called Uṣāmaṭha. Its vernacular form is 'Okhīmaṭh' and it is now the name with which the pīṭha is called. It is called Uṣāmaṭha because it was got construtcted by Bāṇāsura's daughter Uṣādevī who was the wife of Aniruddha, a grand son of Śrī Kṛṣṇa.

The Kṛtayuga Ācārya of this Pīṭha, viz., Tryakṣara Śivācārya taught king Māndhātṛ of the Solar Race about the tenets of Vīraśaivism. The king spent his last days in the Pīṭha at Okhīmaṭh. In memory of this, the king's statue has been installed in the Pīṭha. Ghaṇṭākarṇa Śivācārya of the Dvāparayuga travelled from Kedāra to Kāśī with the task of spreading Vīraśaivism in North India and at Kāśī he taught Vīraśaivism to sage Vyāsa. As an evidence of that

there has been at Vyāsakāśī a Vyāseśvara temple with a statue in sitting posture of Śrī Ghaṇṭākarṇa doing 'Pūjā' of the Iṣṭaliṅga on the left palm of his hand. After taking Dīkṣā from Śri Ghaṇṭākarṇa, Vyāsa became engaged in doing Śivāpūjā:

पराशर्यस्तदारभ्य शम्भुभक्तिपरोऽभवत्।
लिङ्गं व्यासेश्वरं प्राप्य घण्टाकर्णह्रदाग्रत:।।
विभूतिभूषणो नित्यं नित्यं रुद्राक्षभूषण:।
रुद्रसूक्तपरो नित्यं नित्यं लिङ्गार्चकोऽभवत्।।

(Skānda P., Kā. Kha., 95.68-69)

4. Śrī Śrīśailapīṭha

As regards the antiquity of Śrīśailapīṭha, the earliest literary record is about Srī Jagadguru Sadānanda Śivācārya of Śrīśailapīṭha in the Skānda P., Śa. Saṁ., Śrī. Khaṇḍa, Uttarabhāga, (85th Adhyāya, 62-64):

तस्मिन् श्रीपर्वते पुण्ये संसाराभयभेषजे।
आस्ते लिङ्गाङ्गसम्बन्धी सदानन्दाह्वयो मुनि:।।
सर्वोपनिषदर्थज्ञ: शिवध्यानपरायण:।
भस्मावलिप्तसर्वाङ्गो रुद्राध्यानपरायण:।।
रुद्राक्षमालाभरणो धृतपाशुपतव्रत:।
अतिवर्णाश्रमी योगी जीवन्मुक्तो जगद्गुरु:।।

"In that Śrīśaila mountain, which was the medicine procuring fearlessness regarding transmigration, there flourished the great sage called Sadānanda, who was adept in the communion between the Liṅga and the Aṅga (Paramātman and Jīvātman), who was well-versed in all Upaniṣads, who was engrossed in meditation on Śiva, who had smeared all his limbs with Bhasma, who had taken recourse to Rudrādhyāya, who had adorned himself with the garland of Rudrākṣas, who had undertaken the Vow of Pāśupata (Vīraśaiva), who had transgressed the limits of Varṇāśrama, who was a Yogin, who was a Jīvanmukta and

who enjoyed the status of a Jagadguru". In 940 A.D., an Āndhra King called Nanne Coḷadeva dedicated his Telugu poem called Kumārasambhava to the then Jagadguru of Śrīśailapīṭha called Jaṅgama Mallikārjuna Devācārya. (Kumārasambhava is edited by Prof. M.V. Rāmakṛṣṇa Kavi and published from Rājamahendri in 1909). These are the sufficient proof for the existence of Śrīśailapīṭha much before 10th century A.D.

Sadānanda Yogin and Piṅgala:

The said Jagadguru Sadānanda Yogin cured one Piṅgala, the son of a rich man called Śveta, from leprosy and favoured him with Śaivadīkṣā:

आहूय पिङ्गलं शिष्यमिदं वाक्यमभाषत।
अद्यप्रभुति साधो त्वं त्रिपुण्ड्रं भस्मनावह।।

सर्वाङ्गोद्धूलनं नित्यं कुरु धर्मपरायणः।
अग्निरित्यादिमन्त्रैः श्रीमत्पञ्चाक्षरेण वा।।

रुद्रमन्त्रजपाभ्यासपरो भव समाहितः।
यावज्जीवमिदं दत्तमिष्टलिङ्गं समर्चय।।

कराब्जपीठे विन्यस्य तद्ध्यानासक्तमानसः।
लिङ्गाङ्गसङ्गिनो वत्स पुनर्जन्म न विद्यते।।

युगपज्ज्ञानसिद्धिः स्यात्ततो मोक्षमवाप्नुयात्।
तस्मात्त्वं प्राणलिङ्गाङ्गसम्बन्धी भव सर्वदा।।

(Sadānandayogin) called the disciple Piṅgala and said : "Today you put on the 'tripuṇḍra' of Bhasma; do 'bhasmoddhūlana' having dedication to Dharma, with the Mantra 'Agniriti bhasma, etc.,' or 'Śrī Pañcākṣara' Mantra. Be duly engaged in the study of Rudramantras with concentration. Do the worship of the Iṣṭaliṅga granted to you all your life meditating on it. There is no rebirth to the Viraśaiva who has achieved 'Liṅgāṅgayoga'. There will be two achievements, one in life here through knowledge and another through liberation. You should realise 'Liṅgāṅga-

saṅga' at all times". The Dvāpayugācārya, viz., Śrī Dhenukarṇa taught Śivadvaita to Sānanda Maharṣi.

Mudenur Dāsimayya

Dāsimayya of Mudenur (980-1040.A.D.) received 'Vīraśaivatattvopadeśa' from one of the Jagadgurus of the Śrīśailapīṭha. This shows that the Pīṭha existed much earlier to 10th century A.D.

Śrī Jagadguru Umāpati Paṇḍitārādhya Śivācārya Mahāsvāmījī who passed away recently was the 24th Jagadguru of the Pīṭha. The present Jagadguru Śrī Śrī Śrī Abhinava Siddharāma Paṇḍitārādhya Śivācārya Mahāsvāmījī has been the 25th Pontiff. The names of many of the Ācāryas of this Pīṭha have disappeared in the womb of time.

5. Śrī Kāśīpīṭha:

The Kāśīpīṭha at Vārāṇasī is well known as Jaṅgamwāḍī Maṭh. It is the most ancient among the Maṭhas in Vārāṇasī. This fact is recorded in the history of Vārāṇasī. Śrī Vaidyanātha Sarasvatī has written about this in 'Swatantra Bhārat' a Hindi daily published form Vārāṇasī, in its edition dated 26-11-1986: ''काशी में जितने भी जीवित मठ हैं उनमें सबसे प्राचीन है वीरशैवों का जङ्गमवाडीमठ, जिस की स्थापना छठी शताब्दी में हूई मानी जाती है। इन में सर्वाधिक संख्या उन मठों की हैं जिनकी स्थापना १८०१ से १९६८ के बीच में हुई हैं।'' The most ancient record available about this Maṭh belongs to 6th century A.D. It is a Copperplate Edict belonging to Saṁvat 631 which is equivalent to 574 A.D. It records the donation made by Śrī Jainandadeva, a king of Kāśī, to the then Pīṭhādhipati Śrī Jagadguru Mallikārjuna Jaṅgama":

श्री गणेशाय नम:

पाठ सही

श्री विश्वेश्वर

स्वस्ति श्री महाराजाधिराज श्रीश्री महाराज जैनन्ददेव काशी नरेश अदेसाति श्री श्री श्री विश्वाराध्य सिंहासनकंह गोसायी मल्लिकार्जुन जंगमकंह

भूमि दीन्ह कर्दमेश्वर महादेव गङ्गाजी के मध्य गौचारनवन मध्ये शिवप्रीतिने दिशिका प्रमाण पूर्व-पश्चिम परग ८०० उत्तर-दक्षिण परग ८०० एहि भूमिमह जे किछु उत्पन्नहोप ए सभ गोसायी मल्लिकार्जनसम्प्रदाय सदा सर्वदा भोगकरही एहि भूमिपरजे मन्ददृष्टिने देखेगा सो धोका उठावेगा.

स्वदत्तां परदत्तां वा यो हरेत् पृथिवीमिमाम्।
षष्टिवर्षसहस्राणि विष्टायां जायते क्रिमि: ।।१।।

आदित्यचन्द्रावनिलश्च द्यौर्भूमिरापो हृदयं यमश्च।
अहश्च रात्रिश्च उभे च सन्ध्ये धर्मश्च जानाति नरस्य वृत्तम् ।।२।।

दानपालनयोर्मध्ये दानाच्छ्रेयोऽनुपालनम्।
दानात्स्वर्गमवाप्नोति पालनादद्भुतं पदम् ।।३।।

स्वदत्ताद् द्विगुणं पुण्यं परदत्तानुपालनम्।
परदत्तापहारेण स्वदत्तं निष्फलं भवेत् ।।४।।

मिति कार्तिक सुदि देवोत्थान एकादशी संवत् ६३१......६३१ में जैनन्ददेव काशी नरेशाने जो सनद दिया था उसका अविकल प्रतिलिपि है, यह हमने देखलिया, उनके पुराना होनेके वजह से यह ताम्रपटपर लिखा गया संवत् १९८२ मि। आषाढा। बदी ।।८।।

प्रभुनारायण सिंह:
काशीराज:

Translation:

Welfare. By the order of Śrī Mahārajādhirāja Śrī Mahārāja Jainandadeva, the King of Kāśī, has donated to His Holiness Mallikārjuna Jaṅgama of Śrī Śrī Śrī Viśvārādhya Siṁhāsana, for attaining Śiva's grace, this cow-grazing land from the Kardameśvara Mahādev temple to Gaṅgājī (Gaṅgā river) measuring 800 Paragas from east to west and 800 Paragas from north to south and has requested that his Holiness Mallikārjuna Jaṅgama and his tradition can have the ownership of this land along with its produce. He who looks at this land even with dim eyes, would be reduced to nought.

Whether it is donated by one's self or by others, whoever steals this land would be born as a worm in the excreta for sixty thousand years. (1)

The sun, the moon, the wind, the fire, the earth, the water, the heart, the Yama, the day, the night, the two twilight periods of morning and evening and the Dharma know the behavior of man. (2)

Between donation and protection of what is donated, the latter is superior to the former. Through donation one attains heaven and through the protection of that one attains the highest (astonishing) state. (3)

The protection of what is donated brings double the merit of what is got through donation. By the stealing of what is donated by others, what is donated by one's self goes without reward. (4)

Date : Kārtik Śuddha Devotthāna Ekādasī Saṁvat 631.

This is the true copy of that 'Sanad' which was given by the Kāśī King Jainandadeva in 631 (Vikram Era). Since it has become old, this has been engraved on a Copper plate on 8, Āṣāḍha Badī (Śuddha), Saṁvat 1982 (which is equal to 1925 A.D.).

PRABHUNĀRĀYAṆA SIṀHA
KĀŚĪRAJA

Justice Babu Vindhyāvāsi Prasād of Banaras Sub-judge Court has certified to the genuineness of the document in his judgement (on writ petition no. 15 of 1932 A.D.) :

"True history shows that about the 5th century the Rājā of Kanauj had obtained mastery over Benaras, but there is nothing to show that the Rājā of Benaras was deprived of all his powers. What appears to have happened was that Rājā of Kanauj became the suzerain power, but the Rājā of Kāśi continued under him. He continues upto this day.

"The defendents' contention as regards this document, therefore, fails. I hold that Ex. 1. is a genuine document and Ex. 2. is its true copy on copper plate".

This shows beyond doubt that the Jaṅgamawāḍī Math of Śrī Kāśī existed before 6th century A.D. The same land was granted to Paṇḍit Madan Mohan Mālavīya by Śrī Jagadguru Pañcākṣara Śivacārya Mahāsvāmījī to build Banāras Hindu University. The area is even now called 'Jaṅgama pura' and one or two Samādhis of the earlier Jagadgurus are there and they are called even now with respect as 'Jaṅgam-bābā samādhi' and worshipped. Further, there is a Śākhāmaṭha of this Pīṭha in the Bhaktapura (Bhātgāo) in Nepal. This Maṭha is also called Jaṅgama maṭh. In Vikrama Saṁvat, 629 (ज्येष्ठ शुद्धाष्टमी) which corresponds to 635 A.D., King Viśvamalla, the then ruler of Nepal, has made land donation to Śrī Jagadguru Mallikārjuna Śivācārya and has got the event recorded on a stone inscription which exists in the Bhātgāo Jaṅgam Maṭha even now. There are two Jaṅgamvāḍī Maṭhs at the Śisoriya Mohallā of Gayā and at Dārāgañj in Prayāg (Allahabad). The Maṭha at Gayā is not under the control of the Pīṭha, while that at Prayāg is under the control of the Pīṭha.

The Dvāparayuga Ācārya of the Pīṭha, viz., Śrī Jagadguru Viśvakarṇa Śivācārya made Vīraśaivatattvopadeśa to Sage Durvāsas. That very place where this 'Upadeśa' was given is now called Jaṅgamavāḍi Maṭha. The present Jagadguru Dr. Candraśekhara Śivācārya Mahāsvāmījī is the 86th Pontiff of the Pīṭha.

Antiquity of the Pañcapīṭhas beyond doubt:

The antiquity of the Pañcāpīṭha tradition has been proved beyond doubt through literary and inscriptional sources. As we have noted Śrī Jagadguru Renukācārya of Dvāparayuga of Rambhāpurī taught Śivasiddhānta doctrine to Sage Agastya. Śrī Jagadguru Dārukācārya of Ujjainī of the same Yuga imparted that doctrine to Sage Dadhīci.

In the same way Tryakṣara Śivācārya taught it to King Māndhātṛ of the solar race and Śrī Jagadguru Ghaṇṭākarṇa Śivācarya of Kedāra imparted it to Sage Vyāsa. Srī Jagadguru Dhenukarṇa Śivācārya of Śrīśaila imparted the Vīraśaiva Siddhānta to Sage Sānanda. Srī Jagadguru Viśvakarṇa taught it to Sage Durvāsas. But the Viraśaivasiddhānta taught by Śrī Reṇuka to Agastya alone has come down to us through a literary work in the form of S.S. The Ācāryas of all the Pīṭhas and the Upācāryas of all Pīṭhas and all their disciples accept S.S. as the authoritative compendium of Vīraśaiva religion and philosoplhy, teaching the doctrine of 101 Sthalas for the first time. All the Vīraśaivas belong to one or the other of these Pīṭhas in view of their Sūtra and Gotra. Hence, they should know their Sūtra and Gotra. It is possible to know them from their 'Vaṁśa-gurus'. The Sūtra and Gotra of the 'Vaṁśa-guru' are automatically the Sūtra and Gotra of the Vīraśaiva families. The knowledge of the Sūtra and Gotra is necessary for the purpose of deciding the matrimonial relations. 'Sagotra-vivāha' is not normally conducted. This is the tradition. In the modern days, this restriction is often not taken care of.

Śivayogi Śivācārya's tradition: His Birth-place:

It is to this ancient and glorious tradition of the Pañcapīṭhas that Śrī Śivayogi Śivācārya belonged. For want of details, it is not known to which Pīṭha he belonged. It is also not known as to which was his place of birth and which was his region of activity. The name of one of his predecessors is Muddadeva. This name is obviously a Kannaḍa name. Hence, it is possible to say that Śrī Śivayogi Śivācārya belonged to Karnāṭaka.

Here, it is necessary to note that a supposition of Dr. Ja. Ca. Ni. about Śivayogi Śivācārya's place and position is not acceptable. His Holiness has said that Śivayogi Śivācārya was a 'Prācāryā' of a Sanskrit Vidyapīṭha at 'Sāloṭagi', a place in the Bijapur District of Karnāṭaka and

that his 'Samādhi' is still found in that place. (Vide the 'Pīṭhikā' of S.S.S.D.). There is no doubt that there is one Śivayogīśvara Samsthāna at Sāloṭagi. About 150 years back one Siddhaliṅga Kavi has written a work called **Śivayogīśvara Purāṇa**. This work is published by Saloṭagi Śivayogīśvara Samsthana in 1972. The date of this Śivayogīśvara is not decided. He probably belonged to 1600 A.D. (Vide p.2 of the Preface in Kannaḍa to Śivayogi P. by Dr. R.C. Hiremath). There seems to be no relation between Saloṭagi or the Samādhi there and Śrī Śivayogi Śivācārya.

His Scholarship and Catholicism (Samanvayadṛṣṭi)

What is very clear is that Śrī Śivayogi Śivācārya was a great scholar and a poet of a very high order. He has primarily shown his scholarship in Vedic Saṁhitās, Upaniṣads (Śaivopaniṣads in particular), Śaivāgamas and Śaivapurāṇas. He has also shown in the Piṇḍajñānasthala, Prāṇaliṅgārcana-sthala, Śivayogasamādhisthala, etc., his intimate acquaintance with all the Āstika as well as Nāśtika Darśanas especially with the theory and practice of Yoga. What is outstanding in his scholarship is his catholicity (i.e., samanvayadṛṣṭi). Firstly, he finds and declares close affinity between Veda and Siddhānta (Śaivāgamas) by virtue of their uniform teaching:

वेदधर्माभिधायित्वात् सिद्धान्ताख्य: शिवागम:।
वेदबाह्यविरोधित्वाद् वेदसंमत उच्यते।।

वेदसिद्धान्तयोरैक्यमेकार्थप्रतिपादनात्।
प्रामाण्यं सदृशं ज्ञेयं पण्डितैरेतयो: सदा।। (S.S., 5.12-3)

Secondly, he looks at all the Darśanas of the Vedic fold as having their own importance in the world of philosophy deserving our respects and advises that none of these should be refuted with arguments:

अगस्त्य खलु सिद्धान्ता विख्याता रुचिभेदत:।
भिन्नाचारसमायुक्ता भिन्नार्थप्रतिपादका:।।

सांख्यं योग: पाञ्चरात्रं वेदा: पाशुपतं तथा।
एतानि मानभूतानि नोपहन्यानि युक्तिभि:।। (S.S., 5.3-4)

Without entering into argumentation, refutation, etc., Śrī Śivayogi Śivācārya has brought out a co-ordination between Dvaita and Advaita by way of teaching Ṣaṭsthala doctrine expanding that into a doctrine of 101 Sthalas and showing the stages of ascendancy on the upward path of spiritual progress of the Sādhaka. Keeping sage Agastya in front as the worthy representative of humankind, Śrī Reṇuka has pacified the agitating doubts that might arise in the minds of the Sādhakas. In keeping with this tradition, Śrī Śivayogi Śivācārya has shown the path of spiritual ascendancy to human beings.

The poetic abilities of Śrī Śivayogi Śivācārya are clearly evident in the entire S.S. His descriptive power can be seen especially in the first four Paricchedas of S.S. in the description of the Kailāsaparvata, the proceedings of the divine court of Paraśiva, the 'avatāra' of Śrī Reṇuka from the Someśvaraliṅga, the hermitage of Agastya, etc. Take any stanza of S.S., you will find the mellifluous style which spontaneously persuades you to read the work without stopping. It is this readability which is rather rare to find in the works of religio-philosophical content (with the exception of Śrī Śaṅkara's Bhāṣyas), that is outstanding in S.S. You can enjoy the charm of the Śabdālaṅkāras which is created with spontaneous felicity without any special effort ('apṛthagyatnanirvartya' to use a phrase of Ānandavardhana): For instance:

स्वेच्छाविग्रहयुक्ताय स्वेच्छावर्तनवर्तिने।
स्वेच्छाकृतत्रिलोकाय नम: साम्बाय शम्भवे।। (S.S., 1.6)

मन्दारवकुलाशोकमाकन्दप्रायभूरुहे ।
मल्लीमरन्दनिष्यन्द पानपीनमधुव्रते।। (Ibid., 3.4)

ब्रह्माण्डकुण्डिकाषण्डपिण्डीकरणपण्डितम्। (Ibid., 3.14)

नवचन्दनकान्तारकन्दलन्मन्दमारुतम् ।
अभङ्गुरभुजङ्गस्त्रीसंगीतरससङ्कुलम् ।। (Ibid., 4.14)

The use of Arthālaṅkāras is equally spontaneous and effortless. Some instances are given here:

Upamā: It is said that Upamā consists in charming similarity. Instances of such similarity are too many. Some instances are given here: Muddadeva who came in the heritage of Śivayogi is compared to a pure pearl (मुक्तामणिरिवामल: — Ibid., 1.15). Śivayogi the author of S.S., is compared to the moon emerging from the ocean (सिन्धोरिव सुधाकर: Ibid., 1.20). There is an excellent Upamā (of the Vākyārtha type) in the description as to how Śiva spreads in the form of the world:

आत्मशक्तिविकासेन शिवो विश्वात्मना स्थितः।
कुटीभावाद् यथा भाति पटः स्वस्य प्रसारणात्।।(Ibid., 10.68)

How Śiva alone stands as the world of variety? Thus Upamā reveals it:

पत्रशाखादिरूपेण यथा तिष्ठति पादपः।
तथा भूम्यादिरूपेण शिव एको विराजते।। (Ibid., 10.72)

The nature of the Prāṇaliṅga has been brought out through the Simile of the frost disappearing in the sun:

प्राणो यत्र लयं याति भास्करे तुहिनं यथा। (Ibid., 12.7)

The self-surrender to and intimacy of relation with Śiva on the part of a Śaraṇa is brought out by the simile of a devoted wife with her beloved:

सतीव रमणे यस्तु शिवे शक्तिं विभावयन्।
तदन्यविमुखः सोऽयं ज्ञातः शरणनामवान्।। (Ibid., 13.5)

The inner Śiva does not appear without the deeds of worship. This is like the rising of fire from the sacred fuel through rubbing:

प्रकाशते यथा नाग्निररण्यां मथनं विना।
क्रियां विना तथात्मस्थो न प्रकाशो भवेच्छिवः।। (Ibid., 16.6)

[See Ibid., 16.11, 20, 32, also]

Mālopamā : One Upamā is charming. The series of comparisons for one object consists in Malopamā. This is much more charming. See how the author has used them:

Śiva residing in the Ātman has been brought out thus through such a series:

चन्द्रकान्ते यथा तोयं सूर्यकान्ते यथाऽनलः।
बीजे यथाङ्कुरः सिद्धस्तथात्मनि शिवः स्थितः।। (Ibid., 5.36).

How the world appears in Śiva? This is answered with a Mālopamā:

रज्जौ सर्पत्ववद्भाति शुक्तौ च रजतत्त्ववत्।
चोरत्ववदपि स्थाणौ मरीच्यां च जलत्त्ववत्।।
गन्धर्वपुरवद्व्योम्नि सच्चिदानन्दलक्षणे।
निरस्तभेदसम्बन्धे शिवे विश्वं विराजते।। (Ibid., 10.70-71)

Śrī Guru is looked upon thus:

क्षीराब्धिरिव सिन्धूनां सुमेरुरिव भूभृताम्।
ग्रहाणामिव तिग्मांशुर्मणीनामिव कौस्तुभः।।
द्रुमाणामिव भद्रश्रीर्देवानामिव शङ्करः।
गुरुः शिवः परः श्लाघ्यो गुरूणां प्रकृतात्मनाम्।।
(Ibid., 13. 28-29)

The hopelessness of 'Pūjā' without Bhakti is brought out through this garland of Upamās:

अर्थहीना यथा वाणी पतिहीना यथा सती।
श्रुतिहीना यथा बुद्धिर्भावहीना तथा क्रिया।। (Ibid., 16.19)

[See also Ibid., 17.11, 20, 61 for Mālopamās]

Rūpaka: Rūpaka consists in the metaphorical representation of one thing as another (abhedopacāra). This is a

charming Alaṅkāra. Śivayogi Śivacārya is fond of Rūpakas. The very first stanza of S.S. has a metaphorical representation of 'Saccidānda Śiva' as a canvas for the portrayal of the glory of the three worlds:

त्रैलोक्यसम्पदालेख्यसमुल्लेखनभित्तये।
सच्चिदानन्दरूपाय शिवाय ब्रह्मणे नमः।। (Ibid., 1.1)

Śiva is portrayed as identical with the ocean and the 36 tattvas as the waves, bubbles, etc.:

यस्योर्मिबुद्बुदाभासः षट्त्रिंशत्तत्त्वसञ्चयः।
निर्मलं शिवनामानं तं वन्दे चिन्महोदधिम्।। (Ibid., 1.3).

Śrī Siddhanātha, the immediate predecessor of Śivayogi Śivācārya, the author of S.S., is protrayed as the crest-jewel of the Viraśaiva, a great ocean of Śivajñāna : वीरशैवशिखरत्नम्, शिवज्ञानमहासिन्धुः — (Ibid., 1.18). Śiva's Śakti is metaphorically represented as the conch-shell containing the pearls in the form of the the Tattvas from Sadāśiva to Bhumi:

सदाशिवमुखशेषतत्त्वमौक्तिकशुक्तिकाम्। (Ibid.,2.2). Śiva is metaphorically portrayed as: त्रय्यन्तकमलारण्यविहारकलहंसक, उदारगुणमोङ्कारशुक्तिकापुटमौक्तिक, सर्वमङ्गलसौभाग्यसमुदायनिकेतन, संसारविषमूर्च्छालुजीवसञ्जीवनौषध, नित्यप्रकाशनैर्मल्यकैवल्यसुरपादक, etc., (Ibid., 3.10-13). In Śivayogasamādhisthala, a Paramparita-Rūpaka potrays the 'saṁsāra' as the piosonous tree, 'pañcakleśas' as the leaves, 'karman' as the roots and 'Śivabhāvanā' as the axe to cut it:

संसारविषवृक्षस्य पञ्चक्लेशपलाशिनः।
छेदने कर्ममूलस्य परशुः शिवभावना।। (Ibid., 12.30)

[See also Ibid., 12. 31, 13.8, 14.10, 12, 21, 22]

Dṛṣṭānta : Dṛṣṭānta consists in the relation of 'bimba-pratibimba-bhāva' (a thing and its reflection in mirror) between the two sentences: There are Dṛṣṭāntālaṅkāras in the context of Bhaktamāhātmya:

शिवाश्रितानां जन्तूनां कर्मणा नास्ति सङ्गमः।
वाजिनां दिननाथस्य कथं तिमिरजं भयम्।। (Ibid., 11.52)

शिवभक्तिसमावेशे क्व जातिपरिकल्पना।
इन्धनेष्वग्निदग्धेषु को वा भेदः प्रकीर्त्यते।। (Ibid., 11.55)

There is another pair in the Śaraṇasthala:

शिवानन्दं समासाद्य को वान्यमुपतिष्ठते।
गङ्गामृतं परित्यज्य कः काङ्क्षेन्मृगतृष्णिकाम्।। (Ibid., 13.7)

[See also Ibid., 13.23, 24 and 35; see also my notes on these stanzas and those given above]

Vyatireka : The charm of this Alaṇkāra lies in the protrayal of the superiority of the matter on hand (Upameya) over the object similar to it (Upamāna):

कलङ्कवानसौ चन्द्रः क्षयवृद्धिपरिप्लुतः।
निष्कलङ्कस्थितो ज्ञानचन्द्रमा निर्विकारवान्।।
पार्श्वस्थतिमिरं हन्ति प्रदीपो मणिनिर्मितः।
सर्वगामि तमो हन्ति बोधदीपो निरङ्कुशः।। (Ibid.,15.23-24)

Here in the first stanza, the superiority of 'Jñānacandra' (Rūpaka) over the moon in the sky is shown and in the second stanza the superiority of the 'Bodhadīpa' over the 'Pradīpa' is shown.

Kāraṇamālā: This Alaṅkāra occurs when each preceding object is presented as the cause of each following object:

शिवयोगिनि सन्तृप्ते तृप्तो भवति शङ्करः।
तत्तृप्त्या तन्मयं विश्वं तृप्तिमेति चराचरम्।। (Ibid., 9.91)

The satisfaction of the Śivayogin is the cause for the satisfaction of Śiva and the satisfaction of the latter is the cause for the satisfaction of the world which is pervaded by Śiva.

Parikara: The employment of significant 'Viśeṣaṇas' constitutes Parikara. Here is an instance in which significant Viśeṣaṇas are given to the body (in the context of Saṁsāraheyasthala):

मलकोशे शरीरेऽस्मिन् महादुःखविवर्धने।
तडिदङ्कुरसंकाशे को वा रुच्येत पण्डितः।। (Ibid., 5.72)

Arthāntanyāsa : When something is corroborated by a general statemetnt, it amounts to Arthāntaranyāsa. In the Bhāvācārasthala, it is said that even an enlightened person who is contented with knowledge should not give up the practice of Dharma, because ordinary people follow what the great persons do; the first statement is corroborated through the cause as to why that advice is given:

ज्ञानामृतेन तृप्तोऽपि योगी धर्मं न संत्यजेत्।
आचारं महतां दृष्ट्वा प्रवर्तन्ते हि लौलिकाः।। (Ibid., 16.65)

So far a few select Alaṅkāras are pointed out in the text of S.S. There are other Alaṅkāras and there are many more instances of Alaṅkāras than those that are shown. The Śabdālaṅkaras and the Arthālaṅkaras shown here are enough to hold a mirror to the poetic abilities of the author of S.S.

Controversy regarding the original text of Śrī S.S. :

Śrī Kāśīnātha Śāstrin, in his edition in Kannaḍa script with Kannaḍa translation of S.S. published through Pañcācārya Press, Mysore, has removed some ślokas from different Paricchedas allegedly on the ground that they are against the teaching of the Śaivāgamas and the Vīraśaiva Siddhānta and has printed them at the end of the text. He is of the view that they are sphurious (prakṣipta). This has created a doubt as regards the original text of S.S. Hence, it has become necessary to discuss about this question more critically.

It may be observed here that in all the available manuscripts, the text of S.S. is uniformally the same. The ślokas under question are found in their respective places in the different Paricchedas. The edition with Śrī Maritoṇṭadārya's Sanskrit commentary published from Sholapur under Śrī Vārad Mallappa Granthamālā in

Devanāgarī script and Śrī M.L. Nāgaṇṇa's edition with the same commentary printed in Kannaḍa script, has those ślokas in their respective places. Let us now examine those ślokas and their contexts and see whether they are out of place or not.

(1) In the second Pariccheda, seven ślokes from 'तेषु प्रमथवर्गेषु' (27) to 'वितेनतुः विश्वपतेस्तु सेवाम्' (33) and in the third Pariccheda, seventeen ślokas from शम्भोराह्वानसन्तोष...'' (67) to ''कुतो भीतिरिहेष्यते'' (82), are interpolated according to Śrī Kāśīnātha Śāstrin. These ślokas are connected with the circumstances leading to the Avatāra of Śrī Reṇuka on the earth. Śrī Kāśīnātha Śāstrin feels they are against the teaching of the Śaivāgamas. But he has not given any evidence from any of the Śaivāgamas. What is the matter contained in those ślokas? The substance of the ślokas from the second pariccheda is: 'Among the Pramathas (persons first created), Reṇuka and Dāruka were dear to Śiva. They were well-versed in all branches of learning, efficient in all deeds, free from Māyā and Mala, effulgent with great spiritual power, deeply immersed in enjoying the bliss of spiritual experience, relieved from the suffering of transmigration due to the spiritual knowledge, interested in carrying out the teaching of the great Śaivāgamas, most resourceful in going deep into the teaching of Vedānta, ever accomplished, free from fear and enjoying unstinted prowess. They were so blessed that Śiva looked upon them as efficient and trustworthy in all operations and employed them as the chamberlains of his harem. The Gaṇeśvaras Reṇuka and Dāruka rendered service to the Lord of the Universe as the chamberlains'. In the above description of Śrī Reṇuka and Dāruka, there is nothing that is objectionable. The description that Reṇuka and Dāruka were serving as the chamberlains of Śiva's harem, might have hurt the feelings of Śrī Kāśīnātha Śāstrin. But this need not be taken seriously. It is the service to Śiva that deserves to be taken into account.

The seventeen ślokas in the third chapter narrate an event in the court of Śiva. It so happened that Śiva called Reṇuka by the movement of his eyes for granting him Prasāda and Tāmbūla. In the extreme joy on receiving such a call from Śiva, Reṇuka hurriedly went to Śiva's vicinity. In that hurry he overstepped Dāruka. On observing this Śiva addressed him with anger and blamed him for the transgression of modesty. As a punishment for that trangression, Śiva cursed Reṇuka to go to the world of mortals. Realising his mistake, Śrī Reṇuka begged pardon at the feet of Śiva and requested him to give him the power to go to the earth in his own divine form (divyadehadhārin) without undergoing the suffering of birth. Śiva granted him 'abhaya' (freedom from the fear of birth) and directed him to appear on the earth emerging himself from the Someśvaliṅga at 'Kollipākī'. The Lord assigned him the mission of establishing Śivādvaita philosophy which is beneficial to all people on the earth.

This is the situation which is given as a background to the 'avatāra' of Śrī Reṇuka on the earth. The statements in this context such as "रे रे रेणुक दुर्बुद्धे" have possibily hurt the feeling of Śrī Kāśīnātha Śāstrin. Of course if such words were addressed by anybody else would have hurt the feelings of all of us. But when the father addresses a son to teach him the right path on the occasion of transgression of modesty, no body need feel bad about it. Here the situation is similar. These things, too, need not be taken seriously. Further there is typical 'Bhāratīya faith' that all great persons are the 'avatāras' of God. While writing a biography of such 'avatāra-Puruṣas', a situation of curse (śāpaprasaṅga) is often created as a background to the 'avatāra'. There is absolutely no necessity of employing serious critical acumen to judge such a situation. On the other hand this is a curse with a difference as it is meant for a noble purpose. It is rather difficult to understand how the Almghty God gets his cosmic missions accomplished!

By avoiding this situation, Śrī Kāśīnatha Śāstrin has changed the ślokas and the readings of the Ślokas to effect continuity. The 27th śloka in the second Pariccheda in the other editions is:

तेषु प्रमथवर्गेषु सृष्टेषु परमात्मना।
रेणुको दारुकश्चेति द्वावभूतां शिवप्रियौ।।

Śrī Kāśīnātha Śāstrin has substituted this śloka with the following śloka which he has identified as a śloka of Vijayāgama quoted in Vira. Sadā.:

सृष्टप्रमथवर्गेषु वर्णाश्रमपरिक्रमान्।
अप्राकृतसदाचारानुपादिश्यदथ प्रभुः।।

(See S.S., Kāśīnātha Śāstrin's edition, 2.27)

Again in the third Pariccheda, the second half of the 66th śloka in the other editions is read as: प्रसादं सुलभं दातुं ताम्बूलं स तमाह्वयत्। But Śrī Kāśīnatha Śāstrin has read it as: प्रसादं सुलभं दातुमाहूयेत्थं समादिशत् and joins it with श्रीशैलस्योत्तरे भागे...., etc., by leaving aside 16 ślokas in between. The śloka number of श्रीशैलस्योत्तरे भागे, etc., has been changed to 67 from 83. Thus Śri Kāśīnātha Śāstrin has taken freedom to change the ślokas and readings of ślokas from the original text. This kind of freedom is unwarranted.

(2) Again in the 11th Pariccheda of S.S. Śrī Kaśīnātha Śāstrin has dropped two ślokas, viz.,

ब्राह्मणः क्षत्रियो वापि वैश्यो वा शूद्र एव वा।
अन्त्यजो वा शिवे भक्तः शिववन्मान्य एव सः।।

शिवभक्तिसमावेशे क्व जातिपरिकल्पना।
इन्धनेष्वग्निदग्धेषु को वा भेदः प्रकीर्त्यते।। (54-55)

These ślokas belong to Bhaktamāhātmyasthala under Prasādisthala. We cannot understand as to how these ślokas are opposed to the teaching of the Śaivāgamas. In fact, they bring credit to Vīraśaivism, by echoing :

ब्राह्मणाः क्षत्रिया वैश्याः शूद्रा ये चान्यजातयः।
लिङ्गधारणमात्रेण शिवा एव न संशयः।। (Pāra. Ā., 1.58)

These ślokas of S.S. demonstrate the catholicity of the Vīraśaivas and they show that the Liṅgadhāraṇa is the leveller in removing the sense of superiority and inferiority in the society.

(3) While considering other ślokas from other Paricchedas as interpolations, there is a fundamental question involved. Such Ślokas are totally thirty. They come in the 5th, 10th, 12th, 17th, 19th and 20th Paricchedas. [5. 37-39, 41; 10.69-71; 12.36; 17. 55, 66, 77; 19. 29, 32, 37, 44, 45, 47, 48,49, 82, 90; 20. 6, 21, 23, 28, 56, 64, 65, 67, 68]. These are separated from their respective places in the chapters and printed in the end of the text by Śrī. Kāśīnatha Śāstrin. Some important Ślokas are quoted here:

(१) तस्माच्छिवमयं सर्वं जगदेतच्चराचरम्।
तदभिन्नतया भाति सर्पत्वमिव रज्जुतः।।

(२) रज्जौ सर्पवद्भाति शुक्तौ च रजतत्ववत्।
चोरत्ववदपि स्थाणौ मरीच्यां च जलत्ववत्।।

(३) गन्धर्वपुरवद्व्योम्नि सच्चिदानन्दलक्षणे।
निरस्तभेदसद्भावे शिवे विश्वं विराजते।।
(S.S.,10.69-71)

(४) मिथ्येति भावयन् विश्वं विश्वातीतं शिवं स्मरन्।
सत्तानन्दचिदाकारं कथं बद्धुमिहार्हति।।

(५) शिवादन्यज्जगन्मिथ्या शिवः संवित्स्वरूपकः।
शिवस्त्वमिति निर्दिष्टो गुरुणा मुक्त एव सः।।

(६) अयथार्थप्रपञ्चोऽयं प्रतितिष्ठति शङ्करे।
सदात्मनि यथा शुक्तौ रजतत्वं व्यवस्थितम्।।
(Ibid., 17.55, 66, 77)

(७) अखण्डानन्दसंवित्तिस्वरूपं ब्रह्म केवलम्।
मिथ्या तदन्यदित्येषा स्थितिर्ज्ञानमिहोच्यते।।
(Ibid., 19.47)

(८) असदेव जगत्सर्वं सदिव प्रतिभासते।
ज्ञाते शिवे तदज्ञानं स्वरूपमुपपद्यते।। (Ibid., 20.28)

All these ślokas seem to propound Śuddhādvaita. Since these ślokas are found in their respective places in all the available manuscripts and the printed editions so far, it is inevitable to preserve them in their respective places as the original readings. In that case what is the stand of Vīraśaivism with regard to Paraśivabrahman, Jīva and Jagat and their mutual relation? This fundamental question arises here. Śrīkara Bhā., Kri, Sā,., Vī. Ā. Ca., etc., refute Adhyāsavāda of Śrī Śaṅkara with arguments and propound the reality of the world (jagatsatyatva). Śrīpati Paṇḍita, in his Śrīkara Bhā., has said:

''शुक्तिरजतवत्तस्य जीवत्वं भ्रन्तिमात्रमिति चेन्न..... न स्वप्नवत् प्रपञ्चस्य मिथ्यात्वम् अर्थसिद्धिक्रियासिद्धिदर्शनात्।'' (Śrīkara Bhā., 1.1.1., Vol. I., p.8)

Nīlakaṇṭha Śivācārya, in his Kri. Sā., has propounded the same:

''कैश्चिद् 'अथातो ब्रह्मजिज्ञासा' इत्यात्र असौत्रिक एव अध्यासः प्रपञ्चितः।...'' (Krī. Sā., Part I., p. 196)

''स्वरूपबाधाभावे अबादितत्वरूपसत्यत्वस्यापि प्रपञ्चे अभ्युपगमेन सत्यबाधस्य अनुपपत्तेः।'' (Ibid., Part I, p. 199)

Quoting the authority of Kri. Sā., Maritoṇṭadārya, in his Vī. Ā. Ca., propounds 'jagatsatyatva': ''तस्मादविद्या जगदुपादानकारणमिति जगतो मिथ्यात्ववादो निरस्तः।'' (Vī. Ā. Ca., p.12)

Thus the Vīraśaiva Siddhānta texts are in favour of 'jagatsatyatva'. In that case, how should we accept the ślokas as above as the original reading? This is the objection.

Answer to it:

Śrī Maritoṇṭadārya who is one of those who have accepted the above ślokas as the original portions of S.S., has interpreted them in such a way as there would be no contradition with 'Jagatsatyatvavāda'. For instance:

(i) तस्माच्छिवमयं सर्वं इत्यादि— 'Just as the rope without giving up its own nature of being long and brown in colour through its Śakti, appears as a serpent to the onlookers, so does Śiva with his Māyāśakti appear not different from the world. Hence, this world of the movable and the immovable being Śiva in form, does not appear different from Śiva.' This is how Śrī Maritoṇṭadārya has interpreted the above śloka by setting aside the meaning of 'Adhyāsa' and by introducing the concept of Māyāśakti and has proved that the world is not different from Śiva. In the case of stanzas (ii) and (iii) above, he has brought out the same idea.

It may be asked here as to how can you relate the analogies "रज्जौ सर्पवद्भाति", "शुक्तौ रजतत्ववत्", "मरीच्यां जलत्ववत्", "व्योम्नि गन्धर्वपुरवत्", to the context of the appearance of Śiva as not different from the world', without admitting the delusion resulting from 'Adhyāsa'? Maritoṇṭadārya has anticipated this objection. After anticipating an objection that the world would be 'prātibhāsika' (an appearance), he shows that the next stanza, i.e., 10.72, is an answer to that:

पत्रशाखादिरूपेण यथा तिष्ठति पादपः।
तथा भूम्यादिरूपेण शिव एको विराजते।।

The tree remains as a tree and yet stands endowed with leaves, branches, etc., similarly Śiva displays himself as earth, etc., through his Māyāśakti and yet ramain as Śiva.

(iv) मिथ्येति भावयन् विश्वं, इत्यादि — With the preamble 'अथ पक्षान्तरेण भावनां कथयति ', Maritoṇṭadārya interprets the Śloka in favour of 'Adhyāsa'. The context is Bhāvārpitasthala, a Liṅgasthala under Śaraṇasthala. In this state, meditating on the 'transcendence' (viśvātītatva) of Śiva, Śivayogin deems the world as false at one stage. This is one of the feelings like any other feeling. This is the implication of the commentator. But in connection with the next stanza 'शिवादन्यज्जगन्मिथ्या, इत्यादि'— (v) in the context of Śiṣyasthala, he once again tries to drive away the idea of 'Adhyāsa'. The natural meaning of 'शिवादन्यज्जगन्मिथ्या' is 'world different from Śiva is false'. But he takes it to mean 'शिवादन्यत् जगत् (इति) मिथ्या', i.e., 'it is false when we say that the world is different from Śiva'.

(vi) अयथार्थप्रपञ्चोऽयं, इत्यादि— Śrī Maritoṇṭadārya has explained the word 'ayathārtha' in terms of 'anitya'. The meaning is that 'just as silverness exists as grasped in the conch-shell which is of the nature of existence, so does the non-eternal world exist in Śiva'. There appears to be a clue to Śrī Maritoṇṭadārya to interpret 'ayathārtha' as 'anitya' in the following stanza:

शिव एव परं तत्त्वं चिदानन्दसदाकृतिः।
स यथार्थस्तदन्यस्य जगतो नास्ति नित्यता।। (ibid., 17.76)

Śiva, who is of the nature of existence, intelligence and bliss, is the 'Supreme principle'. There no eternality to the world as distinguished from Śiva. The contrast is between 'स यथार्थः' and 'जगतो नास्ति नित्यता,' but not between 'स यथार्थः' and 'जगतो नास्ति सत्यता'. Hence in contrast they can be taken as eternal and non-eternal.

(vii) अखण्डानन्दसंवित्ति, इत्यादि and (viii) असदेव जगत्सर्वं इत्यादि — In these ślokas, the first one gives the definition of Jñāna. He who is of the nature of absolute bliss and absolute knowledge is Brahman. The state in which it is known that what is other than that is non-eternal (mithyā), is said to be Jñāna. The second śloka says that the ignorance in the form of the notion that the world which is unmanifest becomes manifest, assumes its own form when

the knowledge of Śiva is attained. 'Its own form' means the form of the Cicchakti who is the cause of the world. This is how Śrī Marītoṇṭadārya interprets the stanza.

Whatever may be the standpoint it is inevitable to accept these ślokas as the original parts of the text of S.S. The manuscript evidence in this case cannot be overlooked. That is the reason why Śrī Maritoṇṭadārya has retained those ślokas in their respective places. Those ślokas were in the text even before his times. Although they contain the meaning which is opposed to 'Bhedābheda' and 'Jagatsatyatvavāda', he has accepted them and sincerely tried to explain such difficult analogies as 'Śukti-rajata', etc., as outside the purview of Adhyāsa.

Now a question can be asked : In spite of accepting Śakti who is the power of Śiva in making him spread as the world and who is of the nature of 'Sat' and 'Cit', why did Śrī Śivayogi Śivācārya wrote the ślokas which obviously have the smell of 'Jaganmithyātva'? Most probably, the reason is that he was deeply influenced by Advaita. There are resons to say this. The texts like Śrīkara Bhā., Kri,. Sā., etc., have given a systematic presentation of Vīraśaiva-siddhānta following the Bra. Sū. of Bādarāyaṇa Vyāsa. S.S., which is the source-book to them, belongs to a period earlier to them, when the tenets of Vīraśaivism were not fully formulated. Then the influence of 'Śāṅkarādvaita' on all scholars was far and wide. Vīraśaiva scholars were not an exception to that. That Nijaguṇa Śivayogin, Śarpabhūṣaṇa Śivayogin, etc., were deeply influenced by it, is clear from their works in Kannaḍa and Sanskrit. It may not be wrong if we say the Śrī Śivayogi Śivācārya who flourished earlier was also under the impact of Advaita.

Still some questions remain and they are : How is it that Śrī Śivayogi Śivācārya who has propounded views in favour of Jagatsatyatva and 'Sāmarasyātmaka Aikya' between Śiva and Jīva, through out his work, made use of such

ślokas as are obviously in favour of 'Jaganmithyātvavāda'? Did he not have a clear view about it? Two answers are possible to these questions:

(1) Firstly, although he has taken the analogies such as Rajju-sarpa, Śukti-rajata, Sthānu-cora, etc., it can be assumed that he had understood them in a new light, i.e, he had dropped the meaning in favour of illusion (Adhyāsa) and taken them in the sense that Paraśivabrahman was not different from the world which happens to be the expansion of his own inherent Śakti, just as the 'Rajju' (rope) has not been different from 'Sarpatva' (serpentness) due its Śakti of remaining in a zigzag form, brown colour, etc., just as 'Śukti' (conch-shell) has not been different from 'Rajatatva' (silverness) due its Śakti of shining, and just as the 'Sthaṇu' (pole) has not been different from 'Coratva' (thiefness) due its śakti of being in a vertical state. In the case of 'स यथार्थः तदन्यस्य जगतो नास्ति नित्यता', the words 'यथार्थः' and 'न नित्यता' can be taken in the sense of ''नित्य'' and ''अनित्य''. Similarly the word 'mithyā' can be taken in the sense of 'that which gets destroyed', 'that which is transitory' on the basis of the root 'मिथ' which has 'नाश' as one of its meanings.

(2) Secondly, since all these ślokas have come in the context of describing 'Śivajaganmayatva' and 'Jīvanmukta-sthiti of the Śivayogin', it can be said that in the state of 'Jīvanmukti' in which the Śivayogin has been in 'samarasa'-relation with Śiva, the world in his case is as good as not existent. While portraying that state of the 'Jīvanmukta' Śrī Sivayogi Śivācārya might have resorted to the terminology of 'Śuddhādvaita'.

In fact, it was Śrī Kāśinātha Śāstrin who raised the question of 'Mūlapāṭha'. I have discussed the point of view of Śrī Śāstrin in removing some ślokas from the text and printing them at the end as 'prakṣipta-ślokas'. Whatever may be the reason, the manuscript evidence is sufficiently

strong to consider them as the genuine parts of the text and retain them in their respective places.

In conlusion

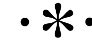
The above account about the literary and religious traditon of Śrī Siddhānta Śikhāmaṇi of Śivayogi Śivācārya, has been given as a background to its study. Controversies regading the authorship, the family tradition and date of the Author, the text of S.S., have been discussed with sound arguments and conclusions are drawn as per the available evidences, both internal and external. The misleading statements and conclusions of some of the earlier scholars are rejected on concrete grounds. For instance, it is shown how baseless are the conclusions that S.S. was cooked up by some 20th century scholars like Kāśīnātha Śāstrin, that the doctrine of 101 Sthalas was formulated in the Vacana Sāhitya in Kannaḍa, that, on the other extreme, this doctrine was not known to the authors of Vacanas, that Śrī Śivayogi Śivācārya belonged to the family tradition of Siddharāma of Sholapur (Sonnalige) and that S.S. was of post-Basava period (14th or 15th century A.D.).

The translations of the text of S.S. and the commentary Tattvapradīpikā are separately given. This is intended to bring out the special points made in the commentary and aviod the confusion regarding what is said in the original text and what is found in the commentary. In preparing the notes, I have given, as far as available, the references to the Sanskrit quotations in the preambles given to the ślokas and in the commentary on the ślokas. In the case of other Sanskrit statements in the notes, I have given the exact sources or the sources from which I have taken them.

In the case of dilectical discussions done at length in the Sanskrit commentary, I have tried to make them as clear as possible through the explanations in brackets and

given a lucid presentation of the points made in them in my notes. I have made the notes as useful as possible by bringing in, as far as possible, all relevant authoritative statements from the Vedic saṁhitās, Upaniṣads, Bhagavad-gitā, Śivāgamas and other sources. I have tried to give a historical perspective to all the religio-philosophical concepts that are elucidated in S.S.

I hope that this effort will inspire further research in the field on the various aspects of Vīraśaiva studies, especially on the aspects of S.S. such as its relation with the ancient literature of Vedic Saṁhitās and Upaniṣads and its further influence on the Vacana literature and on the later Sanskrit, Kannaḍa, Telugu and Marāṭhi works on Vīraśaivism.



श्रीशिवयोगिशिवाचार्यविरचित:

श्रीसिद्धान्तशिखामणि:

श्रीमरितोण्टदार्यकृततत्त्वप्रदीपिकाख्यव्याख्यया सहित:

प्रथम: परिच्छेद:

मङ्गलाचरणानुक्रमप्रसङ्ग:

तत्त्वप्रदीपिका

व्याख्या—

श्रीनाथ: सोममूर्तिर्जयति परशिवस्त्र्यम्बकस्ताररूप:
स्वच्छश्रीब्रह्मरन्ध्रस्थितसितजलजप्रोद्यदब्जत्रिकोणे ।
इच्छाज्ञानक्रियाख्ये त्रिविधलिपिमये हक्षलार्णाग्रपार्श्वे
कृत्स्नार्णोन्मुख्यबिन्दौ चिदचिदुदयकृद्दृक्क्रियाङ्घ्रिद्वयाढ्य: ।।

Victorious is Paraśiva, who is the Lord of wealth, who is endowed with a form along with Umā, who is three-eyed, who is of the most radiant form, who is endowed with the two feet in the form of knowledge and action giving rise to spirit and matter in the cypher, which is the foremost among all letters, just above the letters 'ha' 'kṣa' and 'la' forming the three letters representing 'icchā', 'jñāna' and 'kriyā' (will, knowledge and action) residing in the three corners of the lotus above the white lotus stationed in the pure and clear 'Brahmarandhra'.

व्याख्या—

अनेकविधसिद्धान्तशिखामणिमनामयम् ।
श्रीवीरशैवसिद्धान्तमेकोत्तरशतस्थलम् ।।

रेणुकागस्त्यसंवादं निगमागमविश्रुतम्।
प्रदीपयति गुप्तार्थमुद्धृत्य शिवयोगिराट्।।

The lord among the Śivayogins enlightens us by culling out the hidden meaning which is in the form of the Vīraśaiva doctrine consisting of one hundred and one Sthalas, which is the faultless crest-jewel among the various doctrines, which is imparted through a dialogue between Reṇuka and Agastya and which is well known in the Vedas and Āgamas.

Notes : Here the term śivayogirāṭ (lord among the śivayogins) refers to Śrī Śivayogiśivācārya who is the author of this work. The name of work is Siddhāntaśikhāmaṇi; it is significant as it contains a doctrine (siddhānta) which is the best among the doctrines. It is 'anāmaya', faultless, in the sense that it is supported by Vedas and Āgamas. This point is brought out by the expression 'nigamāgamaviśrutam'. It is also noted that the work is in the form of a dialogue between Śrī Reṇuka and Agastya.

व्याख्या— अत्र कलिकालप्रवेशानन्तरं लोकहितार्थं रेणुकगणेश्वर इति प्रसिद्धो रेवणसिद्धेश्वरः कुम्भसम्भवाय वीरशैवशास्त्रमुपदिष्टवान्। तदनन्तरं रेवणसिद्धेश्वरदृष्टिगर्भसम्भूतसिद्धरामेश्वरसम्प्रदायप्रसिद्धः सकलनिगमागमपारगः शिवयोगीश्वर इत्यभिधानवान् कश्चिन्माहेश्वरः तद्रेणुकागस्त्यसंवादं निर्विघ्नेन स्वशिष्यान् बोधयितुं स्वमनसि कृतसकलसिद्धान्तश्रेष्ठनिगमागमैक्यगर्भीकारलक्षणः स्वेष्टदेवतानमस्काररूपमङ्गलं शिष्यशिक्षार्थं सप्तभिः श्लोकैर्निबध्नाति–

Here after the advent of the Kali age, Revaṇasiddheśvara who is well known as Reṇukagaṇeśvara, taught the Vīraśaiva doctrine to Agastya, the pitcher-born sage. Thereafter, a certain māheśvara by name Śivayogīśvara was well known in the tradition of Siddharāmeśvara, who was born from the womb that was sanctified by the gracious

sight of Revaṇasiddheśvara. He was well-versed in the entire Vedas and Āgamas. With a view to teaching his disciples about the dialogue between Reṇuka and Agastya without impediments, he cherished in his mind the doctrine which was characterised by an inner communion between the Vedas and Āgamas and which was the best among the doctrines. In order to instruct the disciples he renders maṅgala in the form of salutation to his favourite deity (Śiva) in seven stanzas—

Notes : It is a misconception on the part of the commentator that Śivayogiśivācārya belonged to the tradition of Siddharāmeśvara. This is a concocted theory by later commentators belonging to 16th and 17th centuries A.D. See the Introduction for a full discussion (vide pages 4-5).

त्रैलोक्यसम्पदालेख्यसमुल्लेखनभित्तये।
सच्चिदानन्दरूपाय शिवाय ब्रह्मणे नमः ।।१।।

Salutations to Śiva, the Brahman, who is the veritable canvas for the portrayal of the picture in the form of the glory of the three worlds (heaven, earth and nether world). (1)

व्याख्या — जगद्रूपमायिकसम्पच्चित्रसमुल्लेखनाधारभित्तिरूपाय सच्चिदानन्दस्वरूपाय जडजीवविलक्षणाय ब्रह्मणे वेदान्तप्रतिपाद्याय शिवाय शिवसिद्धान्तप्रसिद्धपरमशिवाय नम इत्यर्थः।।१।।

Salutations are offered here to Śiva, the Paramaśiva, who is well known in the Śaiva doctrine, who is the Brahman that is propounded in the Vedānta (Upaniṣads), who is of the nature of existence, intelligence and bliss and who is thus different from matter and spirit (jaḍajīva), who is in the form of a canvas which is fundamental to the portrayal of the picture of the glory of Māyāśakti in the shape of the world. (1)

Notes: The glory of the three worlds is explained in the commentary in terms of 'māyika' glory. It is the glory of Māyāśakti, but not to be taken as that of illusory world. The Vīraśaiva doctrine does not accept the world as illusory. The text gives it as a fascinating Rūpaka (metaphor). That Śiva is of the nature of existence, intelligence and bliss is what is known as the 'svarūpalakṣaṇa' of Paraśivabrahman. This echoes the Śrutis ''सत्यं ज्ञानमनन्तं ब्रह्म'' (Tai. U., 2.1) and ''आनन्दो ब्रह्मेति व्यजानात्'' (Tai. U., 3.6); that Śiva is the 'ādhāra' of the world is borne out by the following Śruti statement: ''एतदालम्बनं श्रेष्ठमेतदालम्बनं परम्। एतदालम्बनं ज्ञात्वा ब्रह्मलोके महीयते।।'' (Kaṭha. U., 2.17). Compare : ''नमस्तुङ्गशिरश्चुम्बि-चन्द्रचामरचारवे। त्रैलोक्यनगरारम्भमूलस्तम्भाय शम्भवे।।'' (Bāṇa: Harṣacarita,1). The commentator further points out that the statement ''सच्चिदानन्दरूपाय'' is meant to distinguish Śiva from the matter (jaḍa) and spirit (jīva).

ब्रह्मेति व्यपदेशस्य विषयं यं प्रचक्षते।
वेदान्तिनो जगन्मूलं तं नमामि परं शिवम् ।।२।।

I salute the Supreme Śiva, whom the Upaniṣadic philosophers call as the object of the designation as Brahman and as the source of the world. (2)

व्याख्या— ब्रह्मेति व्यपदेशस्य परब्रह्मेति शब्दस्य वेदान्तिनो यं परमात्मानं विषयमर्थं प्रचक्षते, तं जगत्कारणं परशिवं शिवसिद्धान्त-प्रसिद्धपरमशिवं नमामीत्यर्थः।।२।।

Here salutations are offered to Paraśiva, the world-source, who is well known as the Supreme Śiva in the Śaiva doctrine and whom, i.e., the Supreme Soul, the Upaniṣadic philosophers call as the object of the designation of Brahman, i.e., the Supreme Brahman. (2)

Notes : Here the author Śivayogiśivācārya is identifying the Supreme Śiva of the Śaiva Vedānta with the Supreme Brahman of the Upaniṣadic philosophers. This is supported by the following Śruti statements : ''यो वेदादौ स्वरः प्रोक्तो वेदान्ते च प्रतिष्ठितः। तस्य प्रकृतिलीनस्य यः परः स महेश्वरः।।'' (Tai. Ā., 7.10); ''एको हि रुद्रो न द्वितीयाय तस्थुर्य इमान् लोकानीशत ईशनीभिः''(Śve. U., 3.2).

यस्योर्मिबुद्बुदाभासः षट्त्रिंशत्तत्त्वसञ्चयः।
निर्मलं शिवनामानं तं वन्दे चिन्महोदधिम् ।।३।।

I bow to the great ocean of pure intelligence, which is named as Śiva, the pure one and of which the collection of thirty-six principles has the appearance of the bubbles of its waves. (3)

व्याख्या— शिवादिक्षित्यन्तषट्त्रिंशत्तत्त्वसमूहो यस्य परशिवाख्य-चित्समुद्रस्य ऊर्मिबुद्बुदाभासो घृतकाठिन्यन्यायेनैकदेशे तरङ्गादिवदाभाति, निर्मलं मलत्रयरहितं शिवनामानं तं चिन्महोदधिं वन्दे नमस्करोमी-त्यर्थः।।३।।

I salute, i.e., offer my salutations to, the great ocean of intelligence, which is called Paraśiva. The collection of thirty-six principles starting with Śiva and ending with the earth (bhūmi) has the appearance of bubbles of its waves. That is, it appears as waves of that ocean in one place in accordance with the maxim of 'ghṛtakāṭhinya', solidification of ghee. (3)

Notes : Here the thirty-six principles are described as bubbles in the waves of the great ocean of intelligence, which is no other than Paraśiva-brahman. The evolution of these thirty-six principles is a part of the process of creation as described in the systems of Śaiva philosophy, including the system of Vīraśaiva philosophy. Before creation, Paraśiva-brahman was all alone with his Parāśakti without undergoing any division into the subtle, gross, spirit, matter, etc. When there was neither darkness nor day nor night, neither the manifest nor the unmanifest, there was Śiva and Śiva alone. He was the immutable one; he was to be chosen by the seekers of the Lord; from that emerged the ancient intelligence:

यदाऽतमस्तन्न दिवा न रात्रिर्न सन्न चासच्छिव एव केवलः।
तदक्षरं तत्सवितुर्वरेण्यं प्रज्ञा च तस्मात् प्रसृता पुराणी।। (Śve. U., 4.18)

The Paraśiva-brahman, who is above all principles and who is yet the source of all principles, desired that he should become many:"सोऽकामयत बहु स्यां प्रजायेय" (Tai. U. 2.6). Thus he became prone to creation with his Vimarśāśakti in the form of conception of the world to be created. Then from the Paraśiva-brahman, there emanated Icchāśakti and from the latter arose Jñānaśakti and Kriyāśakti. The Jñānaśakti was internal aspect of Icchāśakti, while the Kriyāśakti was external aspect. When Paraśiva-brahman entered the Jñānaśakti residing in Icchāśakti and became conceited with the notion 'I am omniscient' (sarvajña), he assumed the form of **Śivatattva** (1). This tattva constituted the instrumental cause of the prospective world, like the spider of its web. When Paraśiva-brahman entered the Kriyāśakti which was the outer aspect of Icchāśakti and got conceited as 'I am omnipotent' (sarvakartṛ), he became **Śaktitattva** (2). The Paraśiva-brahman in the form of this Śaktitattva was the material cause of the prospective world, like the spider of its web with its special body capable of producing the texture of the web. Thus Paraśiva-brahman has been the material-cum-instrumental cause of the world (jagataḥ abhinnanimittopādānakāraṇa). This has the support of the following Śruti statement:

यथोर्णनाभिः सृजते गृह्णते च यथा पृथिव्यामोषधयः संभवन्ति।
यथा सतः पुरुषात्केशलोमानि तथाऽक्षरात्सम्भवतीह विश्वम्।।

(Muṇḍ. U., 1.1.7)

'Just as the spider creates the web and draws it back, just as the herbs are born from the earth and just as the hairs appear from the existing man, so does this universe take birth from the immutable one'.

Then this Śaktitattva entered the Jñānaśakti which was the inner aspect of Icchāśakti and became swollen like caṇaka (chick pea) seed soaked in water. Consequently with the notion 'I am this' with reference to the germinating world, it became

the **Sadāśivatattva** (3). Again the same Śaktitattva entered the Kriyāśakti which was the outer aspect of Icchāśakti and became germinated like a good seed in a good field. Thus with the notion 'I am this' with reference to the emerged world, it assumed the form of the **Īśvaratattva** (4). When this Śaktitattva assumed the notion of identity (abhedajñāna) between its 'I-ness' (ahantā) and 'this-ness' (idantā) pertaining to the world, it became **Śuddhavidyātattva** (5). The identity in this respect was like that of the ocean and its waves (sāgarataraṅga- nyāya).

The above five are called śuddhatattvas. The fifth principle called Śuddhavidyā became **Māyātattva** (6) with the predominance of differentiating notion among the subtle elements which were the potential for the prospective world hidden in it. This was like the existence of difference among elements of the feet, feathers, variety of colours, etc., in a subtle form, in the liquid contained in a peahen's egg (mayūrāṇḍarasanyāya).

Just as the fire-sparks could arise due to the association of fuel with fire, so did arise a portion of Śiva (śivāṁśa) due to the association of Icchāśakti with Śiva. This 'śivāṁśa' entered the Māyāśakti and became the **Puruṣatattva** (7). This was the principle of Jīva, which entertained the notions such as 'I am happy' and 'I am unhappy' arising from lack of discrimination between what was ātman and what was not ātman or in other words, the mistaking of ātman as non-ātman and non-ātman as ātman, due to its association with Māyā. This Puruṣatattva has been armoured with five armours (kañcukas) to make him bound to that state. The kañcukas that arose were: Kalā, Avidyā, Rāga, Kāla and Niyati. **Kalātattva** (8) was of the form of kiñcitkartṛtva (limited capacity in action) due to Puruṣa's association with Māyā and his separation from Maheśvara resulting in the loss of his greatness. **Avidyātattva** (9) was the reduction of infinite knowledge to limited knowledge (kiñcijñatva) due to the same reason. **Rāgatattva** (10) was the principle of incompleteness (apūrṇatā). This feeling of incompleteness prompted man to seek completeness in the wrong direction, by becoming more and more attached (āsakti or rāga) to objects like sandle paste, women, etc., i.e., prospective objects of senses.

Kālatattva (11) was the principle of time as past, present and future due to the curtailment of the notion of eternity (nityatva). **Niyatitattva** (12) was the principle of condition or stipulation of limit due to the curtailment of pervasiveness. This subjected the Puruṣa to such conditions as he should be this or that.

These five principles arising due to Puruṣa's association with Māyā are called Kañcukas of Puruṣa. Together with Māyā, they are termed as ṣaṭ-kañcukas of Puruṣa. They constitute what is known as Māyīyamala (subtle impurity caused by Māyā). With the other two malas, viz., Āṇava and Kārmika, which consist in the curtailment of Icchāśakti and Kriyāśakti respectively, they form three malas (malatraya) that bind Puruṣa to saṁsāra, the cycle of birth and death. The seven principles from Māyā to Niyati are called śuddhāśuddhatattvas (pure and impure). They are impure because they are associated with Māyā and pure because they are still not associated with three guṇas (sattva, rajas and tamas). (See notes under the next stanza).

Then Icchāśakti which was prone to creative activity, reflected itself in the Māyātattva, which was dominated by the notion of difference in the form of mutual denial like 'knowledge is not action and action is not knowledge' and assumed the form of **Prakṛtitattva** (13). It was this principle which was the state of equilibrium of the three guṇas, viz., sattva, rajas and tamas, that were the causes of joy, sorrow and delusion respectively. This was the cause of the rest of the twenty three principles from Buddhi or Mahat to Pṛthvī which were called aśuddha-tattvas.

This very Śaktitattva which assumed the form of Prakṛtitattva, became the cause for ascertainment that 'this is this' and assumed the form of **Buddhitattva** (14), otherwise known as **Mahattattva**. The same Śaktitattva as Buddhitattva entertained the notion of 'I and mine' and assumed the form of **Ahaṅkāratattva** (15). The same as Ahaṅkāratattva became the cause for determination and doubt like 'pole or man' (sthāṇurvā puruṣo vā) and got itself transformed into **Manastattva** (16). Buddhi, Ahaṅkāra and Manas constitute the antaḥkaraṇa (internal sensory apparatus) which is dominated by Icchāśakti.

The same Śaktitattva which transformed into antaḥkaraṇa, became the cause for the knowledges of sound, touch, form, taste and smell and evolved into **Śrotratattva** (17), **Tvaktattva** (18), **Netratattva** (19), **Jihvātattva** (20) and **Ghrāṇatattva** (21) respectively. They are the principles of five sensory organs, which have the predominance of Jñānaśakti. The Śaktitattva which transformed into sense organs, became the cause for the actions of pronunciation, giving and taking, going and coming, excretion and discharging of semen and urine and assumed the forms of **Vāktattva** (22), **Pāṇitattva** (23), **Pādatattva** (24), **Pāyutattva** (25) and **Upasthatattva** (26). These are the five principles of the five motor organs which have the predominance of Kriyāśakti.

This very Śaktitattva assumed the forms of **Śabdatattva** (27), **Sparśatattva** (28), **Rūpatattva** (29), **Rasatattva** (30) and **Gandhatattva** (31) by being grasped by the ear only, skin alone, eyes alone, tongue only and nose only respectively. Since these are not divided as dhvanyātmaka-varṇātmaka śabda, śītoṣṇa sparśa, nīlapītādirūpa, madhurāmlādirasa, sugandha-durgandha and are in their general nature, they are called Tanmātras of Śabda, etc.

The same Śaktitattva transformed into **Ākāśatattva** (32), **Vāyutattva** (33), **Tejastattva** (34), **Jalatattva** (35) and **Pṛthivītattva** (36) with śabda, sparśa, rūpa, rasa and gandha as their qualities. These are the five gross substances (pañcabhūtas). (See also Śaiva P., Mysore, 1950, pp. 85-131, where Pauṣ. Ā. and other Āgamas are quoted).

These thirty-six principles from Śiva to Pṛthivī are true modifications of Paraśivabrahman and his inherent Śakti. Vīraśaivism, therefore, upholds Pariṇāmavāda and Jagatsatyatvavāda. Some of the verses in the Siddhāntaśikhāmaṇi itself seem to go against this view. For example, see 10.67, 10.68, 10.69, 17.55, 17.66, 17.77, 19.47 and 20.80. The terminology used is drawn from Advaita philosophy and seems to favour the doctrine of Adhyāsa. The commentator has tried to interpret them in such a way as to go in favour of the doctrine of Jagatsatyatva. In the Pārameśvarāgama also there are some

stanzas which directly refer to Adhyāsavāda (vide 21.72-80). (For a full discussion on this question, please see the Introduction – vide pages 160-165).

यद्भासा भासते विश्वं यत्सुखेनानुमोदते।
नमस्तस्मै गुणातीतविभवाय परात्मने ।।४।।

Salutations to him, the Supreme Soul, whose splendour is beyond the reach of three guṇas, by whose lustre the world shines and after whose delight the world is delighted. (4)

व्याख्या — ''तस्य भासा सर्वमिदं विभाति'' इति श्रुतेर्विश्वं यस्य परब्रह्मणः प्रकाशेन प्रकाशते, ''अस्यैवानन्दस्यान्यानि भूतानि मात्रामुपजीवन्ति'' इति श्रुतेः यत्परब्रह्मसुखेनानुमोदते, तस्मै मायिकसत्त्वरजस्तमोगुणातीतविभवाय परमात्मने शिवाय नम इत्यर्थः।।४।।

According to the Śruti statement, 'Tasya bhāsā, etc.,' (by its lustre everything shines), the world shines after the lustre of Paraśivabrahman and in keeping with another Śruti, i.e., "Asyaivānandasya, etc.," (the other beings live on a portion of bliss of the Great Lord), the world gets delight after his delight. To him, the Supreme Soul, whose greatness is beyond the reach of three guṇas belonging to Māyā, I salute. This is the meaning. (4)

Notes : The first Śruti statement cited in the commentary is thus in full: ''न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः। तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति।।'' (Kaṭha. U., 5.15; Muṇḍ. U. 2.2.10). 'The sun does not shine there; nor do the moon and stars shine; these lightnings, too, do not shine there, what to say about fire! Everything shines after his lustre. With his lustre everything shines.' The other Śruti statement which is again quoted subsequently in the commentary on 19.26, viz., "asyaivānandasyānyāni, etc.,", should be "Etsayaivānandasya, etc.," (Bṛ. U., 4.3.32). Tai. U. 3.4 has this statement which echoes the same idea as – ''आनन्देन जातानि जीवन्ति।''

Śiva's greatness is described as beyond the reach of the three guṇas, sattva, rajas and tamas. Sattva is goodness and produces pleasure; it is light and bright, buoyant (laghu) and illuminating (prakāśaka). All pleasure, happiness, contentment, bliss, upward movement, luminosity of light, etc., are due to Sattva. Its colour is white. Rajas means foulness. It is the principle of motion. It is mobile (cala) and stimulating (upaṣṭambhaka). It is red. All restless activity, feverish effort and wild stimulations are due to it. Tamas means darkness. It is heavy (guru) and enveloping (varaṇaka). Its colour is dark. All apathy, indifference, ignorance, sloth, confusion, bewilderment, delusion, passivity and negativity are due to it. (Sāṅkhyakārikā, 13). These guṇas, qualities, are the constituents of Prakṛti like the three strands of a rope.

सदाशिवमुखाशेषतत्त्वोन्मेषविधायिने ।
निष्कलङ्कस्वभावाय नमः शान्ताय शम्भवे ।।५।।

Salutations to Śambhu, who is peaceful, whose nature is free from all defects and who ordains the evolution of the entire body of principles starting from Sadāśiva. (5)

व्याख्या— मयूराण्डरसन्यायेन स्वविमर्शाशक्तिसामरस्यापन्नसदाशिवादि-भूम्यन्तषट्त्रिंशत्तत्त्वविकासकारिणे विश्वदोषरहितस्वरूपाय सुखभोक्त्रे सुखधात्रे शम्भवे नम इत्यर्थः।।५।।

Salutations to Śambhu (Śiva), who effects the evolution of the thirty-six principles from Sadāśiva (Śiva) to Bhūmi (earth) with communion with his own Vimarśāśakti, in accordance with the maxim of the liquid of the egg of peahen (mayūrāṇḍarasanyāya), whose nature is free from all defects, who is the enjoyer of happiness and who is the ordainer of happiness. (5)

Notes : Śambhu means one who causes or grants prosperity (śam = sukham+bhu = bhāvayatīti). Śiva is called Śambhu in the same sense as Śaṅkara. The commentator has explained the

term as sukhabhoktṛ and sukhadhātṛ. The evolution of principles from Śiva to Bhūmi has been shown in the notes under stanza 3 above. Mayūrāṇḍarasanyāya is also explained there. Śānta is one who is without any function of the outer senses. Śiva is totally bereft of any type of function of the senses, internal or external.

स्वेच्छाविग्रहयुक्ताय स्वेच्छावर्तनवर्तिने।
स्वेच्छाकृतत्रिलोकाय नमः साम्बाय शम्भवे ।।६।।

Salutations to Śambhu along with his inherent Śakti (Ambā), who assumes many forms according to his free will, who acts according to his free will and who created the three worlds according to his free will. (6)

व्याख्या— ''स्थिरेभिरङ्गैः पुरुरूप उग्रः'' इति श्रुतेर्भक्तानुग्रहार्थं स्वेच्छाकल्पितदिव्यमङ्गलविग्रहयुक्ताय स्वच्छन्दचारिणे स्वेच्छाशक्तिनिर्मितलोकत्रयाय पार्वतीपतये परशिवाय नम इत्यर्थः।।६।।

In accordance with the Śruti "Sthirebhiraṅgaiḥ, etc.," Paraśiva assumes divine auspicious forms according to his free will in order to favour his devotees. He moves freely according to his sweet will. He has created the three worlds by his own Icchāśakti. He is the Lord of Pārvatī (Śakti), i.e., he is always Śaktiviśiṣṭa. To such Paraśiva salutations are offered. (6)

Notes : ''स्थिरेभिरङ्गैः पुरुरूप उग्रः'' (Ṛgveda, 2.33.9). "With firm limbs the terrible one (Rudra) assumes many forms". ''एको वशी सर्वभूतान्तरात्मा एकं रूपं बहुधा यः करोति'' (Kaṭha. U. 5.12), this Śruti statement also speaks of the same. Since he is endowed with six aṅgas (accessories) namely, sarvajñatā (omniscience), tṛpti (contentment), anādibodha (beginningless awareness), svatantratā (freedom), aluptaśakti (undiminished power) and anantaśakti (infinite power), he moves about freely without any impediments. (Pāra. A., 6.33) – सर्वज्ञता तृप्तिरनादिबोधः स्वतन्त्रता नित्यमलुप्तशक्तिः। अनन्तशक्तिश्च विभोर्विधिज्ञाः षडाहुरङ्गानि महेश्वरस्य।।

यत्र विश्राम्यतीशत्वं स्वाभाविकमनुत्तमम्।
नमस्तस्मै महेशाय महादेवाय शूलिने ।।७।।

Salutations to him, the Mahādeva, who is the great lord, who is the bearer of trident and in whom the natural and unsurpassed overlordship rests. (7)

व्याख्या— यत्र वेदागमप्रसिद्धपरब्रह्माख्यपरशिवे, अनुत्तमं विश्वतः श्रेष्ठं स्वाभाविकममायीयमीशत्वमुमामाहेश्वरत्वं विश्राम्यति, ''घृतकाठिन्यवन्मूर्तिः सच्चिदानन्दलक्षणा। शिवाभिधेन सैवास्ति शिव एव हि सा सदा''।। इति सूतगीतोक्तेस्तादात्म्यं भजते, तस्मै महेश्वराय ''तमीश्वराणां परमं महेश्वरम्'' इति श्रुतेर्ब्रह्मादिकारणेश्वराय महादेवाय अपरिमितप्रकाशरूपाय शूलिने इच्छाज्ञानक्रियाशक्तिमयत्रिशूलिने परशिवाय नम इत्यर्थः। अनेनायं सिद्धान्तो निर्विशेषब्रह्माद्वैतलक्षण इत्यनुसन्धेयः। एवंविधश्लोकसप्तकप्रतिपादितं वस्तु तत्परं ब्रह्म स एकः ''स एको रुद्रः स ईशानः स भगवान् स महेश्वरः स महादेवः'' इत्यथर्वशिरउपनिषदुक्तप्रकारेणैकमेवेति शिवाद्वैतशास्त्रप्रमाणैरवगन्तव्यम्।।७।।

In which, i.e., in the Paraśiva who is well known as Para-brahman in Vedas and Āgamas, the overlordship, which consists in great lordship along with Umā (Śakti), rests. It is 'svābhāvika' in the sense that it is not surpassed by anything or the best of the world – 'na uttamaṁ yasmāttat'. It is 'svābhāvika' in the sense that it is natural lordship, but not the lordship brought about by Māyā. "The form like solidified ghee, which is characterised by existence, intelligence and bliss, is called Śiva and remains always Śiva alone" – in accordance with this statement from Sūtagītā, the lordship remains identified with Paraśiva. To him, the Maheśvara, i.e., the lord who is the cause of Brahman, etc., according to the Śruti statement "Tamīśvarāṇām paramaṁ maheśvaram" (the Maheśvara who is the greatest lord among the great lords), the Mahādeva who

has got the lustre of unlimited extent and the Śūlin, i.e., the bearer of a trident made up of three Śaktis called Icchā, Jñāna and Kriyā, salutations are offered. With this it should be known that this doctrine must be taken as Nirviśeṣabrahmādvaita (i.e., non-duality of unqualified Brahman). Thus the substance in the form of the Parabrahman, which is propounded in the above seven stanzas, is one only, in accordance with the statement of Atharvaśira Upaniṣad as "Sa eko rudraḥ, etc.," (Rudra is all alone; he is the lord; he is the divine being; he is the Maheśvara; he is the Mahādeva). This should be understood by the experts in the Śivādvaita doctrine. (7)

Notes : घृतकाठिन्य.... सा सदा।। (Sū.Gī.). तमीश्वराणां.... (Śve. U., 6.7). ''स एको रुद्रः स ईशानः स भगवान् स महेश्वरः स महादेवः'' (Atharvaśiras, 44 - 'Apāma somam..... sa mahādevaḥ). This statement is explained in the Upaniṣad itself. What is meant by 'eko rudra'? The answer is: एको हि रुद्रो न द्वितीयाय तस्थुर्य इमान् लोकानीशत ईशनीभिः। प्रत्यङ्जनास्तिष्ठति सञ्चुकोचान्तकाले संसृज्य विश्वा भुवनानि गोप्ता।।'' (Atha. U., 55; Śve. U. 3.2). Rudra is one and stood as without a second; he rules over these worlds with his Śaktis; he stands apart assuming the name 'people' (janāḥ) as protector creating the worlds and absorbs everything in the end. Thus he remains as one without a second. Why is he called Īśāna? He is called Īśāna because, ''यः सर्वान् लोकानीशत ईशनीभिः जननीभिः परमशक्तिभिः।'' (Atha. U., 56). He rules all the worlds with Kriyāśakti, Jñānaśakti and Icchāśakti. Why is he called Bhagavān? The answer is ''यः सर्वान् भावान् निरीक्षयत्यात्मज्ञानं निरीक्षयति योगं गमयति तस्मादुच्यते भगवान्।'' (Atha. U., 58). He looks upon all the beings born from him as not different from himself and yet feels that he has been their lord and leads to Yoga, i.e., the notion of identity. That is why he is called Bhagavān. Why is he called Maheśvara? The answer is: ''यः सर्वान् लोकान् संभक्षः संभक्षयत्यजस्रं सृजति विसृजति वासयति तस्मादुच्यते महेश्वरः।'' (Atha. U., 59). He is the eater (absorber) of all these worlds and creates in a subtle form, re-creates them in a gross form and maintains them. Hence he is called Maheśvara. Why is he called Mahādeva? He is called

Mahādeva because, ''यः सर्वान् भावान् परित्यज्यात्मज्ञानयोगैश्वर्ये महति महीयते तस्मादुच्यते महादेवः'' (Atha. U., 60). He leaves all things and beings other than himself as worthless and enjoys the honour in a state of attainment of Yoga in the form of the knowledge of self. Hence, he is called Mahādeva. Such a great lord, the Śaktiviśiṣṭa Śiva, enjoys natural and unsurpassed overlordship of the world. It is further interesting to note that the commentator has described the 'triśūla' as representing three Śaktis, Kriyā, Jñāna and Icchā. This is a beautiful conception.

व्याख्या— एवं वेदागमसम्मत्या सप्तभिःश्लोकैः शिवं नमस्कृत्य तथैव वेदागमादिप्रसिद्धं नित्यसमवेतशिवशक्तिं पञ्चभिः श्लोकैः प्रस्तौति–

Thus after having saluted Śiva with seven stanzas, in the same way the author praises in five stanzas the Śakti of Śiva, who is well known in the Veda and Āgamas and who is ever in an inherent relation with him —

Notes : It is rightly said here that Śakti, who is in an inseparable relation with Śiva, is well known in Vedas and Āgamas. She is for the first time referred to in the Nāsadīya-sūkta: ''आनीदवातं स्वधया तदेकम्'' (Ṛv. 10.129.2) – "That One was breathing with its own Svadhā (power = Śakti) in that windless state (before creation)". [I am indebted to Liṅgaikya Śrī Śambhuliṅga Śivācārya Swāmīji of Bijapur for this revealing interpretation, vide summary of his lectures edited by Prof. B.B. Hendi 'Vīraśaiva Siddhānta Praveśa' in Kannaḍa, p.25]. The same idea is contained in the following Śruti statement: ''यदाऽतमस्तन्न दिवा न रात्रिर्न सन्न चासच्छिव एव केवलः। तदक्षरं तत्सवितुर्वरेण्यं प्रज्ञा च तस्मात् प्रसृता पुराणी'' (Śve. U., 4.18) – "When there was neither darkness not day nor night, neither the manifest nor the unmanifest, there was Śiva alone who was immutable one and who was the sought after by the seeker and from him emerged the Prajñā (Vimarśāśakti), who was the ancient one". The same Śruti refers to ''पराऽस्य शक्तिर्विविधैव श्रूयते स्वाभाविकी ज्ञानबलक्रिया च'' (6.8) and ''मायां तु प्रकृतिं विद्यान्मायिनं तु महेश्वरम्।'' (4.10) – "His highest Śakti is heard of as many and inherent and as Jñāna-śakti, Bala (Icchā)-

śakti and Kriyā-śakti", and "Māyā should be known as Prakṛti and the lord of Māyā as the Maheśvara". The term Māyā refers to Śakti. It is explained as – ''मं शिवम् अयति स्वभावत: प्राप्नोतीति माया'' "That she is by nature (eternally) associated with Śiva (mam ayati) is the reason by which she is called Māyā." This is supported by the following Āgama stagement: ''मं शिवं परमं ब्रह्म प्राप्नोतीति स्वभावत:। मायेति प्रोच्यते लोके ब्रह्मनिष्ठा सनातनी'' (Siddhāgama quoted in Kāśīnātha Śāstrin's Kannaḍa commentary on Siddhāntaśikhāmaṇi, Pañcācārya Electric Press, Mysore, 1956, p.8) – "Ma refers to Śiva, the Parabrahman. In the sense that she attains him naturally (that she is associated with him eternally), she is called Māyā, the ancient one who is stationed in Brahman". Advaitins, however, interpret Māyā as - ''या परमार्थदृष्ट्या मा न भवति तां मायां...'' (Upaniṣad-brahma-yogin's commentary on Śaiva Upaniṣads, Adyar, Chennai, 1988, p.209). It is said in that very context that Maheśvara is called 'māyin' because he is the 'āropādhikaraṇa' (substratum of super-imposition or adhyāsa). In the context of the second half of the mantra, viz., ''अस्यावयवभूतैस्तु व्याप्तं सर्वमिदं जगत्'', i.e., "this world is enveloped by those (ākāśa, etc.,) that constitute his limbs", the interpretation of Parameśvara as the substratum of super-imposition and Māyā as Avidyā does not fit in and hence, it is outside the scope of this interpretation.

The Taittirīya-saṁhitā (Kṛṣṇayajurveda) speaks of Rudra-Śiva as associated with Umā (śakti) - ''नम: सोमाय च रुद्राय य'' (4.5.8). The same idea is echoed in a Śruti statement - ''उमासहायं परमेश्वरं प्रभुम्'' (Kai. U., 1.7). The Śaivāgamas speak of the inseparable relation between Śiva and Śakti: ''अहमेव वरारोहे निर्विकल्पादिलक्षण:। भवत्या मम शक्त्यैवं विक्रीडामि यथासुखम्।। शिवोऽहं त्वमुमे शक्तिस्त्वमेवाहमहं त्वमु। स्त्र्यात्मा त्वं पुमात्माहं शिवशक्त्यात्मकं जगत्।।'' (Pāra. Ā.21.49-50) - I myself, who am characterised by the absence of change, etc., sport thus with you, who are my Śakti, according to my pleasure; I am Śiva and you, O Umā, are my Śakti; you are I and I am you; you are feminine principle and I am the masculine principle; the world

is, indeed, made of Śiva and Śakti. In the Siddhāntaśikhāmaṇi itself, this relation is very charmingly described in the 20th chapter (vide stanzas 37-38).

यामाहु: सर्वलोकानां प्रकृतिं शास्त्रपारगा:।
तां धर्मचारिणीं शम्भो: प्रणमामि परां शिवाम् ।।८।।

I bow to Parā Śivā (Parā Śakti) whom the experts in the śāstras speak of as the source of all the worlds and who is the co-performer of dharma (consort) of Śiva. (8)

व्याख्या— वेदागमादिशास्त्रपारंगता: शिवज्ञानिनो यां परशिवसमवेतशक्तिं सर्वलोकानां प्रकृतिं मूलकारणीभूतज्ञानक्रियासामरस्यात्मिकामाहु:, तां शम्भोर्धर्मचारिणीं धर्मस्वरूपां परां सर्वोत्कृष्टां शिवां भवानीं प्रणमामीत्यर्थ:।।८।।

I bow to Parā Śivā, the Supreme Śivā, i.e., Bhavānī, who is the consort or the co-performer of dharma, who is of the nature of dharma of Śiva and whom the possessors of śivajñāna, who are well-versed in the śāstras such as, Veda and Āgama, speak of as the Prakṛti, i.e., the original source of all the worlds consisting of the harmony of jñāna and kriyā. She is the Śakti who is inherent in Paraśiva.(8)

Notes : Here Śakti is described as the Prakṛti or the original source of all the worlds(the universe) and as the co-performer of dharma of Śiva. It is already noted above (vide notes on stanza 3) that the Śaktitattva which was evolved when Paraśiva entered Kriyāśakti, (the outer aspect of Icchāśakti), was the upādānakāraṇa (the material cause) of the universe. For details as to how Śaktitattva became the Prakṛtitattva and caused the evolution of all the subsequent principles which constitute the world of beings and matter (cara and acara), please see notes on the preamble to this and four other stanzas. There is an elucidation of the concept of Śivasamavetaśakti. 'Dharmacāriṇīm śambhoḥ' — this should be understood in the

light of Śakti's role in the creation, etc. She is the co-performer of dharma of Śiva in all his five kṛtyas, viz., sṛṣṭi, sthiti, laya, tirodhāna and anugraha – जगज्जन्मस्थितिध्वंसतिरोभावविमुक्तयः। कृत्यं सकारकफलं ज्ञेयमस्यैतदेव हि ।। (Mṛg.Ā.,2.3).

यया महेश्वरः शम्भुर्नामरूपादिसंयुतः।
तस्यै मायास्वरूपायै नमः परमशक्तये ।।९।।

Salutations to Paramaśakti (Supreme Śakti) by whom the Maheśvara becomes associated with name and form and who is of the nature of Māyā. (9)

व्याख्या— यया स्वसमवेतशक्त्या महेश्वरः ब्रह्मादिसर्वकारणेश्वरः शम्भुः शिवः ''शक्तो यया स शम्भुर्भुक्तौ मुक्तौ च पशुगणस्यास्य'' इति तत्त्वप्रकाशवाक्यानुसारेण नामरूपक्रियाविशिष्टो जीवानां भुक्तिमुक्तिप्रदः स्यात्, तस्यै मायास्वरूपायै ''मायां तु प्रकृतिं विद्यान्मायिनं तु महेश्वरम्'' इति श्रुतेः प्रतिस्फुरणगत्या जगदुपादानकारणीभूतसत्त्वरजस्तमोगुणात्मकमायाख्य-मूलप्रकृत्यै परमशक्त्यै परमशिवसमवेतनित्यशक्त्यै नम इत्यर्थः।।९।।

In accordance with the statement of Tattvaprakāśa, viz., "Śakto yayā, etc.," (with her, i.e., Śakti, Śambhu has the power over the host of paśus or jīvas in their enjoyment and emancipation), Maheśvara, i.e., Śambhu, who is the lord as the cause of everything starting from Brahman and who is characterised by name, form and action, is the ordainer of enjoyment and emancipation for the souls. Salutations to her only who is of the nature of Māyā as declared by the Śruti statement "Māyāṁ tu prakṛtiṁ, etc.", (Māyā should be known as Prakṛti and Maheśvara as the lord of Māyā). She is in fact the Supreme Śakti of Śiva (the Supreme Lord). She herself by way of reflection has been the original cause of the world (Mūlaprakṛti) called Māyā consisting of material cause of the world with the three guṇas, sattva, rajas and tamas as her constituents. (9)

Notes : ''शक्तो यया, इत्यादि'' (Tattva P.,3). ''मायां तु प्रकृतिं, इत्यादि'' (Śve. U., 4.10). See also 2.12-13 of this work.

शिवाद्यादिसमुत्पन्नशान्त्यतीतपरोत्तराम् ।
मातरं तां समस्तानां वन्दे शिवकरीं शिवाम् ।।१०।।

I bow to Śivā who is superior to Śāntyatītottarā kalā, which is among the first born from Paraśiva, who is the mother of all and who confers auspiciousness on all. (10)

व्याख्या— शिवात् परशिवादाद्यादिपटगतशुक्लत्ववत् पूर्वं समुत्पन्न-निवृत्ति-प्रतिष्ठा-विद्या-शान्ति-शान्त्यतीतकला-परकुण्डलिनीशक्त्यपेक्षया उत्तरां श्रेष्ठां समस्तानां मातरं शिवकरीं मङ्गलकरीं तां शिवां सर्वमङ्गलां नमामीत्यर्थः।।१०।।

I salute Śivā who is above or superior when compared to Parā Kuṇḍalinī which is beyond Nivṛtti, Pratiṣṭhā, Vidyā, Śānti and Śāntyatītā Kalās that were born from Śiva, i.e., Paraśiva, like whiteness found in the original cloth. She is the mother of all, bringer of auspiciousness and auspiciousness herself. (10).

Notes : The five Kalās are Nivṛtti, Pratiṣṭhā, Vidyā, Śānti, Śāntyatītā. These are described in the Śaivāgamas in connection with the five Sādākhyas, viz., Śivasādākhya, Amūrtasādākhya, Samūrtasādākhya, Kartṛsādākhya and Karmasādākhya and their sources were the five Śaktis, Parāśakti, Ādiśakti, Icchā-śakti, Jñānaśakti and Kriyāśakti. Thus the five Sādākhyas which were the forms assumed by Paraśiva through his five Śaktis for the purpose of his sport of creation (sṛṣṭilīlā). (Vide Sūkṣ. Ā., 1.33-37, 38-39, 43-47). The five Kalās, according to this account, are associated with five Sādākhyas: Nivṛttikalā with Karma-sādākhya, Pratiṣṭhākalā with Kartṛsādākhya, Vidyākalā with Samūrtasādākhya, Śāntikalā with Amūrtasādākhya and Śāntya-tītākalā with Śivasādākhya. According to the account given in

the Pauṣkarāgama, Kuṇḍalinīśakti is said to be the 'Bindu' which gives rise to the five Kalās, Nivṛtti, etc., when disturbed by Śiva – ''अन्याश्च वृत्तयो बिन्दोर्निवृत्त्यादिकलात्मिकाः। निवृत्तिश्च प्रतिष्ठा च विद्या शान्तिस्तथैव च। शान्त्यतीता च पञ्चैते शुद्धमार्गे परात्मिकाः।।'' (Bindupaṭala, 30-31). The Kuṇḍalinīśakti is not in the relation of identity (tādātmya) with Śiva like the Vimarśāśakti which is in an inseparable relation with him. It is purely an insentient Śakti, which is acquired by Śiva (Parigrahaśakti) just as mud is acquired by the potter. ''सा च कुण्डलिनी शम्भोः शक्तिः शुद्धा जडात्मिका। न तादात्म्यात् स्थिता किन्तु वर्तमाना परिग्रहे। उपादानत्वतो हेतुः कुलाले मृत्तिका यथा।।'' (Pauṣ.Ā., Bindupaṭala, 11-12; see also Śaiva P.,pp.79-84). In the light of this statement the Sanskrit commentator has described Vimarśā-śakti as superior to Kuṇḍalinīśakti, since the former is inherent in Śiva and the latter is acquired by Śiva. Another account of Kalās, which is most probably based on the latter part of Vātulāgama, has been recorded in the Anubhavasūtra of Moggeya Māyideva. According to that account the Nivṛttikalā, etc., are six with Śāntyatītottarā and ending with Nivṛttikalā, and are respectively identified with Cicchakti, Parāśakti, Ādiśakti, Icchāśakti, Jñānaśakti and Kriyāśakti. (Anu.S., 3.24-27). These six Śaktis identified with the six Kalās are said to be those regarding the six Liṅgasthalas as their own (liṅgasthalābhimāninyaḥ). The Liṅgasthalas with which they are associated are: Mahāliṅga (Cicchakti), Prasādaghanaliṅga (Parāśakti), Caraliṅga (Ādiśakti), Śivaliṅga (Icchāśakti), Guruliṅga (Jñānaśakti) and Ācāraliṅga (Kriyā-śakti). These Liṅgas are further related to Aikyasthala, Śaraṇasthala, Prāṇaliṅgisthala, Prasādisthala, Māheśvarasthala and Bhaktasthala respectively. In this consideration also the Cicchakti or Vimarśāśakti is beyond Śāntyatītakalā (Śāntya-tītottarā), who is identified with Parāśakti.

इच्छाज्ञानादिरूपेण या शम्भोर्विश्वभाविनी।
वन्दे तां परमानन्दप्रबोधलहरीं शिवाम् ।।११।।

I salute Śivā, who makes Śambhu to manifest himself as the universe through her forms as Icchāśakti, Jñāna-śakti, Kriyāśakti, etc., and who is the rising wave of the Supreme Bliss (Śiva). (11)

व्याख्या — शम्भोः परमेश्वरस्य या समवेतशक्तिः इच्छाज्ञानादिरूपेण ''परास्य शक्तिर्विमला वितर्का स्वाभाविकी रुद्रसमानधर्मिणी। ज्ञानक्रियेच्छादिसहस्ररूपा तन्मे मनः शिवसङ्कल्पमस्तु।।'' इति श्रुतेरिच्छादिरूपेण विश्वभाविनी विश्वप्रकाशिनी, तां परमानन्दप्रबोधलहरीं चिदानन्दोल्बणां शिवां वन्दे इत्यर्थः।।११।।

She, who is the inherent Śakti of Śambhu, the Great Lord, with her forms as Icchāśakti, Jñānaśakti, etc., in accordance with Śruti statement "Parāsya śaktirvimalā, etc.," [the Supreme Śakti of him, the Rudra, who is pure, who is beyond logic, who is his (Rudra's) co-performer of dharma (duty), assumes thousands of forms as Jñānaśakti, Kriyāśakti, Icchāśakti, etc.; let my mind be the resolve of Śiva], is the 'viśvabhāvinī', i.e., revealer of the universe. She is 'paramānandaprabodhalaharī' in the sense that she has the rising bliss of intelligence in her. Such is Śivā. To her I offer my salutations. (11)

Notes : ''परास्य शक्तिर्विमला, इत्यादि'' (Śivasaṅkalpaśruti). It may be noted here that the commentator has taken the word 'Śambhoḥ' with 'icchājñānādirūpeṇa' and explains 'viśvabhāvinī' separately as Śakti's revealing of the universe. But it is really natural to take 'Śambhoḥ' with 'viśvabhāvinī' and interpret the stanza as shown in the translation of the stanza above, because it is Śiva who transforms himself as the world (universe) through the operation of his Śaktis, Icchāśakti, Jñānaśakti and Kriyāśakti. It is already stated in the notes under stanza 3 that the Śivatattva which was evolved by the entrance of Paraśiva into the Jñānaśakti, was the instrumental cause and the Śaktitativa which was evolved by the entrance of Paraśiva into the Kriyāśakti, was the material cause of the universe. Thus Śiva

with the operation of his Śakti, manifests himself as the Universe. This is made clear in this work itself subsequently (vide 10.70). There, it is said that just as a tree stands in the form of leaves, branches, etc., so does Śiva alone shine in the form of earth, etc. See also 10.66, where Śiva is said to have transformed himself in the form of the universe with the expansion (operation) of his Śakti, just as a cloth shines by its spreading from out of its folded state (kuṭībhāva). The tenth chapter of this work is full of instances to prove that this universe is not different (abhinna) from Śiva.

That Śiva's Śakti assumes many forms has been corroborated already by the statements of Śvetāśvataropaniṣad, vide notes on the preamble to stanza 8 above. To describe Śakti as the rising wave of Supreme Bliss (Paramānanda) which is no other than Śiva himself, is indeed a fascinating portrayal of Śakti.

अमृतार्थं प्रपन्नानां या सुविद्याप्रदायिनी।
अहर्निशमहं वन्दे तामीशानमनोरमाम् ।।१२।।

I offer salutations, day in and day out, to the consort (creating delight in the heart) of Śiva, who is the giver of right knowledge to those who resort to her for immortality, i.e., emancipation. (12)

व्याख्या— अमृतार्थं मुक्त्यर्थं प्रपन्नानां शरणागतानां या शिवसमवेतशक्तिः सुविद्याप्रदायिनी 'वेदान्तवाक्यजा विद्या' इति सूतसंहितोक्तेस्तत्त्वमस्यादिवेदान्तमहावाक्यप्रकाशित-शिवजीवैक्य-विद्याप्रदायिनी, तां शिवप्राणकान्तामहर्निशं वन्दे नमस्करोमीत्यर्थः। ''अनन्या स्याच्छिवा सैव वस्तुतो मूर्तिरैश्वरी'' इति पौष्करवचनादेतत्पञ्चसूत्रप्रतिपादितां शक्तिं शिवाभेदेन परामृशेदिति।।१२।।

She, i.e., Śakti inherent in Śiva is the giver of right knowledge for those who have come to her resort for immortality or emancipation. In accordance with the

Śūtasaṁhitā statement "Vedāntavākyajā vidyā" (that which arises from the Vedānta statements is Vidyā or right knowledge), she is the giver of knowledge of the union of Śiva and Jīva as revealed by the Mahāvākyas of Vedānta such as "Tat tvam asi" (Thou art that). She is the beloved consort of Śiva. To her the salutations are offered. According to the Pauṣkara statement "Ananyā syācchivā, etc.," (Śivā is not different from Śiva; she is in fact the form of Īśvara; one should consider Śakti who is extolled in these five stanzas as not different from Śiva). (12)

Notes : Śakti is described as the giver of right knowledge (suvidyā) to those who resort to her for immortality. In this connection the commentator quotes Sū.Gī. statement as ''वेदान्तवाक्यजा विद्या''. In other words, it is knowledge which arises from Mahāvākyas (Great Upaniṣadic Statements) like ''तत् त्वम् असि'' (Chānd. U. 6.8.7). This Vidyā is in the form of the unity of Śiva and Jīva (Śivajīvaikya). The knowledge of Śiva, i.e., the knowledge that Jīva (represented by 'I') is Śiva (Ahaṁ Brahmāsmi), is that which brings emancipation or immortality. It is for the realisation of this knowledge that Śiva has created this world and subjected the beings to the experiences of life so that their Karman (fruits of deeds) would be exhausted and they would become ripe for that realisation. This is the implication of the following statements of a Śaivāgama: ''एवंरूपः परात्मा हि पशुपाशविमोचकः। शम्भुः कदाचिन्निजया प्रकृत्या लीलया स्वयम्।। सृष्ट्यर्थं सर्वतत्त्वानां जगदुत्पत्तिकारणम्। योगिनामुपकाराय स्वेच्छयाऽचिन्तयच्छिवः।। (Sukṣ. Ā., kriyāpāda, 1.18-19) – "The Paramātman (Paraśiva) releases the Paśus (Jīvas) from their Pāśas (fetters). Once the Śambhu (Paraśiva) with his own Śakti (Prakṛti) meditated of his own accord by way of his cosmic sport with a view to creating all the principles which constituted the cause of the world in order to do favour to the yogins." This is an echo of the upaniṣadic statement – ''सोऽकामयत बहु स्यां प्रजायेयेति। स तपोऽतप्यत। स तपस्तप्त्वा इदं सर्वमसृजत।'' (Tai. U., 2.6). (He desired to become many. He

performed penance. Having performed penance he created all this). This is Paraśiva's cosmic sport along with his Śakti – ''अहमेव वरारोहे निर्विकल्पादिलक्षणः। भवत्या मम शक्त्यैवं विक्रीडामि यथासुखम्।।'' (Pāra. Ā., 21.49). This cosmic sport consists of creation (sṛṣṭi), preservation (sthiti), absorption (laya), concealment (tirodhāna) and favour (anugraha). Śiva, who is originally without any distinction enjoys the cosmic sport along with his Śakti : "O beautiful one, I myself who am without any distinction, sport according to my pleasure with you who are my Śakti." The aim of all this cosmic sport is to liberate the Jīva from his fetters and on her part Śakti participates in it for the enjoyment as well as the emancipation of Jīva. Accordingly in the Anubhavasūtra which is based on Vātulāgama, Śakti takes the form of Bhakti and leads the Jīva to Mukti: ''सच्चिदानन्दरूपा स्याद् भुक्तिमुक्तिफलप्रदा। शक्तिरेव स्मृता भक्तिर्भक्तिरेव हि सा सदा।।'' (Anu. S., 2.26) – "Śakti is of the nature of sat-cit-ānanda (existence, intelligence and bliss) and is the giver of enjoyment and emancipation as rewards to the Jīvas. Śakti herself is Bhakti and Bhakti is no other than Śakti." That is why the dawn of Bhakti in the Jīva is significantly called as 'Śaktipāta' the (dawn of Śakti). It is this dawn of Bhakti as a mark of Śiva's grace that opens the path leading to Mukti. Bhakti leads the Jīva to Śivajñāna and finally to Śivajīvaikya-jñāna and the Jīva realises this through worship guided by devotion. The evolution of the Jīva through the evolution of Bhakti on the path of six Sthalas is the subject-matter of the present work.

After commenting on the five stanzas (8-12) describing Śakti, Maritoṇṭadārya remarks that Śakti who was extolled in those five stanzas was not different from Śiva according to an Āgama statement – "Ananyā syācchivā, etc.," (Pauṣ. Ā., Patipaṭala, 40), another reading of which is : ''अनन्या शिवात्मैव वस्तुतो मूर्तिरीश्वरी'' (vide Śaiva P. p.32).

व्याख्या— एवं संग्रहेण पार्वतीपरमेश्वरौ नमस्कृत्वाऽनन्तरमष्टभिः श्लोकैः शिवयोगिवंशानुगताचार्यान् प्रकटयति –

Thus after having offered salutations to Pārvatī and Parameśvara in brief, the author Śivayogi-śivācārya introduces the Ācāryas (Śivācāryas) belonging to his heritage —

कश्चिदाचारसिद्धानामग्रणीः शिवयोगिनाम्।
शिवयोगीति विख्यातः शिवज्ञानमहोदधिः ।।१३।।

शिवभक्तिसुधासिन्धुजृम्भणामलचन्द्रिका।
भारती यस्य विदधे प्रायः कुवलयोत्सवम् ।।१४।।

There lived one who was well known as Śivayogin, who was the foremost among the Śaiva saints well-versed in religious practices, who was the great ocean of the knowledge of Śiva (13), whose speech which was the pure moonlight that swelled the nectar-ocean in the form of devotion towards Śiva, created a festival of the earth's sphere in the form of the festival of the blue lotuses. (14)

व्याख्या— शिवयोगिनां मध्ये अग्रणीः श्रेष्ठः, शिवज्ञानमहोदधिः शिवज्ञानस्य समुद्रः, कश्चिद्रेवणसिद्धेश्वरदृष्टिगर्भसम्भूतसिद्धरामेश्वरः, आचारसिद्धानां सदाचारसम्पन्नानां वंशे शिवयोगीति विख्यातः, आसीदित्यर्थः ।।१३।। यस्य शिवयोगीति प्रसिद्धस्य सिद्धरामेश्वरस्य भारती वाक् शिवभक्तिसुधासमुद्रवर्धनस्यामलचन्द्रिकाप्राया आधिक्येन कुवलयोत्सवं भूमण्डलाख्यनीलोत्पलस्योत्सवं विदधे कृतवतीत्यर्थः।।१४।।

Among the Śaiva saints he was the foremost, i.e., the best. He was the great ocean of the knowledge of Śiva. He was the one known as Siddharāmeśvara, who was born from the womb that was sanctified by the sight of Revaṇasiddheśvara. He was well known as Śivayogin in the lineage of those who were well-versed in good religious practices. It means that he flourished. (13) 'Of him' means

'of Siddharāmeśvara', who was well known as 'Śivayogin'. His speech (vāk) which was like the moon-light for expanding the nectar-ocean in the form of devotion to Śiva, created a 'kuvalayotsava', i.e., created excessively a festival of the blue lotus in the form of the earth's sphere. (14)

Notes : See notes on the preamble to the stanza 1 above and the Introduction where the theory of identification of Śivayogin with Siddharāmeśvara has been refuted. Here the Śivayogin who is referred to is Śivayogiśivācārya-I. He is described as the foremost among the Śaiva saints and as the great ocean of the knowledge of Śiva. He was the first known preceptor in the lineage of preceptors which preceded Śivayogiśivācārya-II, who is the author of this work called Siddhāntaśikhāmaṇi. The speech of Śivayogi-śivācārya-I has been praised as the pure moonlight which caused the swelling of the nectar-ocean in the form of devotion to Śiva. The ocean is said to swell at the rising of the moon on a full moon day. Here the ocean was of the devotion to Śiva and the moonlight which caused its swelling was that of the speech of Śivayogiśivācārya-I. This is a charming Rūpaka. 'Kuvalayotsavam' – 'Kuvalaya' means blue lotus and 'ku-valaya' means the earth's sphere. It is well known that blue lotuses bloom in the night when there is moonlight. The moonlight in the form of the speech of Śivayogi-śivācārya-I created a festivity on the surface of the earth. Thus the festival of the blooming of blue lotuses was the festival of the earth's sphere, the former being created by the moonlight and the latter by the speech of the Śivayogi-śivācārya-I. It is a case of an Alaṅkāra called Nidarśanā. The term 'prāyaḥ' implies fancy (saṁbhāvanā) also. Hence there is a Saṁsṛṣṭi of Rūpaka, Nidarśanā and Utprekṣā.

व्याख्या— तदेव विवृणोति –

The author details the same –

तस्य वंशे समुत्पन्नो मुक्तामणिरिवामलः।
मुद्ददेवाभिधाचार्यो मूर्धन्यः शिवयोगिनाम् ।।१५।।

मुद्दानात्सर्वजन्तूनां प्रणतानां प्रबोधतः।
मुद्ददेवेति विख्याता समाख्या यस्य विश्रुता ।।१६।।

In his lineage, there arose a preceptor named Muddadeva, who was like a pure pearl, who was pre-eminent among the Śaiva saints (15) and whose designation as Muddadeva was well known because of his giving delight (mut) to all beings and because of his granting enlightenment to those who surrendered themselves to him. (16)

व्याख्या— तस्य सिद्धरामेश्वरस्य वंशे शिववेदिनां शिवज्ञानिनां मध्ये मूर्धन्यः श्रेष्ठो मुद्ददेवाख्याचार्यो निर्मलमुक्तामणिरिव समुत्पन्नः, उद्भूतवान् इत्यर्थः।।१५।। सर्वप्राणिनां सन्तोषदानात् प्रणतानां प्रबोधनाद् मुद्ददेवेति यस्यान्वर्थरूढिभ्यां विख्याता समाख्या विश्रुता लोकप्रसिद्धेत्यर्थः।।१६।।

In that lineage of Siddharāmeśvara, there arose a preceptor by name Muddadeva, who was the chief amidst the knowers of Śiva, i.e., possessors of the knowledge of Śiva. He was like a pure pearl. (15) Due to his giving delight to all the beings and due to his enlightening those who surrendered to him, his name as Muddadeva was well known, i.e., famous among the people (in the world), true to its etymological as well as prevalent senses. (16)

Notes : In accordance with the theory accepted by him, the commentator has taken 'tasya' (of him) as 'Siddharāmeśvarasya' (of Siddharāmeśvara). It is the lineage of Śaiva teachers (Gurus) which started from Śivayogiśivācārya-I that is meant here. The term 'vaṁśa' should be taken as lineage or tradition, but not a family of householders. The name of an Ācārya in that lineage was Muddadeva. Since it is said 'tasya vaṁśe samutpannaḥ' (arose in that lineage), it should be noted that Muddadeva was not a direct descendant of Śivayogiśivācārya-I in the lineage. The author means that the name Muddadeva was rightly applied to him. The term means: 'mudaṁ dadāti iti

muddaḥ, muddaśca asau devaśca muddadevaḥ' - i.e., he was called Mudda because he gave delight to all. Thus the name Muddadeva was applicable to him true to its etymological sense (anvartha). Since he granted enlightenment to those who surrendered to him, he was called Muddadeva true to its prevalent sense also – (rūḍhi = usage or prevalent meaning).

तस्यासीन्नन्दनः शान्तः सिद्धनाथाभिधः शुचिः।
शिवसिद्धान्तनिर्णेता शिवाचार्यः शिवात्मकः ।।१७।।

वीरशैवशिखारत्नं विशिष्टाचारसम्पदम्।
शिवज्ञानमहासिन्धुं यं प्रशंसन्ति देशिकाः ।।१८।।

यस्याचार्यकुलाज्जाता सतामाचारमातृका।
शिवभक्तिः स्थिरा यस्मिन् जज्ञे विगतविप्लवा ।।१९।।

There was his 'son' by name Siddhanātha, who was of calm temperament and of pure mind, who was an authority on Śaiva doctrine, who was a Śaiva preceptor, who was of the form of Śiva (17), whom the teachers praised as the crest-jewel of the Vīraśaivas, as the veritable wealth of distinguished religious practices and as the great ocean of the knowledge of Śiva (18), from whose lineage arose the source of religious practices for the noble persons and in whom the firm devotion towards Śiva was born and was rendered free from all confusion. (19)

व्याख्या— तस्य मुद्ददेवस्य, शुचिः पवित्रः, शान्तः रागद्वेषरहितः, शिवात्मकः, शिवस्वरूपः, शिवसिद्धान्तनिर्णेता त्रिपदार्थचतुष्पादशिवागमार्थ-निर्णायकः, शिवाचार्यः शिवसमयस्थापनाचार्यः, सिद्धनाथाभिधः सिद्ध-रामेश्वराभिधानसंयुक्तः सिद्धनाथाचार्याख्यो नन्दनः कुमारः आसीदभव-दित्यर्थः।।१७।। विशिष्टाचारसम्पदं सदाचारसम्पन्नं शिवज्ञानमहासिन्धुं यं सिद्धनाथाचार्यं देशिका आचार्या वीरशैवशिखारत्नं वीरशैवानां शिरोमणिं

श्रेष्ठं सन्तं प्रशंसन्ति कथयन्तीत्यर्थः।।१८।। सतां सत्पुरुषाणां आचारमातृका यस्य सिद्धनाथाचार्यस्य आचार्यकुलाद् आचार्यवंशाज्जाता। विगतविप्लवा विगतदोषा शिवभक्तिरष्टविधा यस्मिन् स्थिरा जज्ञे जातेत्यर्थः।।१९।।

There was a son of him, i.e., of Muddadeva; he was pure or sacred, calm in the sense that he was free from both attachment and hatred, of the form of Śiva, an authority on Śaiva philosophy, i.e., an authority on the significance of the Śaivāgamas consisting in the three categories (tattvas) taught in their four quarters and named as Siddhanātha, i.e., possessed the name of Siddharāmeśvara in the form of Siddhanāthācārya. (17) It was him, i.e., Siddhanāthācārya, whom the teachers called as the great ocean of the knowledge of Śiva, as the one rich with distinguished religious practices or noble religious practices and as the crest-jewel of the Vīraśaivas; the chief saint was praised by them in those terms (18). It was from his, i.e., Siddhanāthācārya's, lineage of teachers that arose the fountain-source of the religious practices of good persons, i.e., noble persons. In him the faultless eight-fold devotion became firmly established. (19)

Notes : Nandanaḥ - son; since it is a heritage of Ācāryas, but not a family heritage, the term should be taken as 'karasañjātaḥ', who is installed as Guru by the previous Guru's hand. This should be in the case of 'nandanaḥ' in stanza 20 also. Śivasiddhāntanirṇetā = one who is an authority on the Śaiva doctrine. The Śaiva doctrine or Siddhānta is the Śaivāgama doctrine which consists in three categories Pati, Paśu and Pāśa and the four quarters (pādas) of the Śaivāgamas are Caryāpāda, Kriyāpāda, Yogapāda and Jñānapāda. Śivabhaktiraṣṭavidhā = the eight-fold Bhakti towards Śiva. The concept of eightfold Bhakti is not so well known; but that of ninefold Bhakti (navavidhā bhakti) is well known, (vide 9.2-3 of this work). In counting eight-fold Bhakti, the last Bhakti called 'Ātma-nivedanam' has to be dropped. It is Bhakti of highest order wherein one surrenders oneself to God.

तस्य वीरशिवाचार्यशिखारत्नस्य नन्दनः।
अभवच्छिवयोगीति सिन्धोरिव सुधाकरः ।।२०।।

Of him, who was the crest-jewel among the Vīraśaiva teachers, a 'son' called Śivayogin flourished like the moon in the case of the ocean. (20)

व्याख्या — वीरशैवशिखामणेस्तस्य सिद्धनाथाचार्यस्य नन्दनः कुमारः, सिन्धोः समुद्रस्य सुधाकर इव शिवयोगीति आसीत् प्रसिद्धो जात इत्यर्थः ।।२०।।

Of him, i.e., of Siddhanāthācārya, who was the crest-jewel of the Vīraśaivas, there arose a son, by name Śivayogin, like the moon in the case of ocean. (20)

व्याख्या— अथैतच्छास्त्रसंग्रहकर्ताऽयं शिवयोगी द्वादशसूत्रैः स्वनामप्रशंसापूर्वकं शास्त्रावतारक्रमं निरूपयति –

Then, the composer of this śāstra, this Śivayogin gives a portrayal of the sequence of the descent of this śāstra preceded by the praise of his own name —

चिदानन्दपराकाशशिवानुभवयोगतः ।
शिवयोगीति नामोक्तिर्यस्य याथार्थ्ययोगिनी ।।२१।।

शिवागमपरिज्ञानपरिपाकसुगन्धिना ।
यदीयकीर्तिपुष्पेण वासितं हरितां मुखम् ।।२२।।

येन रक्षावती जाता शिवभक्तिः सनातनी।
बुद्धादिप्रतिसिद्धान्तमहाध्वांतांशुमालिना ।।२३।।

स महावीरशैवानां धर्ममार्गप्रवर्तकः।
शिवतत्त्वपरिज्ञानचन्द्रिकावृतचन्द्रमाः ।।२४।।

He whose name as Śivayogin was true to its meaning due to his trance and experience of Śiva of the nature of Supreme Ether (21), by whose flower of fame, which was fragrant with the ripeness of the knowledge of Śaivāgamas, the ends of quarters have been rendered fragrant (22), by whom the ancient-most devotion to Śiva was endowed with protection as he was the sun to the great darkness in the form of the opposite schools such as the Bauddha, etc., (23) and who was again called the moon surrounded by the moonlight in the form of knowledge of the principle of Śiva, was the propounder of the path of 'dharma' of the great Vīraśaivas. (24)

व्याख्या— यस्य आचार्यस्य 'सत्यं ज्ञानमनन्तं ब्रह्म' 'आकाशशरीरं ब्रह्म' इत्यादिश्रुतेश्चिदानन्द-पराकाशरूप-शिवानुभवयोगात् शिवयोगीति नामोक्तिर्याथार्थ्ययोगिनी यथार्थेन संयुक्ता भवतीत्यर्थः।।२१।। उक्तलक्षण-शिवागमपरिज्ञानपरिपाकसुगन्धिना यदीयकीर्तिपुष्पेण यस्याचार्यस्य कीर्ति-कुसुमेन हरितां दिशां मुखं वासितं पोषितमित्यर्थः।।२२।। बौद्धादिशिव-समयप्रतिकूलसिद्धान्तान्धकारचण्डकिरणेन येनाचार्येण सनातनी शिवभक्ती रक्षावती जाता रक्षिताऽभूदित्यर्थः।।२३।। शिवतत्त्वज्ञानरूपचन्द्रिकावृत-चन्द्रमाः स शिवयोगी महावीरशैवानां धर्ममार्गप्रवर्तकः, तदीयाचारमार्ग एव वर्तनवानित्यर्थः।।२४।।

Of whom, i.e., of the Ācārya (teacher), the name Śivayogin was associated with a sense that was true to his state due to the fact that he was endowed with the experience of Śiva of the nature of Supreme Ether characterised by intelligence and bliss in accordance with the Upaniṣadic statements meaning "Truth, knowledge and infinity constitute Brahman", "Brahman has ether as his body", etc. (21) By the flower of fame of that very Ācārya, which was fragrant with the ripeness of the knowledge of already characterised Śaivāgamas, the ends

of quarters have been rendered full of fragrance, i.e., have been abundantly filled. (22) By that Ācārya who was the sun to the darkness in the form of the opposite doctrines such as the Bauddha which were against Śaiva doctrine, the ancient-most devotion to Śiva was given protection, i.e., was protected. (23) The same Śivayogin who was the moon surrounded by the moon-light in the form of the knowledge of the principle of Śiva, was the propounder of the path of dharma to the great Vīraśaivas, i.e., followed along that very path of religious practices. (24)

Notes : ''सत्यं ज्ञानमनन्तं ब्रह्म'' (Tai. U.,2.1) ''आकाशशरीरं ब्रह्म'' (Tai. U., 1.6). The same teaching is found in: ''आकाशो वै नाम नामरूपयोर्निहिता ते यदन्तरा तद्ब्रह्म।'' (Chānd. U.,8.14.1) – "Ākāśa (Ether) is that which is in between name and form as the ordainer of name and form and that is Brahman."

आलोक्य शैवतन्त्राणि कामिकाद्यानि सादरम्।
वातुलान्तानि शैवानि पुराणान्यखिलानि तु ।।२५।।

वेदमार्गाविरोधेन विशिष्टाचारसिद्धये।
असन्मार्गनिरासाय प्रमोदाय विवेकिनाम् ।।२६।।

सर्वस्वं वीरशैवानां सकलार्थप्रकाशनम्।
अस्पृष्टमखिलैर्दोषैरादृतं शुद्धमानसैः ।।२७।।

तेष्वागमेषु सर्वेषु पुराणेष्वखिलेषु च।
पुरा देवेन कथितं देव्यै तन्नन्दनाय च ।।२८।।

तत्सम्प्रदायसिद्धेन रेणुकेन महात्मना।
गणेश्वरेण कथितमगस्त्याय पुनः क्षितौ ।।२९।।

वीरशैवमहातन्त्रमेकोत्तरशतस्थलम् ।
अनुग्रहाय लोकानामभ्यधात् सुधियां वरः ।।३०।।

Having consulted with reverence the Śaivāgamas starting from Kāmika and ending with Vātula and all the Śaiva Purāṇas (25), in order to accomplish the distinguished religious practices in such a way as to be unopposed to theVedic path, to eradicate false paths, to create delight in the wise persons (26) and to confer favour on all the beings, the best among the learned (i.e., Śivayogiśivācārya) expounded the great Vīraśaiva doctrine of one hundred and one Sthalas (30), which was free from all drawbacks, which was held in esteem by pure-minded persons (27), which was first delivered by Lord Śiva to Goddess Pārvatī and to their son (Ṣaṇmukha) in all those Āgamas and all those Purāṇas (28) and which was once again related on the earth to Agastya by the Lord among the Śivagaṇas (divine devotees of Śiva), Reṇuka the Great, who was well-versed (accomplished) in that tradition. (29)

व्याख्या— कामिकादिवातुलान्तशैवतन्त्राणि शैवान्यखिलानि पुराणानि च प्रीतियुक्तं यथा भवति तथा आलोक्य।।२५।। वैदिकमार्गाविरोधेन सदाचारसिद्धये दुर्जनजैनबौद्धादिशास्त्रमार्गनिरासाय वेदागमविवेकिनां सन्तोषाय।।२६।। वीरशैवानां सर्वस्वं समस्तार्थप्रकाशकं समस्तदोषैरस्पृष्टं शुद्धमानसैर्निगमागमज्ञानिभिरादृतं सन्तोषितम् ।।२७।। पूर्वोक्तागमपुराणेषु शिवेन देव्यै तन्नन्दनाय षण्मुखायानुगृह्य कथितम्।।२८।। तत्सम्प्रदायसिद्धेन महात्मना रेणुकगणेश्वरेण पुनः क्षितावगस्त्याय कथितम्।।२९।। एकोत्तरशतस्थलं पिण्डादिज्ञानशून्यान्तैरेकोत्तरशतस्थलं वीरशैवसिद्धान्तं लोकानुग्रहाय निर्मलज्ञानिनां मध्ये श्रेष्ठः शिवयोगिनाम्ना प्रख्याताचार्यः अभ्यधात् संग्रहेण प्रकटितवानित्यर्थः।।३०।।

Having consulted in such a way as filled with love the Śaivāgamas from Kāmika to Vātula and all the Śaiva Purāṇas (25), in order to establish the good religious practices in such a way as to be unopposed to the Vedic

path, to refute the doctrinal paths of the wicked, the Jaina, the Bauddha, etc., to please those learned in the Vedas and Āgamas (26) and to do favour to the world, the teacher who was well known by name Śivayogin and who was the best among the persons of right knowledge, expounded, i.e., revealed in brief, the Vīraśaiva doctrine of one hundred and one Sthalas from Piṇḍasthala to Jñānaśūnyasthala (30), which was the essence of the Vīraśaivas in the sense that it revealed everything about them, which was not associated with any defects, which was received with reverence by the pure-minded persons, i.e., those who were well-versed in Vedas and Āgamas (27), which was taught with grace in the days of yore by Lord Śiva to Pārvatī and their son Ṣaṇmukha in the Śaivāgamas and Śaiva Purāṇas mentioned above (28) and which was again taught on earth by the Great Reṇuka, the chief of Śivagaṇas, to Agastya. (29)

Notes : The twenty-eight Śaivāgamas from Kāmika to Vātula are: 1) Kāmika, 2) Yogaja, 3) Acintya, 4) Kāraṇa, 5) Ajita, 6) Dīpta, 7) Sūkṣma, 8) Sahasra, 9) Aṁśumān, 10) Suprabheda, 11) Vijaya, 12) Niḥśvāsa, 13) Svāyambhuva, 14) Anala, 15) Vīra, 16) Raurava, 17) Makuṭa, 18) Vimala, 19) Candrajñāna, 20) Bimba, 21) Prodgīta, 22) Lalita, 23) Siddha, 24) Śarvokta, 25) Santāna, 26) Pārameśvara, 27) Kiraṇa and 28) Vātula. In the light of the survey made upto 1994, the details regarding the Śaivāgamas which are available and which are not available, can be seen in a Kannaḍa book by me entitled "Śaivāgamas: Ondu Adhyayana (A Study)", pp.10-24. Generally speaking, Śaivāgamas have four pādas (quarters) called Kriyāpāda, Caryāpāda, Yogapāda, Jñānapāda. Kriyāpāda contains details about the construction of temples, the carving of statues of gods (Liṅga, etc.,) and the installation of those. Caryāpāda deals with the daily as well as occasional religious practices of the Śaivas, Śauca, Ācamana, worship of Śiva (Liṅga), fire-worship, daily festivals and occasional festivals,

holy ablution, special worship, oaths, etc. Yogapāda gives details about prāṇāyāma, dhyāna, dhāraṇa, samādhi, etc. Jñānapāda presents the philosophical tenets of the Śaivas, mainly the three tattvas, Pati, Paśu and Pāśa. Again, the Śaivāgamas have two parts called Pūrvabhāga and Uttarabhāga. It is in the Uttarabhāga that the religio-philosophical tenets of the Vīraśaivas have been presented. Hence Vīraśaivism is called as 'Āgamottara-siddhānta'. This is made clear in the present work, vide 5.14. The Śaiva Purāṇas are ten as: Śivapurāṇa, Bhaviṣyapurāṇa, Mārkaṇḍeyapurāṇa, Liṅgapurāṇa, Vārāha-purāṇa, Skāndapurāṇa, Mātsyapurāṇa, Kaurmapurāṇa, Vāmana-purāṇa and Brahmāṇḍapurāṇa: तत्र शैवानि शैवं च भविष्यं च द्विजोत्तमाः। मार्कण्डेयं तथा लैङ्गं वाराहं स्कान्दमेव च।। मात्स्यमन्यत्तथा कौर्मं वामनं च मुनीश्वराः। ब्रह्माण्डं च दशेमानि त्रीणि लक्षाणि संख्यया।। ग्रन्थानां महिमा सर्वैः शिवस्यैव प्रकाश्यते।। (Śiva R., 2.60-62)

It may be noted here that in the Śaivāgamas, Śiva taught the Śaiva and Vīraśaiva religio-philosophical tenets to Pārvatī (Devī), Ṣaṇmukha, etc. The Vīrasaiva tenets which were thus taught in Kailāsa were again taught by Reṇukagaṇeśvara to Agastya on the earth. This is the tradition which had come down to Śivayogiśivācārya-II and he has recorded it in this work called Siddhāntaśikhāmaṇi for the good of the people in the world. As a prelude to this teaching which is presented in the form of a dialogue between Reṇuka and Agastya, the incarnation of Reṇuka and his aerial voyage to Malaya mountain to meet and confer grace on Agastya are described in the second, third and fourth paricchedas.

सर्वेषां शैवतन्त्राणामुत्तरत्वान्निरुत्तरम्।
नाम्ना प्रतीयते लोके यत्सिद्धान्तशिखामणिः ।।३१।।

Since this is the best among all the Śaiva treatises, it is not surpassed by any work and it is recognised in the world by the name Śiddhāntaśikhāmaṇi (the crest-jewel of the doctrines). (31)

व्याख्या— यद्वीरशैवतन्त्रं सर्वेषां शैवतन्त्राणामुत्तरत्वान्निरुत्तरं स्वस्मा-दुत्तररहितं सत् सिद्धान्तशिखामणिरिति नाम्ना लोके प्रतीयते प्रतिभाती-त्यर्थः ।।३१।।

That which is known as Vīraśaiva treatise is the best among all the Śaiva treatises. Hence it is unsurpassed by any other treatise, i.e., it is without any treatise to excel it. Such being the case it is recognised or it flourishes in the world by the name Siddhāntaśikhāmaṇi. (31)

Notes : Siddhāntānāṁ śikhāmaṇiḥ siddhāntaśikhāmaṇiḥ - This is a Genetive Tatpuruṣa compound. It is the crest-jewel of the Siddhāntas, that which should be held high by all the doctrines.

अनुगतसकलार्थे शैवतन्त्रैः समस्तैः
प्रकटितशिवबोधाद्वैतभावप्रसादे ।
विदधतु मतिमस्मिन् वीरशैवा विशिष्टाः
पशुपतिमतसारे पण्डितश्लाघनीये ।।३२।।

इति श्रीमहावीरमाहेश्वराचार्य-शिवयोगिप्रणीते
वेदागमपुराणादिसारभूते सिद्धान्तशिखामणौ
मङ्गलाचरणानुक्रमप्रसङ्गो नाम प्रथमः परिच्छेदः ।।१।।

The most distinguished Vīraśaivas should give their utmost attention to this treatise (Siddhāntaśikhāmaṇi), which has its content fully endorsed by all the Śaivāgamas, which is transparent with the revelation of the state of non-duality with the awareness of Śiva, which is the essence of Pāśupata (Vīraśaiva) doctrine and which is extolled by the learned. (32)

Thus ends the first chapter dealing with the topic called 'Performance of Auspicious Prayer and Allied Matters' in the Siddhāntaśikhāmaṇi which is the essence of Veda, Āgama and Purāṇas written by Śivayogin, a teacher among Vīramāheśvaras. (1)

व्याख्या— समस्तैर्वीरशैवतन्त्रैरनुगतसमस्तरहस्यार्थे प्रकटितशिवा-द्वैतज्ञानसमरसभावप्रसन्नतायुक्ते शिवसिद्धान्तसारे विद्वद्भिः स्तूयमानेऽस्मिन् सिद्धान्तशिखामणौ विशिष्टाः श्रेष्ठा वीरशैवा वीरशैवाचार्या मतिं विदधतु कुर्वन्त्वित्यर्थः ।।३२।।

इति श्रीमत्पदवाक्यप्रमाणपारावारधुरीण - श्रीमरितोण्टदार्येण
विरचितायां तत्त्वप्रदीपिकाख्यायां सिद्धान्तशिखामणिव्याख्यायां
प्रथमः परिच्छेदः समाप्तः ।।१।।

Let the most distinguished, the best Vīraśaivas, i.e., the preceptors among the Vīraśaivas give their best attention to this Siddhāntaśikhāmaṇi, which contains the entire secret doctrine endorsed by all the Vīraśaiva texts (Śaivāgamas), which is associated with the clarity of the revelation of the state of non-duality with Śiva in the form of 'harmonious blending' (samarasa), which is the essence of Śaiva doctrine and which is being praised by the learned. (32)

Thus ends the first chapter in the commentary on Śrī Siddhāntaśikhāmaṇi called Tattvapradīpikā written by Śrī Maritoṇṭadārya who is foremost among those well-versed in Vyākaraṇa, Mīmāṁsā and Nyāya. (1)



द्वितीयः परिच्छेदः

रेणुकदारुकावतरणम्

व्याख्या— अथ शिवयोगिशिवाचार्यः सूत्रद्वयेन निगमागमसंमत्या पार्वतीपरमेश्वरौ प्रणमति–

Then Śivayogi - śivācārya offers salutations to Śiva and Pārvatī according to Vedas and Āgamas through two stanzas–

सच्चिदानन्दरूपाय सदसद्व्यक्तिहेतवे।
नमः शिवाय साम्बाय सगणाय स्वयम्भुवे ।।१।।

Salutations to Śiva, who is of the nature of existence, intelligence and bliss, who is the cause for the manifestation of the being and the non-being, who is with Ambā (mother Pārvatī), who is along with his host of devotees and who is self-manifest. (1)

व्याख्या— सदसद्व्यक्तिहेतवे भावाभावमण्डलप्रपञ्चाविर्भावकारणाय भवानीपतये प्रमथगणसहिताय स्वयंभुवे अयोनिजाय सच्चिदानन्दरूपाय शिवाय नम इत्यर्थः।।१।।

Salutations to Śiva, who is the cause for the manifestation of the world consisting in the groups of positive and negative objects, who is the lord of Bhavānī (Pārvatī), who is with the hosts of divine devotees, who is self-manifest, i.e., one not born from a womb and who is of the nature of existence, intelligence and bliss. (1)

Notes : Saccidānandarūpāya – see notes under 1.1 for the explanation of this word which occurs there also. Sadasad-vyaktihetave — 'sat' = existent and 'asat' = non-existent; they refer to the positive (bhāva) and negative (abhāva) objects, the being and the non-being. Śiva is the cause for the manifestation of both, he being the material as well as the instrumental cause of the world. Sāmbāya = this attribute highlights Śiva's inseparable relation with Śakti who is called as Ambā, Pārvatī, Umā, etc.

सदाशिवमुखाशेषतत्त्वमौक्तिकशुक्तिकाम्।
वन्दे माहेश्वरीं शक्तिं महामायादिरूपिणीम् ।।२।।

I salute Maheśvara's Śakti, who is the pearl-oyster for the pearls in the form of all the principles starting from Sadāśiva and who is of the nature of great Māyā-śakti. (2)

व्याख्या— सदाशिवादिभूम्यन्तषट्त्रिंशत्तत्त्वमौक्तिकोत्पत्तिशुक्तिरूपां शुद्धविद्याख्यमहामायाप्रकृतिरूपिणीं शिवसमवेतशक्तिं भवानीं वन्दे नौमीत्यर्थः।।२।।

I bow to Śakti who is inherent in Śiva, who is otherwise known as Bhavānī, who is of the nature of the pearl-oyster for the birth of pearls in the form of the thirty-six principles beginning with Sadāśiva and ending with earth and who is of the form of the great Māyāprakṛti known as Śuddhavidyā.(2)

Notes : The evolution of thrity-six principles from Śiva to earth has been already shown in the notes under the śloka 1.3 earlier. The first two principles are Śivatattva and Śaktitattva. From Sadāśivatattva to Bhūmitattva, the number of principles is thirty-four. Here by Sadāśiva we have to understand Śivatattva. The thirty-six principles are represented poetically as pearls, of which Śakti is said to be pearl-oyster. Thus the first half of the stanza constitutes a charming Rūpaka. Paraśiva enters into

the different aspects of Śakti and the result is the evolution of the thirty-six principles. Hence, Śakti is rightly described in terms of pearl-oyster. Mahāmāyā is called Śuddhavidyā, Ūrdhvamāyā, etc. Śakti is called Māyā in the sense that she gives rise to the universe : "मयत्यस्माज्जगद्विश्वं माया तेन समीरिता।" (Pauṣ Ā., Māyāpaṭala, 1).

व्याख्या— अथ विश्वसृष्टिक्रममुपपादयितुं चतुर्भिः सूत्रैर्वस्तुनिर्देशं करोति—

Then the author presents the subject-matter in four stanzas with a view to propounding the process of creation of the world –

अस्ति सच्चित्सुखाकारमलक्षणपदास्पदम्।
निर्विकल्पं निराकारं निरस्ताशेषविप्लवम् ।।३।।

परिच्छेदकथाशून्यं प्रपञ्चातीतवैभवम्।
प्रत्यक्षादिप्रमाणानामगोचरपदे स्थितम् ।।४।।

स्वप्रकाशविराजन्तमनामयमनौपमम् ।
सर्वज्ञं सर्वगं शान्तं सर्वशक्तिनिरङ्कुशम् ।।५।।

शिवरुद्रमहादेवभवादिपदसंज्ञितम् ।
अद्वितीयमनिर्देश्यं परं ब्रह्म सनातनम् ।।६।।

There is that one which is of the nature of existence, intelligence and bliss, which remains at an indefinable abode, which is without any difference, which is formless, which has set aside all impediments (3), which is far from any occasion of division, which is beyond the reach of the world in glory, which is in a state that does not come within the purview of the means of valid cognition (Pramāṇas) such as Perception (Pratyakṣa) (4), which is luminous by its own lustre, which is free from all defects, which is

without a comparison, which is omniscient, which reaches everywhere, which is peaceful, which is omnipotent, which is without any restrictions (5), which is called differently as Śiva, Rudra, Mahādeva, Bhava, etc., which is without a second, which cannot be pointed out and which is no other than the ancient-most Paraśivabrahman. (6)

व्याख्या— सच्चिदानन्दस्वरूपं चिह्नशून्यपदास्पदं भेदरहितम् आकार-शून्यं निवारितसकलोपप्लवम्।।३।। विच्छिन्नप्रसङ्गरहितमप्राकृतवैभवं, रूपरसाद्यभावेन प्रत्यक्षप्रमाणागम्यम् अत एवानुमानाद्यगम्यम्, तेषामपि प्रत्यक्षमूलत्वात् परिच्छिन्नत्वाच्च।।४।। स्वप्रकाशेनैव प्रकाशमानं जनन-मरणादिदोषरहितम् उपमातीतं सर्वज्ञं सर्वानुस्यूतं रागद्वेषरहितं सर्वसामर्थ्यम् अनर्गलं विरोधरहितमिति यावत्।।५।। शिवरुद्राद्यनेकपदसंज्ञितं द्वितीय-शून्यमवाच्यं नित्यं परं ब्रह्म अस्ति, अस्तीत्यङ्गीकरणीयम् अन्यथा जगदान्ध्यप्रसङ्गात्, ''असन्नेव स भवति असद् ब्रह्मेति वेद चेत्। अस्ति ब्रह्मेति चेद्वेद सन्तमेनं ततो विदुः।।'' इति श्रुतेः।।६।।

That which is of the nature of existence, intelligence and bliss, which remains in an abode that is without characteristics, which is without difference, which is formless, which has removed all the impediments (3), which is without any occasion of division, which is of extra-ordinary glory, which is not grasped through perceptive means of valid knowledge and hence cannot be grasped through Inference, etc., because they too are based on Perception and because they are subject to limitations (4), which shines by its own lustre, which is free from the defects such as birth, death, etc., which is beyond comparison, which is omniscient, which is woven with everything, which is endowed with all strength, which is without any obstruction, i.e., free from obstructions (5), which is designated variously as Śiva, Rudra, etc., which is without a second, which is indescribable and which is the

eternal Paraśivabrahman, exists; it should be accepted as existing; otherwise world would have become blind, in accordance with the Śruti statement "Asanneva sa bhavati, etc.," which means that if one understood Brahman as non-existent, one would be as good as non-existent and that if one understood Brahman as existent, one would realise the existing Brahman. (6)

Notes: Here Śivayogi-śivācārya describes Paraśiva-brahman on the lines of the Śaivāgamas and the Upaniṣads. Asti = exists; here the commentator quotes an Upaniṣadic statement "असन्नेव स भवति, इत्यादि" (Tai.U.,2.6), and argues that Paraśivabrahman should be accepted as existing, because without Paraśivabrahman the world would be blind, i.e., would be fully dark. सच्चित्सुखाकारम् = सच्चिदानन्दरूपम्; this is one of the positive epithets by which the Paraśivabrahman is defined ; this is one of the 'svarūpalakṣaṇas' of him. (It may be noted here that all the adjectives are in the neuter form because the qualified Brahman is neuter in form). The Śaivāgamas have concretised this conception : "अस्ति कश्चित्स्वतःसिद्धः सच्चिदानन्दलक्षणः।" "शिवस्तु सच्चिदानन्दलक्षणः परमेश्वरः।" (Sūkṣ.Ā., Kriyāpāda, 1.14; 1.23). In the Upaniṣads : "सत्यं ज्ञानमनन्तं ब्रह्म।" "आनन्दो ब्रह्मेति व्यजानात्।" (Tai. U.2.1; 3-6). अलक्षणपदास्पदाम् = चिह्नशून्य-पदास्पदम्; that which is in an abode that cannot be recognised because it is without any signs or characteristics; "द्वादशान्तपदं स्थानम्।" (Dakṣinā. U.,24), according to this statement, the abode of Paraśivabrahman in Yogic terminology is the heart or Sahasrāra, the thousand-petalled lotus in the brain : "द्वादशान्तशब्देन हृदयं सहस्रारं वा उच्यते, प्रत्यगभिन्नपरात्मन उपलब्धिस्थानत्वात्।" (Upaniṣad-brahmayogin's commentary on the above statement); "दह्रं विपाप्मं परवेश्मभूतं यत्पुण्डरीकं पुरमध्यसग्ंस्थम्। तत्रापि दह्रं गगनं विशोकस्तस्मिन्यदन्तस्तदुपासितव्यम्।।" (Tai. Ā., 7.10). निर्विकल्पम् = भेदरहितम्; "विकल्परहितं तत्त्वं ज्ञानमानन्दमव्ययम्।" (Skānda P., Sūtasamhitā, quoted in Śaiva P., p.29). निराकारम् = आकारशून्यम्; "न च नामानि रूपाणि शिवस्य परमात्मनः" (Skānda P., Sūtasamhitā, quoted in Śaiva P., p.29). निरस्ताशेषविप्लवम् = निवारित-सकलोपप्लवम्; "नित्यो निरञ्जनः शुद्धो निर्मलो निरूपप्लवः।" (Sūkṣ.Ā., Kriyāpāda, 1.14); "निरुपद्रवमव्ययम्" (Pāra. Ā., 21.31). परिच्छेदकथाशून्यम् = विच्छिन्न-प्रसंगरहितम्; originally Paraśivabrahman is without any division ; he

gets divided through his Śakti at the time of creation and enters into what he has created – "तत् सृष्ट्वा तदेवानुप्राविशत्। तदनुप्रविश्य सच्च त्यच्चाभवत्।" (Tai. U., 2.6); "अविभक्तं च भूतेषु विभक्तमिव च स्थितम्।" (Bhag. G., 13.16). प्रपञ्चातीतवैभवम् = अप्राकृतवैभवम्; the glory of Paraśiva-brahman is beyond the reach of the world; he is always beyond the world, transcendent, although he is immanent: "एकस्तथा सर्वभूतान्तरात्मा रूपं रूपं प्रतिरूपो बहिश्च।। " (Kaṭha. U. 5. 9,10); प्रत्यक्षादि...पदे स्थितम् = the lord is described as 'pramāṇātīta' "प्रमाणातीतमचलं हेतुदृष्टान्तवर्जितम्" (Pāra. Ā., 21.24). स्वप्रकाशविराजन्तम् = स्वप्रकाशेनेव प्रकाशमानम्; " अत्रायं पुरुषो स्वयंज्योतिर्भवति।"(Bṛ. U. 4.3.9); "तमेव भान्तमनुभाति सर्वम्।" (Kaṭha. U., 5.15; Muṇḍ. U., 2.2. 10); "एको रुद्रः परंज्योतिः"(Sūkṣ. Ā., kriyāpāda, 1.16); thus the self-luminosity of Paraśivabrahman is highlighted in the Upaniṣads and Śaivāgamas. अनामयम्, अनौपमम्, सर्वगम्, अनिर्देश्यम्, सनातनम् = जननमरणादिदोषरहितम्, उपमातीतम्, सर्वानुस्यूतम्, अवाच्यम्, नित्यम्; these epithets of the Lord are as found in the Upaniṣads and the Śaivāgamas: "तदेतदिति मन्यन्तेऽ-निर्देश्यं परमं सुखम्" (Kaṭha. U., 5.14); "यत्तदद्रेश्यमग्राह्यमगोत्रमवर्णमचक्षुःश्रोत्रं तदपाणिपादम् । नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः।।" (Muṇḍ. U., 1.1.6); "अप्रमेयमनिर्देश्यमनौपम्यमनामयम् । सूक्ष्मं सर्वगतं नित्यं ध्रुवमव्ययमीश्वरम्।।" (Svāy. Ā., quoted in Śaiva P., p.29). The lord is 'aprameya' because he is indefinable, 'anaupamya' because he is without a similarity, 'anāmaya' because he is free from malas, 'sūkṣma' because he cannot be grasped, 'sarvaga' because he is pervasive, 'nitya' because he is devoid of cause, 'dhruva' because he is immovable, 'avyaya' because he is complete and 'īśvara' because he is the Lord: "अप्रमेयमनन्तत्वादनिर्देश्यमलक्ष्यतः। अनौपम्यमसादृश्यादिमलत्वादनामयम् ।। सूक्ष्मं चानुपलभ्यत्वाद्व्यापकत्वाच्च सर्वगम्। नित्यं कारणशून्यत्वादचलत्वाच्च तद्ध्रुवम्। अव्ययं परिपूर्णत्वात् स्वामिभावात्तथेश्वरम्।।" (Svāy.Ā., quoted in Śaiva P., p.29). सर्वज्ञम् सर्वशक्ति = सर्वज्ञं सर्व-सामर्थ्यवत्; the omniscience and omnipotence of Paraśivabrahman are highlighted; they are the invariable requirements of 'prabhutva', lordship: "यः सर्वज्ञः सर्वविद् यस्य ज्ञानमयं तपः" (Muṇḍ. U., 1.1.9); "सर्वकर्ता सर्वकामः सर्वगन्धः सर्वरसः" (Chānd. U., 3.14.2); शान्तम्, निरङ्कुशम् अद्वितीयम् = रागद्वेषरहितम्, अनर्गलं विरोधरहितमिति यावत्, द्वितीयशून्यम्; that the Lord is peaceful, without restrictions and without a second: "निष्कलं निष्क्रियं शान्तं निरवद्यं निरञ्जनम्।" (Śve. U., 6.19) "प्रपञ्चोपशमं शान्तं

शिवमद्वैतम्..।" (Māṇḍ. U. 7); "एको हि रुद्रो न द्वितीयाय तस्थुर्य इमान् लोकानीशत ईशनीभिः" (Śve. U., 3. 2). "एकमेवाद्वितीयं ब्रह्म" (Chānd. U., 6.2.1); "एको देवः सर्वभूतेषु गूढः सर्वव्यापी सर्वभूतान्तरात्मा।" (Śve. U., 6.11). शिवरुद्र...संज्ञितम् — शिवरुद्राद्यनेकपदसंज्ञिनम्; Paraśivabrahman is designated by many names, some of which are primarily applicable to him and others applicable in their etymological sense. All these names like his forms are due to his Māyāśakti : तथापि मायया तस्य नामरूपे प्रकल्पिते । शिवो रुद्रो महादेवः शङ्करो ब्रह्म तत्परम्।। विष्णुनारायणादीनि नामानि परमेश्वरे। कथंचिद्योगवृत्त्या तु वर्तन्ते न तु मुख्यया । (Skānda P. Sūtasaṁhitā, quoted in Śaiva P., p.29). Accordingly Paraśivabrahman is directly designated by such names as Śiva, Rudra, Mahādeva, Śaṅkara and Brahma, while he is called 'Viṣṇu' due to his all-pervasiveness (vyāpanād from the root viṣ – to pervade), Nārāyaṇa (resort of beings), etc., in their etymological sense.

व्याख्या— अथैवंविधक्रियाशक्तिमतः परब्रह्मणः सकाशात् "सदेव सोम्येदमग्र आसीत्" इति श्रुतेर्बीजाङ्कुरन्यायेन शिवसृष्टिप्रकारं दर्शयति—

Then the author reveals the process of Śiva's creation from himself, i.e., Parabrahman who is thus endowed with Kriyāśakti in keeping with the maxim of 'sprouts from the seed' according to the Śruti statement "Sadeva somyedamagra āsīt" which means that "this was 'sat' alone which existed before" —

तत्र लीनमभूत् पूर्वं चेतनाचेतनं जगत्।
स्वात्मलीनं जगत्कार्यं स्वप्रकाश्यं तदद्भुतम् ।।७।।

In him was merged formerly the animate and the inanimate world. The effect in the form of the world, which was merged in him, was to be manifested by himself. That was, indeed, wonderful. (7)

व्याख्या— तत्र तस्मिन्नुक्तलक्षणे परब्रह्मणि चराचरमयं विश्वं पूर्वं सृष्टेः प्राग् लीनम् अनुभयेन्द्रियगोचरत्वेन तादात्म्येन स्थितं तदद्भुतमाश्चर्यम्। अनन्तरमिति शेषः, स्वात्मलीनं स्वात्मशक्तिलीनं जगद्योग्योपादानान्तर-

राहित्येन स्वप्रकाश्यं द्वितीयस्याभावात् स्वेनैव प्रकाश्यं सत् कार्यमुभयेन्द्रियगोचरत्वेन कर्तुं योग्यमभूदित्यर्थः ।।७।।

There, in the Paraśivabrahman, whose characteristics have been told as above, the universe consisting of the movable and the immovable, was before creation merged, i.e., was residing in him in a relation of identity in such a way as not coming within the range of both the sensory and the motor organs. That was wonderful, astonishing. Then 'thereafter' should be added. The world which was merged in him, i.e., merged in his Śakti, was to be manifested by him because of the absence of any other material and because of the absence of any other person. Being thus to be manifested by himself, the effect (in the form of the world) was rendered fit to come within the range of both the sensory and the motor organs. (7)

Notes : "सदेव सोम्येदमग्र आसीत्।" (Chānd. U., 6.2.1); "सन्मूलाः सोम्येमाः सर्वाः प्रजाः सदायतनाः सत्प्रतिष्ठाः।" (Chānd. U., 6.8.4) – all these beings have their origin in 'Sat', their abode in 'Sat' and their foundation in 'Sat'; "नासतो विद्यते भावः" (Bhag. G., 2.16) – what does not exist earlier cannot come into being; these statements assert that the effect in the form of the world existed earlier in a rudimentary form in the cause. Accordingly it is said here that the animate and the inanimate world existed in its subtle form in the world-cause, i.e., Paraśivabrahman with his inherent Śakti. " यथोर्णनाभिः सृजते" (Muṇd. U., 1.1.7) – Just as a spider creates; the Śruti statement implies that the web which the spider weaves existed earlier in the spider itself. Similarly the world existed in a subtle form in the world-cause, the Parabrahman with his inherent Śakti. Another analogy given is of the liquid in peahen's egg (Mayūrāṇḍarasa) [see notes under 1.3 for the explanation of Mayūrāṇḍarasanyāya].

व्याख्या— अथ घृतकाठिन्यन्यायेन विश्वसृष्ट्युन्मुखीभूतशिवशक्तिस्वरूपं सूत्रषट्केन प्रदर्शयति–

Then according to the maxim of Ghṛtakāṭhinya – 'hardening of ghee', the author portrays in six stanzas the nature of Śiva when he turned to the creation of the universe –

शिवाभिधं परं ब्रह्म जगन्निर्मातुमिच्छया।
स्वरूपमादधे किञ्चित्सुखस्फूर्तिविजृम्भितम् ।।८।।

The Parabrahman who is designated as Śiva, with a desire to create the world, assumed a form which displayed a manifestation of joy. (8)

व्याख्या— शिवाख्यं परं ब्रह्म विश्वसृष्ट्यर्थं स्वेच्छया सुखबाहुल्योच्छूनं किञ्चित्स्वरूपमङ्गीचकारेत्यर्थः।।८।।

The Parabrahman named Śiva, in order to create the world, assumed of his own accord a form which was swollen with excess of joy. (8)

Notes : For the purpose of creation, Paraśivabrahman assumed a form which displayed a manifestation of joy. It was from such a form with excess of joy that the world emerged: ''शिवात्सत्यपरानन्दप्रकाशैकस्वलक्षणम्। आविर्भूतमिदं विश्वं चेतनाचेतनात्मकम्।।'' (Skānd P., Quoted in Śaiva P., p.37). The desire to create on the part of Paraśivabrahman has been highlighted in the Śrutis – ''तदैक्षत बहु स्यां प्रजायेयेति।'' (Chānd. U., 6.2.3); ''सोऽकामयत। बहु स्यां प्रजायेयेति।'' (Tai, U., 2.6); कामस्तदग्रे समवर्तताधि मनसो रेतः प्रथमं यदासीत्। (Ṛv. 10.129.4) – desire to create (Kāma = sisṛkṣā) arose first in him; that was the first seed of mind.

व्याख्या— तत्स्वरूपं कुलकेनाह –

The author describes his form in a cluster of stanzas —

निरस्तदोषसम्बन्धं निरुपाधिकमव्ययम्।
दिव्यमप्राकृतं नित्यं नीलकण्ठं त्रिलोचनम् ।।९।।

चन्द्रार्धशेखरं शुद्धं शुद्धस्फटिकसन्निभम्।
शुद्धमुक्ताफलाभासमुपास्यं गुणमूर्तिभिः ।।१०।।

विशुद्धज्ञानकरणं विषयं सर्वयोगिनाम्।
कोटिसूर्यप्रतीकाशं चन्द्रकोटिसमप्रभम् ।।११।।

अप्राकृतगुणाधारमनन्तमहिमास्पदम् ।

He assumed some form (8) which was without any relation with defects, which was without adjuncts, which was immutable, which was divine, which was extraordinary, which was eternal, which was dark-necked, which was three-eyed (9), which had a half moon (crescent moon) as its crest-ornament, which was pure, which resembled clear crystal, which had the complexion of clear pearls, which was to be worshipped by the gods (10), which was endowed with perfect means of knowledge, which was the object of meditation for all the Yogins, which had the brilliance of crores of suns, which had the lustre equal to that of crores of moons (11), which was the substratum of extraordinary virtues and which was the abode of infinite greatness. (12-first half)

व्याख्या— निरस्तजरामरणादिसकलदोषसम्बन्धं स्वातिरिक्ताविद्याद्युपाधिशून्यं नाशरहितमत एव नित्यं कालत्रयाबाध्यमित्यर्थः। अप्राकृतं प्रकृतिसम्बन्धरहितं नीलकण्ठं त्रिलोचनम्।।९।। चन्द्रखण्डशेखरं शुद्धं पवित्रं शुद्धस्फटिकसंकाशं निर्मलमुक्तामणिप्रभं गुणमूर्तिभिर्ब्रह्मादिभिरुपास्यम्।।१०।। दिव्यं स्तुत्यं निर्मलज्ञानमयचक्षुरादिकरणप्रपञ्चं योगिनां प्रत्यक्षं कोटिसूर्यप्रकाशं चन्द्रकोटिसमाभासमप्राकृतानन्तकल्याणगुणाश्रयमतिदुर्घटकारिताद्यनेकमहिमाधारं किञ्चित्स्वरूपमादध इति पूर्वेण सम्बन्धः।।११-१२ (पूर्वार्धः)।।

The form of Paraśivabrahman was free from relation with all defects such as old age, death, etc. It was without any adjuncts such as Neiscience (Avidyā) apart from itself. It was without destruction and hence, it was eternal in the sense that it could not be sublated by the three spans of time (past, present and future). It was not Prākṛta, i.e., not related to Prakṛti (matter). It was black-necked and three-eyed. (9) It has a portion of the moon as its crest-ornament. It was pure or sacred. It had the brilliance of a clear crystal. It had the brightness of the pure pearls. It was to be worshipped by the gods (guṇamūrti-s = forms endowed with Guṇas, Sattva, etc.,). (10) It was divine, i.e., to be praised. It had the various means of knowledge such as eyes full of pure knowledge. It was an object of perception to the Yogins. It had the brilliance of crores of suns. It had the brightness similar to that of crores of moons. (11) It was the abode of infinite auspicious virtues. It was the source of many great feats such as the accomplishment of the most impossible deeds, etc. These special features are to be connected with what is mentioned earlier as a form assumed (by Paraśivabrahman). (11-12 first half)

Notes : The adjectives 'nirastadoṣasambandha', 'nirupādhika', 'avyaya', 'aprākṛta', 'nitya' are highlighted in the Śrutis and Śaivāgamas. [Vide notes on verses 3-6 above]. As regards the other viśeṣaṇas (adjectives), the following statements from the Śaivāgamas can be seen : शुद्धस्फटिकवर्णाय शिवलिङ्गाय ते नमः।। नीलकण्ठाय नित्याय निर्मलाय परात्मने....नमः शशाङ्कचूडाय शशाङ्कयुतरोचिषे।.... मृत्युञ्जयाय रुद्राय त्र्यम्बकाय त्रिमूर्तये।.... सूर्यकोटिप्रकाशाय सूक्ष्माय सुखरूपिणे। (Pāra. Ā., 6.80, 81, 96, 100).

व्याख्या— अथ शिवस्य शक्तिस्वरूपं प्रकटयति –

Then the author reveals the nature of Śiva's Śakti –

तदीया परमा शक्तिः सच्चिदानन्दलक्षणा ।।१२।।

समस्तलोकनिर्माण–समवायस्वरूपिणी।
तदिच्छयाऽभवत् साक्षात्तत्स्वरूपानुसारिणी ।।१३।।

His Supreme Śakti, who was of the nature of existence, intelligence and bliss, was of the form of the inherent cause inseparable from Śiva in the creation of the entire world. On his desire, she actually became one in keeping with his form. (12-second half, 13)

व्याख्या— तदीया परशिवसम्बन्धिनी परमा शक्तिः परारूपा विमर्शशक्तिः सच्चिदानन्दलक्षणा, अस्तीति शेषः।।१२।। ''अहमस्मि'' इति श्रुतेः, अस्मि प्रकाशे नन्दामीत्यनुत्पन्नमलोल्लासाकर्मकाक्रमोत्तमस्फूर्तिरूपापि समस्तलोकनिर्माणे पूर्वोक्तप्रकारेण ''नासतो विद्यते भावः'' इति भगवदुक्तेः स्वात्मन्यण्डरसन्यायेनाहमित्यविभागपरामर्शात्मनानुभयेन्द्रियगोचरत्वेन स्थितस्य विश्वस्येदन्तालक्षणविभागपरामर्शमयसृष्टिलीलायां, स्वस्वातन्त्र्यमहिम्ना भेदाभेदं प्रतिपाद्य वृक्षगतफलपुष्पादिन्यायेन विकारराहित्येन समवायस्वरूपिणी उपादानकारणीभूता भवन्ती पुनः स्वान्तराकर्षणलक्षणसंहारलीलायां तदिच्छया कूर्मभङ्गीन्यायेन स्वकिरणायमानज्ञानक्रियाशक्तिद्वारा सर्वं स्वात्मन्याकृष्य साक्षादपरोक्षेणाहमिति तत्स्वरूपानुकारिणी शिवाभिन्नस्वरूपिणी अभवत्, भवतीत्यर्थः। न च भेदाभेदयोर्विरोध इति वाच्यम्, तद्भेदस्य स्वातन्त्र्यपरिकल्पितत्वात्, स्वाभाविकभेदाभेदयोरिव विरोधात्, समानसत्ताकयोरिति यावत्, भगवतः शक्तेरघटनघटनापटीयस्त्वात्। तदेतदग्रे तत्र तत्र स्फुटीभविष्यतीति नैष (नात्र) विस्तरः। देवः क्रीडाशील इत्यर्थः।।१३।।

Related to him, i.e., to Paraśiva, is the Supreme Śakti who is the highest in status, i.e., Vimarśaśakti of Śiva and who is of the nature of existence, intelligence and bliss. That she exists should be added here. (12-second half) It is true that according to the Śruti 'Ahamasmi' (I exist), she is of the nature of superior inspiration without sequence

and without objective relation in a state wherein there is no evolution of impurities and wherein there is the experience that 'I exist', that 'I shine' and that 'I rejoice'; yet for the purpose of the creation of the entire world she assumes the form of the material cause inherent in Śiva without modification according to the maxim 'Vṛkṣagata-phalapuṣpādi' (the flowers and fruits in the tree) in the sport of creation consisting in the assumption of division characterised by 'this-ness' with reference to the world which stands in a relation of difference-cum-identity (bhedābheda) with her by virtue of her freedom and which earlier was in a form that would not come in the range of both sensory and motor organs; this was because it stood in an individual form as 'I' in accordance with the maxim 'Aṇḍarasa' (liquid in the egg) and in accordance with the already quoted Bhagavān's statement "nāsato vidyate bhāvo nābhāvo vidyate sataḥ" (what is non-existent cannot come into being and what is existent cannot be rendered void). Again in her sport of annihilation in the form of pulling into herself, she according to his (Śiva's) will and in keeping with the maxim of 'kūrmabhaṅgī' (tortoise's mode), draws into herself through Jñānaśakti and Kriyāśakti which are like her rays and becomes one like him, i.e., one not different from Śiva, with the assumption that she was he directly without any mediation. It should not be argued that there is contradiction between 'difference and identity' (bhedābheda), because the contradiction is here (between Śiva and Śakti) has been assumed by his (Śiva's) free will, because the contradiction occurs only between natural difference and identity or, in other words, between those that have common existence (substratum) and because the Lord has the capacity to accomplish even the most impossible. There is no dilation here with an assumption that this will be clear as and when the occasion arises. It is meant here that the Lord is fond of sport. (13)

Notes : "अहमस्मि प्रथमजा ऋता " (Tai.U., 3.10. 6). "नासतो विद्यते भावो नाऽभावो विद्यते सतः।" (Bhag. G., 2-16, referred to in notes under stanza 7 above). Aṇḍarasanyāya = Mayūrāṇḍarasanyāya; see notes under 1.3 above. Kūrmabhaṅgīnyāya = It is well known that the tortoise which extends its neck and head outward from its body and draws them in on occasions. Similarly Śakti who is inherent in Śiva draws in the world created at the time of its annihilation. The relation between the world and Śakti and that between Śakti and Śiva are of the nature of difference-cum-identity (bhedābheda). This is illustrated by the instance (dṛṣṭānta) of the tree with its flowers and fruits (tarugataphala-puṣpanyāya). The flowers and fruits appear different from the tree and yet they are identical with it. This is strikingly illustrated by the following Śruti statement : "तदेतत्सत्यम् - यथा सुदीप्तात्पावकाद्विस्फुलिङ्गाः सहस्रशः प्रभवन्ते सरूपाः। तथाऽक्षराद्विविधाः सोम्य भावाः प्रजायन्ते तत्र चैवापि यन्ति।।" (Muṇḍ. U., 2.1.1) — This is the truth: Just as from a well-lit fire thousands of sparks of similar form are born so are from the immutable one (Paraśivabrahman) born the (animate and inanimate) objects and again do they merge into him. On close observation of the instance of the fire and its sparks it becomes clear that there is neither absolute difference nor absolute identity between them. If there were absolute difference between them, then the sparks should never be able to bring about an effect which is brought about by fire. But on the contrary it is found that the spark when fallen on a bale of cotton develops and burns it completely. If on the other hand, absolute identity is assumed between them, the sparks should be able to cook rice in the same manner as the fire does. Hence the relation of difference-cum-identity should be admitted between the fire and its sparks. Similarly the relation between Śakti inherent in Śiva and the world and that between Śiva and Śakti (and so between Śiva and Jīva) should be one of difference-cum-identity. The Sanskrit commentator has shown how there is no contradiction between 'difference and identity' in these cases because they are assumed by Paraśivabrahman with his Śakti and because he is capable with his Śakti to accomplish the most impossible task (aghaṭanaghaṭanāsāmarthya). This point

will be further elucidated in the notes under 5.33-34 subsequently. देवः क्रीडाशीलः = देव can be derived from the root दिवु क्रीडायाम्।

व्याख्या— एवं शिवशक्तिस्वरूपं निरूप्याथ "स ऐक्षत लोकानसृजत" "यथापूर्वमकल्पयत्" इत्यादि श्रुत्युक्तप्रकारेण सृष्टिक्रमं निरूपयति —

Thus after having explained the nature of Śiva and Śakti, in accordance with the Śruti statements "Sa aikṣata, etc" (He anticipated and created the worlds) and "Yathāpūrvam akalpayat" (He created the world as before), the author explains the process of creation –

Notes : "स ऐक्षत लोकानसृजत।" (Ai. U., 1.1); the reading should be "ईक्षत लोकान्नु सृजा इति। स इमाँल्लोकानसृजत। " (Ai.U., 1.1-2). "यथापूर्वमकल्पयत्" (Ṛv. 8.8.48).

जगत्सिसृक्षुः प्रथमं ब्रह्माणं सर्वदेहिनाम्।
कर्तारं सर्वलोकानां विदधे विश्वनायकः ।।१४।।

With a desire to create the world, the lord of the universe first created Brahman as the maker of all the worlds and all beings. (14)

व्याख्या— लोकानां चतुर्दशभुवनानां देहिनां तत्तल्लोकमाश्रित्य विद्यमानानां प्राणिनामित्यर्थः। शिष्टं स्पष्टम्। अस्मिन्नर्थे "विश्वाधिको रुद्रो महर्षिः। हिरण्यगर्भं जनयामास पूर्वम्" इति याजुषश्रुतेः।।१४।।

'Lokānām' (of the worlds) means 'of the fourteen worlds'. 'Dehinām' (of the beings) refers to the beings who were living by resorting to those respective worlds. The rest of the stanza is clear. In this sense there is a Śruti statement belonging to Yajurveda, viz., "Viśvādhiko, etc.,"– 'Rudra, the great seer, who was the supreme above the universe, created the Brahman (Hiraṇyagarbha) in the beginning.' (14)

Notes : "विश्वाधिको, इत्यादि" (Śve. U., 3.4); the full text is: "यो देवानां प्रभवश्चोद्भवश्च विश्वाधिको रुद्रो महर्षिः। हिरण्यगर्भं जनयामास पूर्वं स नो बुद्ध्या शुभया संयुनक्तु।।"— let him who is the source and origin of the gods, who is Rudra the great sage, surpassing the universe and who created Brahman in the beginning, associate us with auspicious intellect; compare this with Śve. U., 4.12. It may be noted here that Śve. U. belongs to Kṛṣṇa Yajurveda.

व्याख्या— अथ - "यो ब्रह्माणं विदधाति पूर्वं यो वै वेदांश्च प्रहिणोति तस्मै" इति श्वेताश्वतरश्रुत्यर्थं प्रकटयति —

Then the author reveals the significance of the Śvetāśvataraśruti, namely, "Yo brahmāṇam, etc." – 'To him who created brahman in the beginning and who imparted Vedas to Brahman, ... I resort" –

Notes : "यो ब्रह्माणं विदधाति पूर्वं यो वै वेदांश्च प्रहिणोति तस्मै । तं ह देवमात्मबुद्धिप्रकाशं मुमुक्षुर्वै शरणमहं प्रपद्ये।।" (Śve. U., 6.18) – 'I surrender with a desire to be emancipated, to him, the God, who is to be realised in one's heart and soul, who created Brahman in the beginning and who imparted Vedas to him'.

तस्मै प्रथमपुत्राय शङ्करः शक्तिमान् विभुः।
सर्वज्ञः सकला विद्याः सानुग्रहमुपादिशत् ।।१५।।

Śaṅkara who is the lord associated with his Śakti, who is all-pervasive and who is omniscient taught with favour all the sacred lores to him (i.e., Brahman) who was his first son. (15)

व्याख्या— शक्तिमान् समवेतशक्तिमान् इत्यर्थः। अनुग्रहेण सहितं यथा भवति तथा वेदादिसकलशास्त्रमुपदिष्टवानित्यर्थः।।१५।।

'Śaktimān' means one who is associated with his inherent Śakti. 'Anugraheṇa' (with favour) means 'in such a way as to be coupled with favour.' It means that he taught all the Śāstras, Veda, etc., to him in such a way. (15)

Notes : Sānugraham = with favour; the commentator explains it as an Adverb (Kriyāviśeṣaṇa).

समस्तलोकान्निर्मातुं समुद्यमपरोऽभवत्।
कृतोद्योगोऽपि निर्माणे जगतां शङ्कराज्ञया।।
अज्ञातोपायसम्पत्तेरभवन्माययाऽऽवृतः ।।१६।।

He became prone to create all the worlds. Although he became ready to create the world according to Śaṅkara's order, he became covered with Māyā (illusion) without knowing the equipment in the form of the means to do so. (16)

व्याख्या— स्पष्टम्।।१६।। It is clear. (16)

विधातुमखिलाँल्लोकानुपायं प्राप्तुमिच्छया।
पुनस्तं प्रार्थयामास देवदेवं त्रियम्बकम् ।।१७।।

He once again appealed to the God of gods who was endowed with three eyes, with a desire to attain the means to create all the worlds. (17)

व्याख्या— अथ तत्प्रार्थनाप्रकारं दर्शयति —

The author reveals the manner of that appeal—

नमस्ते देवदेवेश नमस्ते करुणाकर।
अस्मदादिजगत्सर्वनिर्माणनविधिक्षम ।।१८।।

उपायं वद मे शम्भो जगत्स्रष्टः! जगत्पते।
सर्वज्ञः सर्वशक्तिस्त्वं सर्वकर्ता सनातनः ।।१९।।

I salute you, O God of gods; I salute you, O ocean of compassion and O one who is skilled in the process of

creation of the entire world including us (18), O Śambhu, the creator of the world and lord of the world ! you are the omniscient, all-powerful and all-doing ancient one. (19)

व्याख्या— अत्रोपायकथने सर्व इत्यादिकं हेतुगर्भविशेषणम्।।१९।।

Here in respect of propounding the means, 'sarvajñaḥ, etc.,' are intended to state the reason for making the appeal to Śiva. Being omniscient, etc., he can alone reveal the means of creation. (19)

इति संप्रार्थितः शम्भुर्ब्रह्मणा विश्वनायकः।
उपायमवदत् तस्मै लोकसृष्टिप्रवर्तनम् ।।२०।।

Having been requested by Brahman, Śambhu, the lord of the universe propounded to him the means leading to the creation of the world. (20)

उपायमीश्वरेणोक्तं लब्ध्वाऽपि चतुराननः।
न समर्थोऽभवत् कर्तुं नानारूपमिदं जगत् ।।२१।।

Even after getting to know the means told by the Lord, the four-faced god, i.e., Brahman was not able to create this multifarious world. (21)

व्याख्या— विश्वनिर्माणे शिवेन लब्धोपायवानपि ब्रह्मा न समर्थोऽभवत् । कुत इत्यत्र हेतुगर्भविशेषणं नानारूपमिति। जगतो नानारूपत्वादिति भावः।।२२।।

In creating the world, although Brahman got to know the means from Śiva, he was not capable (of creating the world). If it is asked as to why it was so, the answer is given through an adjective containing reason as 'nānārūpam' (having many forms, multifarious in form). It means that

Brahman could not create the world because of the fact that the world is of multifarious forms or varieties. (21)

व्याख्या— अथ तत्प्रकारं वर्णयति —

Then the author describes how it happened —

पुनस्तं प्रार्थयामास ब्रह्मा विह्वलमानसः।
देवदेव महादेव जगत्प्रथमकारण ।।२२।।

नमस्ते सच्चिदानन्द स्वेच्छाविग्रहराजित।
भव शर्व महेशान सर्वकारणकारण ।।२३।।

Again Brahman whose mind was agitated by fear, began to appeal to him saying – 'O God of gods, O Great God, O the first cause of the world (22), O one who is existence, intelligence and bliss, O one who shines in forms assumed according one's will, O the potential being, O the annihilator of all, O the Lord of all, O the cause of all causes, I salute you. (23)

व्याख्या— अतो विह्वलमानसो भययुक्तमानसः सन् पुनः शिवं प्रार्थयामासेत्यर्थः।।२२।। भव सर्वलोकोत्पादक, शर्व सर्वसंहारक, सर्वकारणकारण बिन्दुमायादिसर्वकारणकारणेत्यर्थः।।२३।।

Then Brahman was of fear-filled mind, i.e., his mind was associated with fear. Again he began to appeal to Śiva. (22) 'Bhava' means 'the producer of all worlds'. 'Śarva' means the 'annihilator of all'. Sarvakāraṇakāraṇa means 'the cause of all causes such as Bindu, Māyā, etc." (23)

Notes: भवः, भवति इति भवः; the Lord is called Bhava because 'he becomes', i.e., he is the potential world. In other words he is the material cause (Upādānakāraṇa) of the world. As he is also the instrumental cause of the world, he can be called the 'Producer of worlds' (Sarvalokotpādaka). बिन्दुमायादिसर्वकारणकारण - 'Bindu' is the cause of the five principles belonging to 'Śuddhādhva' : ''अत्र बिन्द्वारब्धानि शिवशक्तिसदाशिवेश्वरशुध्दविद्याख्यानि पञ्च तत्त्वानि।'' (Śaiva P., p.83). Māyā is the cause of principles from Kalā to Pṛthivī; she is insentient and acquired Śakti of Paraśiva ; she is one, eternal and all - pervasive : ''नित्यैका व्यापिनी वस्तुरूपा कर्माश्रया शिवा।'' (Pauṣ. Ā., Māyāpaṭala, 2). She is the cause of the bodies such as subtle, gross, etc.: ''देहादेः कारणं माया सूक्ष्मस्थूलात्मकस्य तु ।'' (Paus. Ā., Māyāpaṭala, 3). She is called Māyā because the world emerges from her: ''मयत्यस्माज्जगद्विश्वं माया तेन समीरिता।'' (Paus. Ā., Māyāpaṭala, 1).

व्याख्या— तर्हि किं कर्तव्यमित्यत्राह —

Then, what should be done ? Here the author says —

भवदुक्तो ह्युपायो मे न किञ्चिज्ज्ञायतेऽधुना।
सृष्टिं विधेहि भगवन् प्रथमं परमेश्वर।।
ज्ञातोपायस्ततः कुर्यां जगत्सृष्टिमुमापते ।।२४।।

O Lord, the means which you stated is now least grasped by me. O Supreme Lord, please do the creation first and after knowing the means, O Lord of Umā, I shall do the creation of the world. (24)

व्याख्या— स्पष्टम् ।।२४।। The meaning is clear (24).

व्याख्या— अथ - ''प्रजाः सृजेति निर्दिष्टश्चन्द्रमौलिर्विरिञ्चिना। ससर्ज मनसा रुद्रानात्मतुल्यान् महेश्वरान्।। नीलकण्ठांस्त्रिनेत्रांश्च जटामुकुटमण्डितान्।।'' इत्याद्यादित्यपुराणवचनानुसारेण सृष्टवान् इत्याह —

Then according to a statement of Āditya P. which says 'that Śiva having been persuaded by Brahman to create beings, created with his mind the Rudras who were the great lords equal to himself, who were blue-necked and who were adorned with matted locks and crowns', he created some beings –

इत्येवं प्रार्थितः शम्भुर्ब्रह्मणा विश्वयोनिना।
ससर्जात्मसमप्रख्यान् सर्वगान् सर्वशक्तिकान् ।।२५।।

प्रबोधपरमानन्दपरिवाहितमानसान् ।
प्रमथान् विश्वनिर्माणप्रलयापादनक्षमान् ।।२६।।

Having been thus requested by Brahman, the source of the universe, Śambhu created some first lords, Pramathas, who were well known like himself, who moved everywhere, who were endowed with all powers (25), whose minds were inundated by the supreme bliss of knowledge and who were capable of creating the world and effecting its annihilation. (26)

व्याख्या— स्पष्टम् ।।२५।। स्पष्टम् ।।२६।।

It is clear (25). It is clear (26).

तेषु प्रमथवर्गेषु सृष्टेषु परमात्मना।
रेणुको दारुकश्चेति द्वावभूतां शिवप्रियौ ।।२७।।

Among those lords who were created by the Supreme Soul (Śiva), there were two, Reṇuka and Dāruka, who were dear to Śiva. (27)

व्याख्या— स्पष्टम् ।।२७।। It is clear (27).

व्याख्या— अथ तद्गणेश्वरयोर्माहात्म्यं पञ्चभिः श्लोकैः प्रकटयति –

Then the author reveals the greatness of those two lords of Śaiva devotees in five stanzas—

सर्वविद्याविशेषज्ञौ सर्वकार्यविचक्षणौ।
मायामलविनिर्मुक्तौ महिमातिशयोज्ज्वलौ ।।२८।।

आत्मानन्दपरिस्फूर्तिरसास्वादनलम्पटौ।
शिवतत्त्वपरिज्ञानतिरस्कृतभवामयौ ।।२९।।

नानापथमहाशैवतन्त्रनिर्वाहतत्परौ ।
वेदान्तसारसर्वस्वविवेचनविचक्षणौ ।।३०।।

नित्यसिद्धौ निरातङ्कौ निरङ्कुशपराक्रमौ।
तादृशौ तौ महाभागौ संवीक्ष्य परमेश्वरः ।।३१।।

समर्थौ सर्वकार्येषु विश्वासपरमाश्रितौ।
अन्तःपुरद्वारपालौ निर्ममे नियतौ विभुः ।।३२।।

They (i.e., Reṇuka and Dāruka) were experts in all the lores, skilled in all activities, free from Māyāmala and brilliant with the excellence of greatness (28); (the two) were addicted to the relish of the sweetness of the surge of self-bliss and discarded the illness in the form of transmigration by virtue of being engaged in carrying out the dictates of the great Śaiva treatises (Śaivāgamas) of various traditions and efficient in evaluating the essence of the Vedānta (Upaniṣadic) philosophy (30); (they) were endowed with unrestricted valour. On observing those two great saints (31) as efficient in all actions, as fully true to his supreme confidence and as pure in every respect, the Great All-pervasive Lord made them the chamberlains of his harem. (32)

व्याख्या— स्पष्टम्।।२८।। मायामलविनिर्मुक्तौ मायाशक्तिपरिकल्पिताणवादिमलत्रयसम्बन्धरहितावित्यर्थः ।।२९।। स्पष्टम् ।।३०।। नित्यसिद्धौ नित्यभूतसिद्धिमन्तौ, स्पष्टमन्यत्।।३१।। नियतौ शुद्धात्मानौ एवंरूपरेणुकदारुकौ विभुः स्वतन्त्रः परमेश्वरः अन्तःपुरद्वारपालौ निर्ममे निर्मितवान् इत्यर्थः।।३२।।

It is clear (28). 'Māyāmalavinirmuktau' means 'the absence of the relation with these impurities (Malas) caused by Māyāśakti' (29). It is clear (30). 'Nityasiddhau' means 'those two who were endowed with powers that were permanent'. The rest is clear (31). 'Niyatau' means 'those two who were pure in every respect'. The all-pervasive Śiva, who is free from all restrictions and who is the great lord, made those two, Reṇuka and Dāruka, the chamberlains of his harem. (32)

Notes : मायाशक्तिपरिकल्पिताणवादिमलत्रयसम्बन्धरहितौ - the Malas are the curtailed forms of Icchāśakti, Jñānaśakti and Kriyāśakti in the Jīva. They are three as Āṇavamala, Māyāmala and Kārmikamala. Āṇavamala consists in the curtailment of the Icchāśakti. It is because of this that the Jīva forgets his all pervasiveness (vibhutva) and feels that he has been 'incomplete' (apūrṇa): ''अपूर्णंमन्यतारूपमाणवं मलम्'' (Pra.hṛ., sūtra 9, Vyākhyā). Similarly the curtailment of Jñānaśakti is Māyāmala. ''ज्ञानं बन्धः'' says the Śivasūtra (1.2). It means that the Jīva who is covered with this Mala thinks that he has been different from Paraśiva, identifies himself with the body and attaches himself to the wife, children, etc., as his own: ''भिन्नवेद्यप्रथारूपं मायीयं मलम्'' (Pra.hṛ., sūtra 9, Vyākhyā). In the same way, when the Kriyāśakti is curtailed, it is Kārmikamala. It is in the form of the impression of auspicious and inauspicious deeds. It is because of this impression that the Jīva goes on doing such deeds, experiences joy and sorrow and falls into the cycle of birth and death according to the fruits of those deeds : ''शुभाशुभानुष्ठानमयं कार्ममलम्।'' (Pra. hṛ., sutra 9, Vyākhyā). Reṇuka and Dāruka were free from these three Malas.

व्याख्या— अथ तौ रेणुकदारुकौ शिवसेवां चक्रतुरित्याह –

Then the author describes that Reṇuka and Dāruka were rendering service to Śiva—

गणेश्वरौ रेणुकदारुकावुभौ विश्वासभूतौ नवचन्द्रमौलेः।
अन्तःपुरद्वारगतौ सदा तौ वितेनतुर्विश्वपतेस्तु सेवाम् ।।३३।।

इति श्री महावीरमाहेश्वराचार्य-शिवयोगिप्रणीते
वेदागमपुराणादिसारे श्रीसिद्धान्तशिखामणौ
रेणुकदारुकावतरणं नाम द्वितीयः परिच्छेदः ।।२।।

The two lords among the Śiva devotees, Reṇuka and Dāruka, who were confidants of Śiva (one with the crescent moon as his crest-ornament), rendered service to the lord of the world (Śiva) by always remaining at the gate of his harem.(33)

Thus ends the second chapter called 'the Descent of Reṇuka and Dāruka' in Srī Siddhāntaśikhāmaṇi, which is the essence of Veda, Āgama and Purāṇas written by Śrī Śivayogi, the teacher among the Vīramāheśvaras. (2)

व्याख्या— स्पष्टम् ।।३३।।

इति श्रीमत्पदवाक्यप्रमाणपारावारधुरीणश्रीमरितोण्टदार्येण
विरचितायां तत्त्वप्रदीपिकाख्यायां श्रीसिद्धान्तशिखामणिव्याख्यायां
रेणुकदारुकावतरणं नाम द्वितीयः परिच्छेदः ।।२।।

It is clear. (33)

Thus ends the second chapter called 'The Descent of Reṇuka and Dāruka' in the commentary on Śrī Siddhāntaśikhāmaṇi called Tattvapradīpikā written by Śrī Maritoṇṭadārya, who was foremost among those well-versed in Vyākaraṇa, Mīmāṁsā and Nyāya. (2)



तृतीयः परिच्छेदः

कैलासवर्णनं रेणुकावतरणकारणं च

व्याख्या— अथात्र शिवयोगिनो रेणुकस्य भूलोकावतरणप्रसङ्ग-कथनार्थं प्रथममष्टभिः श्लोकैः कैलासवर्णनं करोति—

Then here the author with a view to narrating the situation of the descent of Śivayogi Reṇuka to the earth, the author describes the Kailāsa in the first eight stanzas—

कदाचिदथ कैलासे कलधौतशिलामये।
गन्धर्ववामनयना - क्रीडामौक्तिकदर्पणे ।।१।।

मन्दारवकुलाशोकमाकन्दप्रायभूरुहे ।
मल्लीमरन्दनिष्यन्दपानपीनमधुव्रते ।।२।।

कुङ्कुमस्तबकामोदकूलङ्कषहरिन्मुखे ।
कलकण्ठकुलालापकन्दलद्रागबन्धुरे ।।३।।

किन्नरीगीतमाधुर्यपरिवाहितगह्वरे ।
सानन्दवरयोगीन्द्रवृन्दालङ्कृतकन्दरे ।।४।।

हेमारविन्दकलिकासुगन्धिरसमानसे ।
शातकुम्भमयस्तम्भशतोत्तुङ्गविराजिते ।।५।।

माणिक्यदीपकलिकामरीचिद्योतितान्तरे।
द्वारतोरणसंरूढशङ्खपद्मनिधिद्वये ।।६।।

मुक्तातारकितोदारवितानाम्बरमण्डिते ।
स्पर्शलक्षितवैडूर्यमयभित्तिपरम्परे ।।७।।

सञ्चरत्प्रमथश्रेणीपदवाचालनूपुरे ।
प्रवालवलभीशृङ्गशृङ्गारमणिमण्टपे ।।८।।

Then once in the Kailāsa mountain, which was made up of silver-coloured rocks, which was the mirror studded with pearls for the sportive Gandharva damsels (1), which was full of various trees with the predominance of Mandāra (coral tree), Bakula, Aśoka and Mākanda (mango), which had the bees fattened by the drinking of honey oozing from jasmine flowers (2), which had the ends of all its quarters deeply wafted by the fragrance of the bunches of Kuṅkuma (red) flowers, which was charmingly filled with the acute melody of the cooings of the hosts of cuckoos (3), which had its caves overflowing with the sweetness of songs sung by the Kinnara damsels, which had its valleys adorned by the hosts of great Yogins such as Sānanda-ganeśa (4), which had the Mānasa lake rendered fragrant by the buds of the gold-hued lotuses, which shone with the loftiness of hundreds of pillars made up of gold (5), which had its interior illuminated by the rays of lamp-posts studded with jewels (māṇikya), which was rich with the double treasure of 'Śaṅkha' and 'Padma' inlaid in the arched door ways (6), which was adorned with the broad cloth of canopies starred (twinkling) with pearls, which had rows of walls that were studded with *lapis lazuli* which could be identified by touch only (7), which was filled with the noise of the anklets of the feet of the lines of the principal devotees who were wandering in it and which had a ceremonial tent (maṇṭapa) studded with the beautiful jewels at the top of the mansion of coral stones(8), (there was a jewelled throne).

व्याख्या— अथ रेणुकावतरणानन्तरं कदाचिद् रजतमयपाषाणप्रदेशे गन्धर्ववनिताक्रीडाया मौक्तिकदर्पणे ।।१।। मन्दारमाकन्दादिनानावृक्षवति मल्लिकाकुसुममकरन्दस्रवणपानपरिपुष्टभ्रमरे ।।२।। कुङ्कुमकुसुमगुच्छामोदभरितकूलस्पृशन्नदीप्रवाहवति कोकिलसमूहरवबाहुल्योद्भवपञ्चमस्वरमनोहरे ।।३।। किन्नरस्त्रीगीतमाधुर्यप्रवाहितगुहाप्रदेशे सानन्दगणेशमुख्यशिवयोगिसमूहालङ्कृतप्रदेशभागवति।।४।। हेमारविन्दकलिकामोदरसभरितमानससरोवरे स्वर्णमयस्तम्भशतौन्नत्यप्रकाशमाने।।५।। मणिप्रदीपकलिकाकारशिखाप्रकाशितान्तःपुरे द्वारतोरणस्तम्भसंलग्नशङ्खपद्मनिधिद्वये ।।६।। मुक्तामणिरचितनक्षत्रवन्महावितानपटालङ्कृते स्पर्शवेद्युपलक्षितवैडूर्यरत्नमयभित्तिश्रेणिमति।।७।। सञ्चरत्प्रमथपादप्रदेशकूजत्कटके प्रवालवलभीमुख्यशृङ्गारमणिमण्टपे।।८।।

'Atha' (then) means 'after the incarnation of Reṇuka'. Once (in the Kailāsa) which was a region of rocks full of silver, which was the pearl-studded mirror for the sport of the Gandharva ladies (1), which had many trees such as Mandāra, Mākanda, etc., which had the bees grown in size by drinking the flow of honey from the jasmine flowers (2), which had the streams of rivers touching the banks filled with the fragrance of the bunches of Kuṅkuma (red) flowers, which was charming with the Pañcama (acute) melody arising from the excessive cooings of the hosts of cuckoos (3), which had the regions of caves everflowing with the melody of the songs sung by Kinnara damsels, which had the valleys adorned by the hosts of Śivayogins headed by Śānanda-gaṇeśa (4), which had the Mānasa lake filled with waters fragrant with the buds of golden lotuses, which was shining with the heights of hundreds of pillars made up of gold (5), in which the harem was illuminated by the rays of flames in the form of jewelled lamp posts, which was rich with the two treasures of 'Śaṅkha' and 'Padma' inlaid on the pillars of the arched doorways (6), which was

decorated with the broad cloth of canopies with stars made up of pearls, which had a series of walls that were studded with *lapis lazuli* that could be recognised through the sensation of touch (7), in which the jingling anklets tied to the regions of the feet of the wandering principal devotees of Śiva were noisy and which had jewelled and charming ceremonial tent on the top of the mansion of coral stones (8), (there was a jewelled throne).

व्याख्या— सिंहासनमध्यस्थितं परमेश्वरं पञ्चदशभिः श्लोकैर्वर्णयति—

The author describes Parameśvara seated on the throne in fifteen stanzas—

वन्दारूदेवमुकुटमन्दाररसवासितम्।
रत्नसिंहासनं द्विव्यमध्यस्तं परमेश्वरम् ।।९।।

तमास्थानगतं देवं सर्वलोकमहेश्वरम्।
त्रय्यन्तकमलारण्यविहारकलहंसकम् ।।१०।।

उदारगुणमोंकारशुक्तिकापुटमौक्तिकम्।
सर्वमङ्गलसौभाग्यसमुदायनिकेतनम् ।।११।।

संसारविषमूर्च्छालुजीवसञ्जीवनौषधम्।
नित्यप्रकाशनैर्मल्यकैवल्यसुरपादपम् ।।१२।।

अनन्तपरमानन्दमकरन्दमधुव्रतम् ।
आत्मशक्तिलतापुष्यत्त्रिलोकीपुष्पकोरकम् ।।१३।।

ब्रह्माण्डकुण्डिकाषण्डपिण्डीकरणपण्डितम्।
समस्तदेवताचक्रचक्रवर्तिपदे स्थितम् ।।१४।।

चन्द्रबिम्बायुतच्छायादायादद्युतिविग्रहम्।
माणिक्यमुकुटज्योतिर्मञ्जरीपिञ्जराम्बरम् ।।१५।।

चूडालं सोमकलया सुकुमारबिसाभया।
कल्याणपुष्पकलिकाकर्णपूरमनोहरम् ।।१६।।

मुक्तावलयसम्बद्धमुण्डमालाविराजितम्।
पर्याप्तचन्द्रसौन्दर्यपरिपन्थिमुखश्रियम् ।।१७।।

प्रातःसम्फुल्लकमलपरियायत्रिलोचनम्।
मन्दस्मितमितालापमधुराधरपल्लवम् ।।१८।।

गण्डमण्डलपर्यन्तक्रीडन्मकरकुण्डलम्।
कालिम्ना कालकूटस्य कण्ठनाले कलङ्कितम् ।।१९।।

मणिकङ्कणकेयूरमरीचिकरपल्लवैः।
चतुर्भिः संविराजन्तं बाहुमन्दारशाखिभिः ।।२०।।

गौरीपयोधराश्लेषकृतार्थभुजमध्यमम्।
सुवर्णब्रह्मसूत्राङ्कं सूक्ष्मकौशेयवाससम् ।।२१।।

नाभिस्थानावलम्बिन्या नवमौक्तिकमालया।
गङ्गयेव कृताश्लेषं मौलिभागावतीर्णया ।।२२।।

पदेन मणिमञ्जीरप्रभापल्लवितश्रिया।
चन्द्रवत्स्फाटिकं पीठं समावृत्य स्थितं पुरः ।।२३।।

There on the jewelled divine throne, which was scented with the juice of Mandāra flowers adorning the crowns of gods offering salutations, sat Śiva the great Lord (9) who was in that court of gods, who was the supreme master of all the worlds, who was the royal swan taking a pleasure trip in lotus-bed in the form of Vedānta (Upaniṣadic philosophy) (10), who was of abundant virtues, who was the pearl of the oyster in the form of 'oṁkāra'

(oṁ - syllable), who was the abode of the collection of all auspicious fortunes (11), who was the reviving herb (sañjīvanauṣadha) for the beings falling into swoon due to the poison of transmigration, who was shining with eternal lustre, who was the divine tree (Kalpa tree) granting emancipation (to those who surrendered to him) (12), who was the bee enjoying abundant fragrance in the form of infinite bliss, who had the buds in the form of the three worlds emerging from the creeper in the form of his inherent Śakti (13), who was the expert in bringing together the flower-pots in the form of worlds, who stood in the position of an emperor amidst the assembly of all gods (14), whose body competed in lustre with a myriad orbs of moon, whose attire was variegated in colour due to the clustre of lustres of the nine jewels in his crown (15), who had adorned his crest with the digit of moon which had the beauty of tender lotus bulb, who was beautiful with the ear-ornaments made up of auspicious flower-buds (16), who shone with the necklace (muṇḍamālā) which was made up of rings of pearls, whose face had the beauty that defeated the beauty of full moon (17), whose three eyes represented the lotuses that bloomed in the morning, whose sprout-like lower lip was charming with a faint smile and less talk (18), whose crocodile-shaped ear-rings were sporting with his cheeks, who was blackened on his neck with the blackness of the 'Kālakūṭa' - poison (19), whose arms resembling Mandāra trees which had sproutlike four hands that were adorned with the rays of the jewelled bracelets and armlets, (20), whose bosom was blessed with the embrace of Gaurī's breasts, who was marked with golden sacred thread, who had attired in fine silken dress (21), who with a fresh pearl necklace hanging down to his navel appeared as if he were embraced by Gaṅgā

descending from his head (22) and who remained at the front portion of the throne by occupying the moonlike crystal foot-hold with his foot which had the sprouting lustre of jewelled anklets. (23)

व्याख्या — नमनशीलत्रयस्त्रिंशत्कोटिदेवतामुकुटकल्पप्रसूनरस-मनोहरं नवरत्नमयसिंहासनं तन्मण्टपमध्ये भाति ।।९।। तत्र विद्यमानः परमेश्वरः कीदृश इत्यत्राह— देवमित्यादिना। क्रीडाशीलः सर्वलोकेशो वेदान्तमयकमलसमूहविहारराजहंसः ।।१०।। त्यागशील ओंकारशुक्तिकापुटमौक्तिकः सर्वमङ्गलसौभाग्यसमूहस्थानभूतः ।।११।। संसारविषमूर्च्छितजीवसञ्जीवनौषधः स्वप्रकाशेनैव निर्मलः परमुक्तिप्रदानकल्पद्रुमः ।। १२ ।। अपारपरमानन्दरसास्वादनमधुव्रतः स्वसमवेतशक्तिकल्पलतापुष्पल्लोकत्रयकुसुमकोरकः ।।१३।। ब्रह्माण्डसमूहलोलीकरणप्रवीणो नारायणादिसकलदेवता समूहचक्रवर्ती।।१४।। चन्द्रायुतप्रभास्पर्धमानतेजा मुकुटगतनवरत्नज्योतिर्मञ्जरीविचित्राम्बरः।।१५।। कोमलकन्दाभसोमकलाशिरोभूषणः परममङ्गलसुमकुड्मलकर्णाभरणमनोहरः।।१६।। मुक्ताप्रकरवलितमुण्डमालाविराजितः पूर्णचन्द्रसौन्दर्यपरिपन्थिमुखश्रीः।।१७।। प्रातःप्रफुल्लकमलपर्यायत्रिलोचनः मन्दस्मितपरिमितवचोविलासमनोहराधरपल्लवः।।१८।। कपोलाभोगपर्यन्तचलन्मकरकुण्डलः कालकूटकालिम्ना कलङ्कितकण्ठनालः।।१९।। मणिमयकङ्कणकेयूरप्रकाशमानकरपल्लवचतुष्कः बाहुकल्पद्रुमभासमानः।।२०।। उमापयोधरालिङ्गनकृतार्थवक्षःस्थलः कनकमयब्रह्मसूत्राङ्कितः अतिसूक्ष्मदुकूलाम्बरः।।२१।। नाभिपर्यन्तगतनवमौक्तिकमालया मस्तकावतीर्णया गङ्गयेव कृतालिङ्गनः ।।२२।। मणिमयनूपुरप्रकाशपल्लवितश्रिया पादेन सिंहासनस्य पुरतश्चन्द्रकान्तमयफलकमावृत्य वर्तमान इत्यर्थः।।२३।।

In the middle of that pedestal shone a throne studded with nine jewels, which was heartening with the juice of the flowers of Kalpa trees adorning the crowns of thirty-

three crore gods who were offering salutations (to Śiva). (9) How was Parameśvara who was seated on it? This is answered with - 'devam, etc.' 'Devaḥ' means 'one who was fond of sports'. Parameśvara was the Lord of all the worlds and the royal swan moving sportively in the lotus - bed in the form of Vedānta. (10) 'Udāraguṇam' means 'one who is of generous attitude' (tyāgśīlaḥ). He was the pearl arising from the oyster in the form of 'Oṁ' - syllable and the abode of the collection of all auspicious fortunes. (11) He was the reviving medicine for the Jīvas who were under swoon due to the poison of transmigration. He was bright with his own brilliance and was the divine Kalpa tree granting emancipation. (12) He was the bee who relished the sweetness of boundless supreme bliss. He had the flower - buds in the form of the three worlds which got fashioned from the Kalpa creeper in the form of Śakti inherent in him. (13) He was efficient in linking the collections of worlds and the emperor of the hosts of gods such as Nārāyaṇa. (14) His lustre was competing with 'ayuta' moons and his attire was variegated by the clustre of lustres of the nine jewels in his crown. (15) He had crest-jewel in the form of the crescent moon who resembled a tender lotus bulb. He was charming with ear-ornaments made up of buds of highly auspicious flowers. (16) He shone with the necklace made up of rings of pearls and the complexion of his face was a competitor to the beauty of full moon. (17) His three eyes represented the lotuses that were fully blown in the morning and his sprout-like lower lip was charming with a faint smile and restrained speech. (18) His crocodile-shaped ear-ornaments were playing on his broad cheeks. His neck was blackened by the blackness of the Kālakūṭa poison. (19) His four sprout-like arms were shining with bracelets and armlets studded with jewels. He shone with arms resembling the Kalpa trees. (20) His

bosom was blessed with the embrace of Umā's breasts. He was marked with the golden sacred thread and was attired in very fine silken garments. (21) The neclace of pearls was reaching upto his navel and looked as if it were Gaṅgā embracing him after descending from his head. (22) He remained in the front portion of that throne with his foot that had the blossoming beauty of the lustre coming from the jewelled anklets, set on the plank made up of moon-stone (Candrakānta). (23)

Notes : There are charming Rūpakas (metaphors) in the stanzas highlighting the magnificence and grandeur of Śiva. Śiva is metaphorically delineated as the royal swan (10), the 'mauktika', the 'niketana' (abode) (11), the 'sañjīvanauṣadha', the 'surapādapa' (12), the 'madhuvrata' (13). Notice also the Upamās in (15), (16), (17), (18). There is a charming Utprekṣā in (22).

(व्या०) एवं महेश्वरं वर्णयित्वाऽथ तद्वामाङ्कसंस्थितां भवानीं त्रयोदशसूत्रै-र्वर्णयति—

Thus after describing Maheśvara, the author describes Bhavānī (Śakti) seated on his left thigh in thirteen stanzas—

वामपार्श्वनिवासिन्या मङ्गलप्रियवेषया।
समस्तलोकनिर्माणसमवायस्वरूपया।।२४।।

इच्छाज्ञानक्रियारूपबहुशक्तिविलासया।
विद्यातत्त्वप्रकाशिन्या विनाभावविहीनया।।२५।।

संसारविषकान्तारदाहदावाग्निलेखया।
धम्मिल्लमल्लिकामोदझङ्कुर्वद्भृङ्गमालया।।२६।।

सम्पूर्णचन्द्रसौभाग्यसंवादिमुखपद्मया।
नासामौक्तिकलावण्यनाशीरस्मितशोभया।।२७।।

मणिताटङ्करङ्गान्तर्वलितापाङ्गलीलया।
नेत्रद्वितयसौन्दर्यनिन्दितेन्दीवरत्विषा।।२८।।

कुसुमायुधकोदण्डकुटिलभ्रूविलासया।
बन्धूककुसुमच्छायाबन्धुभूताधरश्रिया ।।२९।।

कण्ठनालजितानङ्गकम्बुबिब्बोकसम्पदा।
बाहुद्वितयसौभाग्यवञ्चितोत्पलमालया ।।३०।।

स्थिरयौवनलावण्यशृङ्गारितशरीरया ।
अत्यन्तकठिनोत्तुङ्गपीवरस्तनभारया ।।३१।।

मृणालवल्लरीतन्तुबन्धुभूतावलग्नया ।
शृङ्गारतटिनीतुङ्गपुलिनश्रोणिभारया ।।३२।।

कुसुम्भकुसुमच्छायाकोमलाम्बरशोभया।
शृङ्गारोद्यानसंरम्भरम्भास्तम्भोरुकाण्डया।।३३।।

चूतप्रवालसुषुमासुकुमारपदाब्जया ।
स्थिरमङ्गलशृङ्गारभूषणालङ्कृताङ्गया।।३४।।

हारनूपुरकेयूरचमत्कृतशरीरया ।
चक्षुरानन्दलतया सौभाग्यकुलविद्यया।।३५।।

उमया सममासीनं लोकजालकुटुम्बया।
अपूर्वरूपमभजन् परिवाराः समन्ततः।।३६।।

With Umā (36) who sat by his (Śiva's) left side, who was decked in an auspicious and pleasing dress, who was of the form of the material cause for the creation of all the worlds (24), who displayed her many powers as Icchāśakti, Jñānaśakti and Kriyāśakti, who revealed the

'Śuddhavidyātattva', who was ever without separation from Śiva (25), who was the row of forest-fire to burn the poisonous forest in the form of transmigration, who had the swarms of bees humming with the fragrance of the fully-blown jasmine flowers (26), whose face-lotus was a match to the beauty of the full moon, who had the beauty of her smile strewn with excessive loveliness of the pearls in the nose-ornament (27), whose side glances sportively danced on the stage in the form of the jewelled ear-ornaments, who looked down on the colour of the blue lotuses with the beauty of her two eyes (28), who was endowed with the grace of eye-brows curved like the bow of cupid with floral weapons (arrows), whose lower lip had the (red) beauty related to the beauty of the Bandhūka flowers (29), whose neck defeated cupid's victory conch and its voice, who with the beauty of her two arms hoodwinked the garland of Utpala flowers (30), whose body was adorned with the loveliness of permanent youth, who was heavy with her extremely hard, rising and bulging breasts (31), whose waist was matched with the fibre of the lotus stalk, who was heavy with the hip region resembling the raised sand of the river in the form of love (32), who shone with the dress which was lovely and tender like the Kusumbha flowers, whose tapering thighs looked like the plantain trees adorning the garden of love (33), whose lotus-like feet were as charming and soft as the mango sprouts, whose limbs were adorned with very charming ornaments which were firm and auspicious (34), whose body was sparkling with necklaces, anklets and armlets, who was the creeper of joy to the eyes, who was the noble lore of beauty (35) and who had the entire net-work of worlds as her family, Śiva sat. Him who had such an unparallelled form, the retinue all round adored with praises. (36)

व्याख्या— तद्वामपार्श्ववर्तिनी माङ्गल्येनासेचनकरूपवती सकललोकसृष्टावुपादानकारणीभूता ।।२४।। इच्छाज्ञानक्रियादिबहुशक्तिविलासवती आत्मविद्याप्रकाशिनी शिवेनाविनाभूता ।।२५।। संसारविषविपिनदाहदावाग्निराजिः धम्मिल्लमल्लिकामोदझङ्कुर्वदलिमालिका ।।२६।। पूर्णचन्द्रकान्तिविवदन्मुखपङ्कजा नासामौक्तिकलावण्यबाहुल्यच्छुरितमन्दस्मितकान्तिमती ।।२७।। रत्नखचितताटङ्करङ्गमण्टपमध्यलास्यमानापाङ्गलीला नयनद्वयसौन्दर्यनिन्दितेन्दीवरश्रीः ।।२८।। मारकार्मुककुटिलभ्रूलताविलासवती बन्धूककुसुमकान्तिबन्धुराधरश्रीः।।२९।। कण्ठनालजितानङ्गजयशङ्खनिनादवती बाहुद्वितयसौभाग्यन्यक्कृतोत्पलमालिका।।३०।। स्थिरयौवनलावण्यालङ्कृतकलेवरा अत्यन्तकठिनोत्तुङ्गस्तनभारवती।।३१।। कमलनालतन्तुनिभातिसूक्ष्ममध्यप्रदेशा शृङ्गारतरङ्गिणीतुङ्गपुलिनश्रोणिभारविराजिता।।३२।। कुसुम्भकुसुमकान्तिमत्कोमलाम्बरशोभमाना शृङ्गारोद्यानसम्भ्रमरम्भास्तम्भायमानोरुकाण्डा।।३३।। चूतपल्लवमनोहरसुकुमारपदाब्जा स्थिरमाङ्गल्यभूषणालङ्कृताङ्गी।।३४।। मुक्ताहारमञ्जीरकेयूरचमत्कृतशरीरिणी नयनानन्दलतिका सौभाग्यस्य कुलविद्यारूपिणी।।३४।। लोकसमूहकुटुम्बिनी एवंरूपयोमया दिव्यकन्यकया सह दिव्यसिंहासने समासीनमपूर्वरूपं परमेश्वरं समन्तान्नारायणादित्रयस्त्रिंशत्कोटिदेवता अभजन्नित्यर्थः।।३६।।

She (Umā) was on the left side of him (Śiva). She was like a sprinkler due to her auspiciousness. She happened to be the material cause in the creation of all the worlds. (24) She displayed many powers such as Icchāśakti, Jñānaśakti, Kriyāśakti, etc. She was the revealer of the knowledge of Self. She has been inseparable from Śiva. (25) She was the row of forest-fire burning the poisonous forest in the form of transmigration. She had the groups of bees humming with the fragrance of the fully blown jasmine flowers. (26) Her face-lotus was resembling the beauty of the full moon. She was endowed with the beauty of her smile mixed with the loveliness of pearls of her nose-ornament. (27) The

play of her side glances was the dance on the stage in the form of the jewelled ear-ornaments. She with the beauty of her eyes mocked at the beauty of the blue lotuses. (28) Her eyebrows had the grace of the charming curvedness of cupid's bow. The beauty of her lower lip was as tender as that of Bandhūka flowers. (29) With her neck she defeated the victory conch of cupid and its voice. With her two arms she decried the garlands of Utpala flowers. (30) Her body was adorned with the loveliness of permanent youth. She was heavy with extremely hard and up-rising breasts. (31) Her waist was very lean like the filaments of the lotus stalk. She was heavy with the hip region resembling the raised sand of the river of love. (32) She was charming with the dress which was as beautiful and as tender as Kusumbha flowers. Her thighs were like the plantain trunks that adorned the garden of love. (33) Her lotus-like feet were as beautiful and as soft as the mango sprouts. Her limbs were adorned with firm and auspicious ornaments. (34) Her body was sparkling with necklaces, anklets and armlets. She was the creeper of bliss to the eyes. She was of the nature of noble lore of beauty. (35) She had all the worlds as her family. With such Umā, the divine damsel, Parameśvara in a form that was seen never-before, sat on that divine throne. All around him, the thirty-three crore gods such as Nārāyaṇa sang his glory. (36)

Notes : Śiva with his inherent Śakti has been the material cause of the world. In the notes under 1.3, it is shown how Paraśiva entered the Kriyāśakti and became the Śaktitattva. It was this Śaktitattva that constituted the material cause of the world. (24) 'Vidyātattva' referred to in (25) can be taken as Śuddhavidyātattva which was the fifth principle (vide notes on 1.3). The Sanskrit commentator takes it in the sense of 'Ātmavidyā', i.e., knowledge of self (Jīva) as Śiva. That Śakti assumed many forms for the purpose of creation is already made clear on the basis of Śruti statements in notes under 1.3,

1.7, 1.8, etc. That Śakti has been inseparable from Śiva is the cardinal principle of Vīraśaivism. (See notes under 1.8) (25). Rūpakālaṅkāra can be noticed in (26), (35). In the other stanzas there are charming Upamās. The Śabdālaṅkāra like Anuprāsa can be noticed in almost all the stanzas here in this description.

व्याख्या— एवं पार्वतीपरमेश्वरौ वर्णयित्वाग्रे विंशातिसूत्रैस्ताभि-र्देवताभिर्विधीयमानां सेवां वर्णयति —

After having thus described Pārvatī and Parameśvara, the author goes on to describe the service rendered by those gods in twenty stanzas —

पुण्डरीकाकृति स्वच्छं पूर्णचन्द्रसहोदरम्।
दधौ तस्य महालक्ष्मी: सितमातपवारणम् ।।३७।।

Mahālakṣmī held for him the white umbrella which was of the form of white lotus, which was bright and which resembled the full moon. (37)

व्याख्या— श्वेतकमलवन्निर्मलं पूर्णचन्द्रसहोदरं श्वेतच्छत्रं महा-लक्ष्मीस्तस्य परमेश्वरस्य धृतवतीत्यर्थ:।।३७।।

Mahalakṣmī held for him, i.e., the Supreme Lord, the white umbrella, which was bright like the white lotus and which was resembling the full moon. (37)

तन्त्रीझङ्कारशालिन्या सङ्गीतामृतविद्यया।
उपतस्थे महादेवमुपान्ते च सरस्वती ।।३८।।

Sarasvatī served near the Great Lord with nectar-like singing, knowledge of accompanied by the twang of the lute. (38)

व्याख्या — कूजन्नवरत्नमयकङ्कणसमूहयुक्तहस्तेनोपनिषद्धास्वर-मण्डलतन्त्रीझङ्कारशोभमानसङ्गीतरसविद्यया सरस्वती समीपे महादेवं सेवित-वतीत्यर्थ:।।३८।।

Sarasvatī served near the Great Lord with melodious singing which was charming with the twang of the lute in the form of the collection of radiance of the Upaniṣads played on by the hand that was adorned with the jingling bracelets studded with nine jewels. (38)

झणत्कङ्कणजातेन हस्तेनोपनिषद्वधूः।
ओंकारतालवृन्तेन वीजयामास शङ्करम् ।।३९।।

The damsel in the form of Upaniṣad was rendering fanning service to Śaṅkara with the palmyra fan in the form of "Oṁkāra" held in her hand adorned with the jingling bracelets. (39)

व्याख्या— कूजन्नवरत्नमयकङ्कणसमूहयुक्तहस्तेनोपनिषद्वधूः ओंकार-व्यजनेन शिवं वीजयामासेत्यर्थः।।३९।।

It means that the damsel in the form of Upaniṣad fanned Śaṅkara with a fan in the form of "Oṁkāra" held in her hand endowed with a host of jingling bracelets which were studded with nine jewels. (39)

चलच्चामरिकाहस्ता झङ्कुर्वन्मणिकङ्कणाः।
आसेवन्त तमीशानमभितो दिव्यकन्यकाः ।।४०।।

The divine damsels who held the waving chowries in their hands and who were adorned with the jingling jewelled bracelets, were rendering service all around to Śiva, the Lord. (40)

व्याख्या— दिव्यकन्यका इन्द्राणीप्रभृतिदेवस्त्रिय इत्यर्थः। स्पष्टम् अन्यत् ।।४०।।

The 'divine damsels' are the divine ladies such as Indrāṇī (wife of Indra). The rest is clear. (40)

चामराणां विलोलानां मध्ये तन्मुखमण्डलम्।
रराज राजहंसानां भ्रमतामिव पङ्कजम् ।।४१।।

In the midst of the waving chowries, his round face shone like a lotus amidst the encircling royal swans. (41)

व्याख्या— विलोलानां चामराणां मध्ये शिवस्य मुखमण्डलं भ्रमतां राजहंसानां मध्ये कमलमिव रराजेत्यर्थः।।४१।।

Amidst the waving chowries, Śiva's round visage shone like the lotus amidst the encircling royal swans. (41)

मन्त्रेण तमसेवन्त वेदाः साङ्गविभूतयः ।
भक्त्या चूडामणिं कान्तं वहन्त इव मौलिभिः ।।४२।।

Bearing him as their charming crest jewel as it were on their heads, the Vedas along with their accessories (aṅgas) rendered service to him devotedly through 'mantras' (hymns of praise). (42)

व्याख्या— साङ्गविभूतयः शिक्षाद्यङ्गविशिष्टाः ऋगादिवेदपुरुषा उपनिष-द्भागरूपमस्तकैस्तं परमेश्वरं कान्तं चूडारत्नमिव वहन्तः सन्तः प्रणवमन्त्रेण भक्त्याऽसेवन्तेत्यर्थः।।४२।।

'Sāṅgavibhūtayaḥ' means those that are endowed with the six accessories of study (aṅgas) such as 'Śikṣā', etc. The Puruṣas in the form of Ṛgveda, etc., held him on their heads in the form of Upaniṣads as if he were their crest jewel and served him with Praṇavamantra (Oṁkāra-mantra). (42)

Notes : Vedāṅgas are Śikṣā, Kalpa, Vyākaraṇa, Nirukta, Chandas and Jyotiṣa.

तदीयायुधधारिण्यस्तत्समानविभूषणाः।
अङ्गभूताःस्त्रियः काश्चिदासेवन्त तमीश्वरम् ।।४३।।

The divine damsels who were in the form of Vedāṅgas, who were holding the weapons (Veda-puruṣas) and who were adorned with ornaments similar to their ornaments, served him, the Lord. (43)

व्याख्या— वेदपुरुषायुधधारिण्यस्तत्समानविभूषणा अङ्गदेवतास्तं शिवमासेवन्तेत्यर्थः।४३।।

It means that they, the deities in the form of Vedāṅgas, who were holding the weapons of the Veda-puruṣas and who were decked in ornaments similar to their ornaments, rendered service to him, i.e., Śiva. (43)

आप्ताधिकारिणः केचिदनन्तप्रमुखा अपि।
अष्टौ विद्येश्वरा देवमभजन्त समन्ततः ।।४४।।

The eight Vidyeśvaras, Ananta, etc., who were the close confidants of Śiva served the God all around. (44)

व्याख्या— परमाप्ताधिकारिणः केचिदनन्तसूक्ष्मशिवोत्तमैकनेत्रैक-रुद्रत्रिमूर्तिश्रीकण्ठशिखण्डिसंज्ञका अष्टविद्येश्वराः परमेश्वरमभितोऽसेवन्त इत्यर्थः।।४४।।

Some close confidants of Śiva also, i.e., the eight Vidyeśvaras, viz., Ananta, Sūkṣma, Śivottama, Ekanetra, Ekarudra, Śrīkaṇṭha and Śikhaṇḍin served the Great Lord from all sides. (44)

ततो नन्दी महाकालश्चण्डो भृङ्गी रिटिस्ततः।
घण्टाकर्णः पुष्पदन्तः कपाली वीरभद्रकः ।।४५।।

एवमाद्या महाभागा महाबलपराक्रमाः।
निरङ्कुशमहासत्त्वा भेजिरे तं महेश्वरम् ।।४६।।

Then Nandin, Mahākāla, Caṇḍa, Bhṛṅgin, Riṭi, Ghaṇṭākarṇa, Puṣpadanta, Kapālin and Vīrabhadra — such blessed ones, who were endowed with great power and prowess and who were of uncontrolled great strength, served the Great Lord. (45-46)

व्याख्या— स्पष्टम्।।४५-४६।। It is clear. (45-46)

व्याख्या— अथ प्रमथगणान् पञ्चभिः सूत्रैर्वर्णयति —

The author describes the hosts of Pramathas (foremost devotees) in five stanzas —

अणिमादिकमैश्वर्यं येषां सिद्धेरपोहनम्।
ब्रह्मादयःसुरा येषामाज्ञालङ्घनभीरवः।।४७।।
मोक्षलक्ष्मीपरिष्वङ्गमुदिता येऽन्तरात्मना।
येषामीषत्करं विश्वसर्गसंहारकल्पनम्।।४८।।
ज्ञानशक्तिः परा येषां सर्ववस्तुप्रकाशिनी।
आनन्दकणिका येषां हरिब्रह्मादिसम्पदः।।४९।।
आकाङ्क्षन्ते पदं येषां योगिनो योगतत्पराः।
काङ्क्षणीयफलो येषां सङ्कल्पः कल्पपादपः।।५०।।
कर्मकालादिकार्पण्यचिन्ता येषां न विद्यते।
येषां विक्रमसन्नाहा मृत्योरपि च मृत्यवः।।
ते सारूप्यपदं प्राप्ताः प्रमथा भेजिरे शिवम्।।५१।।

Those Pramathas (the first devotees) before whose extra-ordinary power the superhuman powers such as Aṇiman, etc., were nothing, whose order the gods Brahman, etc., were afraid of transgressing (47), who were in their hearts delighted with the embrace of the damsel of

Mukti, to whom the creation and annihilation of the universe was a simple job (48), whose supreme power of knowledge was such as to reveal all the objects, in whose case the wealth of Viṣṇu, Brahman, etc., was but particles of bliss (49), whose status was aspired by the Yogins who were engaged in Yoga, whose resolve was the Kalpa tree bestowing all the desired fruits (50), in whose case there was no worry of the shortcomings in respect of fruits of action, time, desire, etc., the attempts of whose valour were occasions of death even for the God of death and who had attained the state of 'sārūpya' (oneness of form with Śiva), served Śiva. (51)

व्याख्या— अणिमाद्यष्टैश्वर्यं येषां प्रमथगणानां सिद्धेः सकाशात्तुच्छम्, ब्रह्मादयः सुरा येषां आज्ञालङ्घने भयशीला इत्यर्थः।।४७।। अन्तर्मुखीभूतबुद्ध्या मोक्षलक्ष्म्यालिङ्गने मुदिताः, येषां विश्वसृष्ट्यादिकल्पनमीषत्करं तुच्छमित्यर्थः।।४८।। येषां ज्ञानशक्तिः सर्ववस्तुप्रकाशिनी परा श्रेष्ठा, ब्रह्मादीनां सम्पदो येषामानन्दकणिकाः, लेशा इत्यर्थः।।४९।। शिवयोगतत्परा योगिनो येषां पदं काङ्क्षन्ते अपेक्षन्ते, येषां सङ्कल्पः कामितार्थफलयुतकल्पपादप इत्यर्थः।।५०।। सञ्चितादिकर्मभूतादिकालकामप्रभृत्युद्भूतकार्पण्यचिन्ता येषां न विद्यते, येषां पराक्रमप्रसङ्गा मृत्योरपि मृत्यवः, सारूप्यपदं प्राप्तास्ते प्रमथा हरं भेजिरे। भज सेवायामिति धातुः।।५१।।

Before the extra-ordinary power of those who were the Pramathagaṇas (the hosts of first devotees of Śiva), the eight superhuman powers like Aṇiman, etc., were just nothing; the gods, Brahman, etc., were afraid of transgressing their orders (47); in the heart of their hearts they were delighted by the embrace of the damsel of Mukti; activity of creating and annihilating the universe was a very simple job for them (48); the power of their knowledge which was such as revealing all objects, was supreme, i.e., the greatest; in their case the wealth of Brahman, etc., was particles of bliss, i.e., very little (49); the Yogins who were engaged in Śivayoga aspired to attain their status; their very determination was the veritable Kalpa tree which yielded fruits of all desires (50); in their case, there was absolutely no worry of the shortcomings arising out of accumulated fruits of action, time such as past, desire, etc.; the attempts of their valour were occasions of death even for the God of death; those pramathas who had attained the state of sārūpya (being like Śiva in form), served (bhejire) Śiva. The root here is Bhaj-to serve. (51)

Notes : Aṇimādikam – the eight superhuman powers are aṇiman, laghiman, prāpti, prākāmya, mahiman, īśitva, vaśitva and kāmāvasāyitā. Sārūpya, sālokya, sāmīpya, and sāyujya are the four states of Mukti.

ब्रह्मोपेन्द्रमहेन्द्राद्या विश्वतन्त्राधिकारिणम्।
आयुधालङ्कृतप्रान्ताः परितस्तं सिषेविरे ।।५२।।

Brahman, Viṣṇu, Indra, etc., who had formed into rows adorning themselves with weapons, served all around him, who had the authority of world-creation. (52)

व्याख्या — ब्रह्मविष्णुरुद्रेन्द्रप्रभृतित्रयत्रिंशत्कोटिदेवाः स्वकीयायुधालङ्कृतश्रेणियुग्माः विश्वसृष्टावधिकारवन्तं तं शिवं परितः सिषेविर इत्यर्थः।।५२।।

The thirty-three crore gods such as Brahman, Viṣṇu, Rudra, Indra, who had formed into pairs of rows decking themselves with their weapons, served all around him, i.e., Śiva, who had the authority to create the world. (52)

आदित्या वसवो रुद्रा यक्षगन्धर्वकिन्नराः।
दानवा राक्षसा दैत्याः सिद्धा विद्याधरोरगाः।।
अभजन्त महादेवमपरिच्छिन्नसैनिकाः।।५३।।

Ādityas, Vasus, Rudras, Yakṣas, Gandharvas, Kinnaras, Dānavas, Rākṣasas, Daityas, Siddhas, Vidyādharas and serpents were rendering service to the Great Lord with all their army. (53)

व्याख्या— आदित्या द्वादशादित्याः, अष्टौ वसवः, एकादश रूद्राः, कुबेरप्रभृतियक्षाः, हाहाप्रभृतिगन्धर्वाः, अश्वमुखादिकिन्नराः, बाणादि दानवाः, रावणादिराक्षसाः, तारकादिदैत्याः, आदिनाथादिसिद्धाः, मणिभद्रादिविद्याधराः, शेषाद्युरगाः, अविच्छिन्नसैनिकाः सन्तो महादेवमभजन्त इत्यर्थः।।५३।।

The twelve Ādityas, eight Vasus, eleven Rudras, Yakṣas such as Kubera, Gandharvas such as Hāhā, Kinnaras such as Aśvamukha, Asuras such as Bāṇa, Rākṣasas such as Rāvaṇa, Daityas such as Tāraka, Siddhas such as Ādinātha, Vidyādharas such as Maṇibhadra and Uragas (serpents) such as Śeṣa, were accompanied by their soldiers; they served the Great Lord. (53)

वसिष्ठो वामदेवश्च पुलस्त्यागस्त्यशौनकाः।
दधीचिर्गौतमश्चैव सानन्दशुकनारदाः ।।५४।।

उपमन्युभृगुव्यासपाराशरमरीचयः ।
इत्याद्या मुनयः सर्वे नीलकण्ठं सिषेविरे।।५५।।

Vasiṣṭha, Vāmadeva, Pulastya, Agastya, Śaunaka, Dadhīci, Gautama, Sānanda, Śuka, Nārada, Upamanyu, Bhṛgu, Vyāsa, Pārāśara, Marīci, these and other sages rendered service to Śiva. (54-55)

पार्श्वस्थपरिवाराणां विमलाङ्गेषु बिम्बितः।
सर्वान्तर्गतमात्मानं स रेजे दर्शयन्निव।।५६।।

Having been reflected in the clear bodies of the servants standing by his sides, the Lord shone as if to show himself as residing in all. (56)

Note : Here there is a beautiful Utprekṣālaṅkāra.

व्याख्या— अथ परमेश्वरस्य राजव्यापारं दशभिः सूत्रैः प्रदर्शयति—

Then the author portrays the royal business of the Great Lord in ten stanzas—

क्षणं स शम्भुर्देवानां कार्यभागं निरूपयन्।
क्षणं गन्धर्वराजानां गानविद्यां विभावयन् ।।५७।।

ब्रह्मविष्ण्वादिभिर्देवैः क्षणमालापमाचरन्।
क्षणं देवमृगाक्षीणां लालयन्नृत्यविभ्रमम् ।।५८।।

व्यासादीनां क्षणं कुर्वन् वेदोच्चारेषु गौरवम्।
विदधानः क्षणं देव्या मुखे बिम्बाधरे दृशः ।।५९।।

हास्यनृत्यं क्षणं पश्यन् भृङ्गिणा परिकल्पितम्।
नन्दिना वेत्रहस्तेन सर्वतन्त्राधिकारिणा ।।६०।।

अमुञ्चता सदा पार्श्वमात्माभिप्रायवेदिना।
चोदितान् वासयन् कांश्चिद्विसृजन् भ्रूविलासतः।।
सम्भावयंस्तथा चान्यानन्यानपि नियामयन् ।।६१।।

समस्तभुवनाधीशमौलिलालितशासनः।
अकुण्ठशक्तिरव्याजलावण्यललिताकृतिः ।।६२।।

स्थिरयौवनसौरभ्यशृङ्गारितकलेवरः।
आत्मशक्त्यमृतास्वादरसोल्लासितमानसः ।।६३।।

स्वाभाविकमहैश्वर्यविश्रामपरमावधिः।
निष्कलङ्कमहासत्त्वनिर्मितानेकविग्रहः ।।६४।।

अखण्डारातिदोर्दण्डकण्डूखण्डनपण्डितः।
चिन्तामणिः प्रपन्नानां श्रीकण्ठः परमेश्वरः ।।६५।।

Observing for a moment the respective activities of gods; watching for a moment to the efficiency of singing on the part of the Gandharva lords (57); conversing for a moment with gods such as Brahman, Viṣṇu; looking fondly for a moment at the grace of the dancing of the divine damsels (58); showing regard for a moment towards the recitation of Vedas on the part of Vyāsa, etc.; setting his eyes for a moment on the face and bimba - like lower lip of Pārvatī (59); witnessing for a moment the playful dance rendered by Bhṛṅgin; granting cloths to those sent near by Nandin, who held a staff in hand, who was free in all actions, who never left his side and who was aware of his intentions; bidding goodbye to some by the graceful movements of his eyebrows; showing his love by entertaining some and giving instructions to some (60-61); Śambhu (57) whose order was fondled on the heads by the lords of all the worlds, who had unrestricted power, who was charming with natural loveliness (62), whose body was adorned with the fragrance of permanent youth, whose mind was delighted by the joy of tasting the nectar of Śakti inherent in him (63), who stood as the ultimate resting place of the naturally great overlordship, who created many forms from out of his own faultless great strength (64), who was efficient in allaying the iching sensation of the bows of countless enemies, who was the Cintāmaṇi for the needy, who was dark-necked and who was the great Lord, shone on that occasion. (65)

व्याख्या— स्पष्टम् ।।५७-५९।। भ्रूसंज्ञया कांश्चिद्विसृजन् प्रेषयं-स्तथान्यान् संभावयन्, प्रियोक्तिं वदन्नन्यान्नियामयन् शिक्षयन्। शिष्टं स्पष्टम् ।।६०-६१।। समस्तभुवनाधीशः, ब्रह्ममस्तकस्थापितसमस्तज्ञानशक्तिमान-प्रतिहतशक्तिः, निजलावण्यमनोहराकृतिरित्यर्थः।।६२।। वृद्धिक्षयरक्षित-यौवनोद्रेकशृङ्गारितकलेवरः, स्वसमवेतशक्तिलक्षणपरमानन्दरसास्वादनो-ज्जृंभितान्तरङ्गः।।६३।। स्वाभाविकेति। अनौपाधिकसर्वज्ञतादिमहैश्वर्य-

विश्रान्तिपर्यन्तभूमिः, अकलङ्कमहाशक्तिनिर्मितानेकदिव्यमङ्गलमूर्तिमान् ॥६४॥ अपरिमितसज्जनारातिबाहुदण्डकण्डूखण्डनविचक्षणः, अत एव निर्मलान्तः-करणानामिष्टार्थप्रदः श्रीकण्ठः परमेश्वरो राजत इति शेषः।।६५।।

It is clear. (57-59) Sending away some by the signs of his eye brows and showing love towards some, i.e., by affectionate speech and restricting others, i.e., giving instructions. The rest is clear. (60-61) The lord of the entire world is Paraśiva; his entire power of knowledge was held on the head by Brahman. His power was uncurtailed. His form was attractive by his own loveliness. (62) His body was adorned with the excitement of youth, which was without either increase or decrease. His heart was swelling with the tasting of the bliss in the form of Śakti inherent in him. (63) Natural, etc. He was the ultimate point for the resting of the great overlordship such as omniscience, etc., which were without any adjuncts. He had many divine and auspicious forms made out of his blemishless great strength. (64) He was skilled in allaying the iching sensation of the bows of countless number of enemies of good people. That is why he was the giver of all desires for the pure-hearted persons. He was Śrīkaṇṭha (black-necked). He was the Parameśvara (the great Lord). He shone; this should be added here. (65)

व्याख्या— एवं शिवस्य वैभवं वर्णयित्वाग्रे सूत्रैकादशकेन रेणुक-गणेशस्य शिवभक्तिमहत्त्वं सूचयति—

Having thus described the glory of Śiva, the author shows the greatness of devotion towards Śiva on the part of Reṇuka-gaṇeśvara in eleven stanzas—

सभान्तरगतं तन्त्रं रेणुकं गणनायकम्।
प्रसादं सुलभं दातुं ताम्बूलं स तमाह्वयत् ।।६६।।

He (Śiva) invited Reṇuka, the leader of the gaṇas (devotees), who was in the assembly, who was well known, in order to spontaneously favour him with tāmbūla-prasāda. (66)

व्याख्या— स शिवः सभामध्यगतं तन्त्रं मुख्यम् अथवा प्रसिद्धं तं रेणुकं प्रति सुलभं ताम्बूलप्रसादं दातुं शिरसा आह्वयत्, आकारितवानित्यर्थः।।६६।।

He, i.e., Śiva, invited, i.e., called on Reṇuka, who was in the assembly, who was foremost or well known, in order to confer spontaneous favour of tāmbūla on him. (66)

Notes : Tāmbūla – betal-leaf and betel-nut granted as a mark of favour.

शम्भोराह्वानसन्तोषसंभ्रमेणैव दारुकम्।
उल्लङ्घ्य पार्श्वमगमल्लोकनाथस्य रेणुकः ।।६७।।

In the hurry inspired by the great joy on being invited by Śambhu, Reṇuka crossed over Dāruka and came to the side of Śiva, the lord of the world. (67)

व्याख्या— पार्श्वं वामभागमित्यर्थः।।६७।।

Here the side means the left side (of Śiva). (67)

तमालोक्य विभुस्तत्र समुल्लङ्घितदारुकम्।
माहात्म्यं निजभक्तानां द्योतयन्निदमब्रवीत् ।।६८।।

Having seen him thus leaping over Dāruka, the Lord said this with a view to revealing the greatness of his devotees. (68)

व्याख्या— विभुः स्वतन्त्रः इत्यर्थः। स्पष्टमन्यत्।।६८।।

The Lord (Vibhu) means 'one who is not under anybody's control or independent'. The rest is clear. (68)

रे रे रेणुक दुर्बुद्धे कथमेष त्वयाऽधुना।
उल्लङ्घितः सभामध्ये मम भक्तो हि दारुकः ।।६९।।

लङ्घनं मम भक्तानां परमानर्थकारणम्।
आयुः श्रियं कुलं कीर्तिं निहन्ति हि शरीरिणाम् ।।७०।।

"O ill-witted Reṇuka, how is it that my devotee Dāruka has been transgressed by you in the midst of the assembly? (69) Crossing over my devotees is the cause of great disaster. It takes away the length of life, wealth, continuity of family and fame of the human beings. (70)

व्याख्या— हि प्रसिद्धमित्यर्थः।।७०।।

'Hi' means 'it is well known'. (70)

मम भक्तमवज्ञाय मार्कण्डेयं पुरा यमः।
मत्पादताडनादासीत् स्मरणीयकलेवरः ।।७१।।

"After insulting my devotee Mārkaṇḍeya, once upon a time, Yama had only the reminiscence of his body due to kicking by my foot. (71)

व्याख्या— विनष्टकलेवरत्वात् स्मरणीयकलेवर आसीदित्यर्थः। स्पष्टमन्यत्।।७१।।

Since he lost his body, he is said to have had only the reminiscence of his body. The rest is clear. (71)

भृगोश्च शङ्कुकर्णस्य मम भक्तिमतोस्तयोः।
कृत्वानिष्टमभूद् विष्णुर्विकेशो दशयोनिभाक् ।।७२।।

"Having done wrong to two of my devotees called Bhṛgu and Śaṅkukarṇa, Viṣṇu became bald and suffered ten births (incarnations). (72)

व्याख्या— विकेश: शिर:पूर्वभागोत्पादितकेशवानित्यर्थ:।।७२।।

'Vikeśa' means one who has hair only on the front part of the head. (72)

मद्भक्तेन दधीचेन कृत्वा युद्धं जनार्दनः।
भग्नचक्रायुधः पूर्वं पराभवमुपागमत् ।।७३।।

"Having fought against my devotee Dadhīca, in the past, Viṣṇu suffered defeat with his disc having been broken. (73)

कृताश्वमेधो दक्षोऽपि मद्भक्तांश्च गणेश्वरान्।
अवमत्य सभामध्ये मेषवक्त्रोऽभवत् पुरा ।।७४।।

"In days of yore, even Dakṣa, who had performed Aśvamedha sacrifice, had to become goat-faced after having insulted my devotees in the middle of the assembly. (74)

व्याख्या— अवमत्य उदास्येत्यर्थ:।।७४।।

'Having insulted' means 'having disregarded'. (74)

श्वेतस्य मम भक्तस्य दुरतिक्रमतेजसः।
औदासीन्येन कालोऽपि मया दग्धः पुराऽभवत् ।।७५।।

"Having shown neglect towards my devotee by name Śveta, who had unsurpassable prowess, even God of Death (Yama) was formerly burnt by me. (75)

व्याख्या— दुरतिक्रमतेजस: अनिन्दिततेजस इत्यर्थ:।।७५।।

'One who had unsurpassable power' means 'one who had blemishless power'. (75)

एवमन्येऽपि बहवो मद्भक्तानामतिक्रमात्।
परिभूता हताश्चासन् भक्ता मे दुरतिक्रमाः ।।७६।।

"Thus having transgressed my devotees, many others also were defeated and killed; my devotees are unsurpassable." (76)

व्याख्या— एवं भक्तमाहात्म्यं वर्णयित्वा तदुल्लङ्घनदोषस्य फलं निर्दिशति—

After having described the greatness of devotees, the Lord ordains the consequence of the sin in the form of transgressing him (Dāruka) —

अविचारेण मद्भक्तो लङ्घितो दारुकस्त्वया।
एष त्वं रेणुकानेन जन्मवान् भव भूतले ।।७७।।

"Due to indiscretion my devotee, this Dāruka, has been crossed over by you. Hence, Reṇuka, you should now take birth on the earth." (77)

व्याख्या— एष दारुक इति सम्बन्ध:।।७७।।

This (eṣa) Dāruka is the connection. (77)

व्याख्या— अथ रेणुको जन्मनि भीत: सन् पञ्चभि: सूत्रै: शिवं विज्ञापयति —

Then entertaining fear about birth, Reṇuka appealed to Śiva in five stanzas—

इत्युक्तः परमेशेन भक्तमाहात्म्यशंसिना।
प्रार्थयामास देवेशं प्रणिपत्य स रेणुकः ।।७८।।

Having been told like this by the Supreme Lord, who appraised the greatness of devotees, Reṇuka prostrated before the Lord of gods and requested him. (78)

व्याख्या— इत्युक्तो लोकहितार्थमित्युक्तो भवदाह्वानसंभ्रन्त्या मयाऽज्ञानादयं लङ्घितः, मां पाहीति प्रार्थयामासेत्यर्थः।।७८।।

'Having been told' means 'having been told for the good of the world'. He (Reṇuka) began to request (the Lord) to save him saying 'Dāruka was crossed over by me due to indiscretion in the hurry on being called by your lordship'. (78)

मानुषीं योनिमासाद्य महादुःखविवर्धिनीम्।
जात्यायुर्भोगवैषम्यहेतुकर्मोपपादिनीम् ।।७९।।

समस्तदेवकैङ्कर्यकार्पण्यप्रसवस्थलीम्।
महातापत्रयोपेतां वर्णाश्रमनियन्त्रिताम्।।
विहाय त्वत्पदाम्भोजसेवां किं वा वसाम्यहम् ।।८०।।

यथा मे मानुषो भावो न भवेत् क्षितिमण्डले।
तथा प्रसादं देवेश विधेहि करुणानिधे ।।८१।।

"Having attained to human womb, which increases great sorrow, which gives rise to the fruits of deeds that cause great inequality regarding birth, duration of life and experience (of joy and sorrow) (79), which is the ground for the origin of helplessness in the form of service to all gods, which is endowed with great afflictions of three types and which is subjected to the restrictions of castes (varṇas) and orders of life (āśramas), how can I stay away by discarding the service of your feet-lotuses? (80) O ocean of compassion, do me a favour in such a way as I would not attain the state of a human being on the surface of the earth." (81)

व्याख्या— त्वत्पदाम्बुजसेवां विहाय एवंरूपमानुषीं योनिमासाद्य स्थातुं योग्यः किमहमित्यर्थः ।।७९-८१।।

Here he (Reṇuka) means to ask whether 'I can stand that after having attained to such a human womb by leaving the service at your feet-lotuses.' (79-81)

व्याख्या— एवं प्रर्थितवन्तं रेणुकं स्वात्मत्वेन निश्चित्याभयं दत्त्वा षड्भिः सूत्रैः प्रयोजनं दर्शयति —

Having ordained that Reṇuka who thus requested him as his holy self, the Lord granted fearlessness and revealed the purpose (of incarnation) in six stanzas —

इति सम्प्रार्थितो देवो रेणुकेन महेश्वरः।
मा भैषीर्मम भक्तानां कुतो भीतिरिहेष्यति ।।८२।।

Having been thus requested by Reṇuka, the Great Lord said — "Do not fear; how can any fear come to my devotees? (82)

श्रीशैलस्योत्तरे भागे त्रिलिङ्गविषये शुभे।
कोल्लिपाक्याभिधानोऽस्ति कोऽपि ग्रामो महत्तरः।।८३।।

"Towards the northern side of Śrīśaila in the auspicious Triliṅga region, there is a great village by name Kollipākī. (83)

व्याख्या— त्रिलिङ्गविषये आन्ध्रदेशे कोल्लिपाक्याख्यमहाग्रामोऽस्ति ।।८३।।

In the Triliṅgaviṣaya, i.e., the (present) Āndhra state, there is a great village called Kollipākī. (83)

Notes : The present name of the village is Konalupāka. It is about 60 kilometres from Hyderabad.

सोमेश्वराभिधानस्य तत्र वासवतो मम।
अस्पृशन् मानुषं भावं लिङ्गात्प्रादुर्भविष्यसि ।।८४।।

"There from the Liṅga where I reside with the name Someśvara, you will spring up without touching the human state. (84)

व्याख्या— तत्र वासवतः सोमेश्वराभिधानस्य मम लिङ्गाद् मानुषं भावमस्पृशन् प्रादुर्भविष्यसीत्यर्थः।।८४।।

There (in Kollipākī), from the Liṅga wherein I reside with the name Someśvara, you will spring up without coming into contact with human form. (84)

मदीयलिङ्गसंभूतं मद्भक्तपरिपालकम्।
विस्मिता मानुषाः सर्वे त्वां भजन्तु मदाज्ञया ।।८५।।

मदद्वैतपरं शास्त्रं वेदवेदान्तसंमतम्।
स्थापयिष्यसि भूलोके सर्वेषां हितकारकम् ।।८६।।

मम प्रतापमतुलं मद्भक्तानां विशेषतः।
प्रकाशय महीभागे वेदमार्गानुसारतः ।।८७।।

"All the people who will become astonished shall on my word serve you, who will be born from the Śivaliṅga and who will be the protector of my devotees. (85) You shall establish on the earth the Śivādvaita lore, which will be in accordance with Veda and Vedānta and which is beneficial to all. (86) You shall reveal on the earthly region the incomparable prowess of mine especially that

of my devotees in accordance with the path (tradition) of Veda". (87)

व्याख्या— अथ सङ्ग्रहकर्तुः शिवयोगिनः वाक्यम् —

Then comes the saying of Śivayogin who is the composer of this work —

इत्युक्त्वा परमेश्वरः स भगवान् भद्रासनादुत्थितो
ब्रह्मोपेन्द्रमुखान् विसृज्य विबुधान् भ्रूसंज्ञया केवलम्।
पार्वत्या सहितो गणैरभिमतैः प्राप स्वमन्तःपुरं
क्षोणीभागमवातरत् पशुपतेराज्ञावशाद् रेणुकः।।८८।।

इति श्रीमहावीरमाहेश्वराचार्य-शिवयोगिप्रणीते
वेदागमपुराणादिसारभूते श्रीसिद्धान्तशिखामणौ कैलासवर्णन-
रेणुकभूलोकावतरणकारणनिरूपणं नाम तृतीयः परिच्छेदः।।३।।

Having said this, the lord Parameśvara got up from his auspicious throne, bid goodbye to all the gods headed by Brahman, Viṣṇu, etc., by the mere movement of his eye brows and entered his harem along with Pārvatī and close devotees. Śri Reṇuka, on the command of Śiva, descended to the surface of the earth. (88)

Thus ends the third chapter dealing with topic called 'the description of Kailāsa and the situation leading to Śrī Reṇuka's descent on earthly world' in the Śrī Siddhāntaśikhāmaṇi which is the essence of Veda, Āgama and Purāṇas written by Śrī Śivayogin, the teacher among the Vīramāheśvaras. (3)

व्याख्या— अभिमतैः अत्याप्तैः नन्द्यादिभिः। स्वकमन्तःपुरं भगवान् प्राप। अथ रेणुको ब्रह्माधिपतेः शिवस्य आज्ञावशाद् भूभागं प्राप्तवानित्यर्थः।।८८।।

इति श्रीमत्पदवाक्यप्रमाणपारावारधुरीणश्रीमरितोण्टदार्येण विरचितायां तत्त्वप्रदीपिकाख्यायां श्रीसिद्धान्तशिखामणिव्याख्यायां श्रीरेणुकस्य भूलोकावगतिर्नाम तृतीयः परिच्छेदः समाप्तः ।।३ ।।

'Abhimataiḥ' means close devotees such as Nandin. The Lord entered his harem. On the direction of Śiva, the lord of Veda, Śrī Reṇuka reached the earthly region. (88)

Thus ends the third chapter in the commentary on Śrī Siddhāntaśikhāmaṇi called Tattvapradīpikā written by Śrī Maritoṇṭadārya who was foremost among those well-versed in Vyākaraṇa, Mīmāṁsā and Nyāya. (3)



चतुर्थः परिच्छेदः

रेणुकागस्त्यदर्शनप्रसङ्गः

व्याख्या— अथाष्टभिः सूत्रैः शिवयोगी रेणुकगणेश्वरस्य स्वरूपं वर्णयति—

Then with eight stanzas, Śivayogin describes the nature of Śrī Reṇuka, the lord of Śaiva devotees —

अथ त्रिलिङ्गविषये कोल्लिपाक्यभिधे पुरे।
सोमेश्वरमहालिङ्गात् प्रदुरासीत् स रेणुकः ।।१।।

Then at the place called Kollipākī in the Triliṅga region, Śri Reṇuka arose from the great Someśvara-liṅga. (1)

प्रादुर्भूतं तमालोक्य शिवलिङ्गात् त्रिलिङ्गजाः।
विस्मिताः प्राणिनः सर्वे बभूवुरतितेजसम् ।।२।।

भस्मोद्धूलितसर्वाङ्गं साररुद्राक्षभूषणम्।
जटामुकुटसंयुक्तं त्रिपुण्ड्राङ्कितमस्तकम् ।।३।।

कटीतटीपटीभूतकन्थापटलबन्धुरम् ।
दधानं योगदण्डं च भस्माधारं कमण्डलुम् ।।४।।

शिवाद्वैतपरिज्ञानपरमानन्दमोदितम् ।
निर्धूतसर्वसंसारवासनादोषपञ्जरम् ।।५।।

शिवागमसुधासिन्धुसमुन्मेषसुधाकरम् ।
चित्तारविन्दसंगूढशिवपादाम्बुजद्वयम् ।।६।।

यमादियोगतन्त्रज्ञं स्वतन्त्रं सर्वकर्मसु।
समस्तसिद्धसन्तानसमुदायशिखामणिम् ।।७।।

वीरसिद्धान्तनिर्वाहकृतपट्टनिबन्धनम् ।
आलोकमात्रनिर्भिन्नसमस्तप्राणिपातकम् ।।८।।

All the beings born in the Triliṅga country were struck with wonder on seeing him (Śrī Reṇuka) who arose from the Śivaliṅga, who was extremely effulgent (2), whose limbs were smeared with the holy ash, who had adorned himself with excellent Rudrākṣas (beads), who had a crown of matted locks, whose forehead was marked with Tripuṇḍra (3), who looked charming with the patched garment tied around his waist, who held a yogadaṇḍa and kamaṇḍalu for storing holy ash (4), who had been delighted by the supreme bliss obtained through the realisation of non-duality with Śiva, who was totally bereft of the impressions of transmigration (5), who was the veritable full moon for the surging of the nectar ocean in the form of Śaivāgamas, who had been cherishing the pair of lotus-feet of Śiva in the lotus of his heart (6), who was efficient in the practice of Yoga such as yama, who was the crest-jewel of the assembly of all the races of Siddhas (7), who had girdled himself for propagating the Vīrasiddhānta and whose mere sight was enough to destroy the sins of all beings. (8)

व्याख्या— सारशब्देन बाहुल्यमुच्यते।।३।। वीरसिद्धान्तशब्देन वीरशैवसिद्धान्त उच्यते। स्पष्टमन्यत्।।८।।

By the word 'sāra' abundance is told. (3) By the word 'Vīrasiddhānta' 'Vīraśaiva-siddhānta' is meant. (8)

Notes : Tripuṇḍra = three horizontal lines with Bhasma (holy-ash) marked by three middle fingers. Yogadaṇḍa = a short staff with a crescent shaped upper part to support upper arm in

the yogic posture. Kamaṇḍalu = a special vessel with a handle used by a Yogin. It was used as a container of holy ash (Bhasma) by ŚrīReṇuka. Yamādiyoga = yama, niyama, āsana, prāṇāyāma, pratyāhāra, dhyāna, dhāraṇa and samādhi are the eight limbs of Yoga. Vīrasiddhānta is the same as Vīraśaiva-siddhānta which is otherwise known as Śivādvaita or Śaktiviśiṣṭādvaita.

व्याख्या— अथ मर्त्यं प्राप्य एष रेणुको जनैः पृष्टः सन्नुत्तरं दत्त्वा मलयाद्रिमगमदित्याह तमपृच्छन्नित्यादिश्लोकपञ्चकेन—

Then after reaching mortal world, this Reṇuka, on being asked by the people, replied and went to the Malaya mountain; this is told in five stanzas starting from "Tamapṛcchan"—

तमपृच्छन् जनाः सर्वे नमन्तः को भवानिति।
इति पृष्टो महायोगी जनैर्विस्मितमानसैः ।।९।।

प्रत्युवाच शिवाद्वैतमहानन्दपरायणः।
पिनाकिनः पार्श्ववर्ती रेणुकाख्यगणेश्वरः ।।१०।।

केनचित्कारणेनाहं शिवलिङ्गादिहाभवम्।
नाम्ना रेणुकसिद्धोऽहं सिद्धसन्ताननायकः ।।११।।

स्वच्छन्दचारी लोकेऽस्मिन् शिवसिद्धान्तपालकः।
खण्डयन् जैनचार्वाकबौद्धादीनां दुरागमान् ।।१२।।

इत्युक्त्वा पश्यतां तेषां विषयस्थिरचक्षुषाम्।
उत्थाय व्योममार्गेण मलयाद्रिमुपागमत् ।।१३।।

Saluting him all the people asked as to who he was. Having been asked by the people whose minds were struck with wonder, the great yogin (9), Reṇuka, who was the lord of the host of Śiva's devotees, who served Śiva (the wielder of Pināka bow) and who was absorbed in the

supreme bliss in the form of non-duality with Śiva, said (10): "I am Reṇukasiddha by name, the leader of the lineage of Siddhas. I have here sprung up from this Śivaliṅga with some purpose. (11) I freely move about in this world as the protector of Śaiva doctrine, refuting as I do the improper Āgamas (traditional treatises) of Jainas, Cārvākas, Bauddhas, etc. (12)" Having said this, he rose up, as they were seeing him with their eyes steady on their object of sight, and went towards Malaya mountain by aerial path. (13)

Notes : Siddhas are the inspired sages who are particularly characterised by eight supernatural faculties called 'siddhis'. Vide notes under 3.47-51 for the names of eight 'siddhis' or 'aiśvaryas.'

(व्या०) अथ सूत्रत्रयेण मलयाद्रिं वर्णयति —

Then by three stanzas the author describes the Malaya mountain —

नवचन्दनकान्तारकन्दलन्मन्दमारुतम् ।
अभङ्गुरभुजङ्गस्त्रीसंगीतरससंकुलम् ।।१४।।
करिपोतकराकृष्टस्फुरदेलातिवासितम् ।
वराहदंष्ट्रिकाध्वस्तमुस्तासुरभिकन्दरम् ।।१५।।
पटीरदलपर्यङ्कप्रसुप्तव्याधदम्पतिम् ।
माधवीमल्लिकाजातीमञ्जरीरेणुरञ्जितम् ।।१६।।

(Śrī Reṇuka marched towards the Malaya mountain), which had the gentle breezes that could cut down the forest of fresh sandalwood trees, which was full of melody of music produced by the thick group of serpent damsels (14), which was fragrant with the trembling cardamom plants dragged by the trunks of young elephants, which had its valleys full of fragrance of the 'mustā' grass crushed by the tusks of boars (15), wherein the hunter-couples were asleep on the cots made up of camphor and plantain leaves and which was coloured with the pollens of the bunches of flowers of Mādhavī, Jasmine and Jātī creepers. (16)

व्याख्या— नूतनश्रीचन्दनभेदनक्षममन्दमारुतः, अतिनिबिडभुजङ्गस्त्री-संगीतरसव्याप्तः।।१४।। करिकलभकराकर्षणविकीर्णैलाफलसुगन्धवासितो वराहदंष्ट्रोत्खातभद्रमुस्तासुरभिसानुप्रदेशः।।१५।। कर्पूरकदलीपत्रपर्यङ्कनिद्रित किरातदम्पतिः, सेवन्त्यादिकुसुमगुच्छपरागरञ्जितः। एतादृशं मलयाद्रिमगमदिति पूर्वेणान्वयः।।१६।।

(The Malaya mountain) had the gentle breezes which were wafting the forest of fresh sandalwood trees. It was full of the melody of music produced by the extremely thick group of serpent damsels. (14) It was fragrant with the fragrance of the cardamom seeds which were scattered due to the dragging by the trunks of elephant cubs. Its valley regions were fragrant with the Bhadramustā grass which was uprooted by the tusks of the boars. (15) It had the couples of the hunter race sleeping on cots made up of camphor and plantain leaves. It was coloured with the pollens of Sevantikā flowers, etc. To such a Malaya mountain he (Śrī Reṇuka) went — thus it should be construed with the foregoing stanza 13. (16)

व्याख्या— अथाष्टभिः सूत्रैरगस्त्याश्रमं वर्णयति—

Then in eight stanzas the author describes the hermitage of Agastya —

तत्र कुत्रचिदाभोगसर्वर्तुकुसुमद्रुमे।
अपश्यदाश्रमं दिव्यमगस्त्यस्य महामुनेः।।१७।।

मन्दारचन्दनप्रायैर्मण्डितं तरुमण्डलैः।
शाखाशिखरसंलीनतारकागणकोरकैः ।।१८।।

मुनिकन्याकरानीतकलशाम्बुविवर्धितैः।
आलवालजलास्वादमोदमानमृगीगणैः।।१९।।

हेमारविन्दनिष्यन्दमकरन्दसुगन्धिभिः।
मरालालापवाचालुवीचिमालामनोहरैः।।२०।।

इन्दीवरवरज्योतिरन्धीकृतहरिन्मुखैः।
लोपामुद्रापदन्यासचरितार्थतटाङ्कितैः।।२१।।

हारनीहारकर्पूरहरहासामलोदकैः ।
नित्यनैमित्तिकस्नाननियमार्थैस्तपस्विनाम्।।२२।।

प्रकृष्टमणिसोपानैः परिवीतं सरोवरैः।
विमुक्तसत्त्ववैरस्यं ब्रह्मलोकमिवापरम्।।२३।।

हूयमानाज्यसन्तानधूमगन्धिमहास्थलम्।
शुकसंसत्समारब्धश्रुतिशास्त्रोपबृंहणम्।।२४।।

There at some place in that Malaya-mountain, which was endowed with trees bearing flowers throughout all seasons, he (Śrī Reṇuka) saw the holy hermitage of the great sage Agastya (17), which was adorned with the groups of trees such as Mandāra tree, sandalwood tree, etc., that were bearing buds of flowers resembling the galaxy of stars grown at the ends of their branches (18), which was also adorned with the herds of female deer that were nourished by the waters brought in pitchers by the hands of hermit-maids and that were delighted by drinking water from the basins of trees (19), which was surrounded by the lakes (23) that were fragrant with the honey issuing

from the gold-coloured lotuses, that were charming with the series of waves rendered resonant with cooings of swans (20), that were rendering the quarters dark with the excellent lustre of the blue lotuses, that were endowed with banks sanctified by the feet of Lopāmudrā (21), that were full of waters as clear as pearl necklace, snow, camphor and Śiva's laughter, that were useful for the daily and occasional ablutions by the hermits (22) and that were decked with steps studded with excellent jewels, which was free from enmity on the part of animals and thus was like another Brahma-world (23), which was endowed with a vast ground that was fragrant with the smoke arising from the series of oblations offered and which was resonant with the repetition of Vedas and other Śāstras made by the hosts of parrots. (24)

व्याख्या— सम्पूर्णवसन्तादिसर्वर्तुकुसुममयवृक्षवति तत्र मलयाचले कुत्रचित् कस्मिंश्चित् प्रदेशे दिव्यं मनोहरम् अगस्त्याश्रमं दृष्टवान् इत्यर्थः।।१७।। शाखाग्रसंविलीनतारकागणरूपकुसुमकुड्मलैः कल्पवृक्षश्रीचन्दनादितरुसमूहैर्मण्डितं शोभितमित्यर्थः।।१८।। .... मरालालापेन वाचालुरित्यर्थः।।२०।। .... शुकसंसदेत्यर्थः। स्पष्टमन्यत्। एतादृशमगस्त्याश्रममपश्यदित्यर्थः ।।२४।।

There, somewhere in the Malaya mountain, which was endowed with trees that were putting forth flowers throughout all seasons starting from spring season, he (Śrī Reṇuka) saw the charming hermitage of Agastya. It means that he observed it. (17) It was endowed with groups of trees such as Kalpavṛkṣa, Śrīcandana, etc., that were full of flower-buds resembling the stars sticking to the ends of their branches. (18) ....The series of waves were resonant with the coolings of the swans. (20) ......It means that the repetition of the Vedas and Śāstras was started by the assembly of parrots. The rest is clear. Such a hermitage of Agastya he (Śrī Reṇuka) saw. (24)

व्याख्या— अथागस्त्यमुनिं नवभिः सूत्रैर्वर्णयति —

Then the author describes sage Agastya in nine stanzas —

तस्य मध्ये समासीनं मूले चन्दनभूरुहः।
सुकुमारदलच्छायादूरितादित्यतेजसः ।।२५।।

तडित्पिङ्गजटाभारैस्त्रिपुण्ड्राङ्कितमस्तकैः ।
भस्मोद्धूलितसर्वाङ्गैः स्फुरद्रुद्राक्षभूषणैः।।२६।।

नववल्कलवासोभिर्नानानियमधारिभिः ।
परिवीतं मुनिगणैः प्रमथैरिव शङ्करम्।।२७।।

समुज्ज्वलजटाजालैस्तपःपादपपल्लवैः।
स्फुरत्सौदामिनीकल्पैर्ज्वालाजालैरिवानलम्।।२८।।

विशुद्धभस्मकृतया त्रिपुण्ड्राङ्कितरेखया।
त्रिस्रोतसेव सम्बद्धशिलाभागं हिमाचलम्।।२९।।

भस्मालङ्कृतसर्वाङ्गं शशाङ्कमिव भूगतम्।
वसानं वल्कलं नव्यं बालातपसमप्रभम्।।३०।।

वडवाग्निशिखाजालसमालीढमिवार्णवम्।
सर्वासामपि विद्यानां समुदायनिकेतनम्।।३१।।

न्यक्कृतप्राकृताहन्तं निरूढशिवभावनम्।
तृणीकृतजगज्जालं सिद्धीनामुदयस्थलम्।।३२।।

मोहान्धकारतपनं मूलबोधमहीरुहम्।
ददर्श स महायोगी मुनिं कलशसंभवम्।।३३।।

In that hermitage (25) he (Śrī Reṇuka), the great sage, saw the pitcher-born sage (Agastya) (33), who sat

under the sandalwood tree which warded off the sun-shine by the shadow of its tender foliage (25), who had been surrounded by the hosts of sages like Śaṅkara by his first devotees (pramathas) (27) with their matted locks reddish like lightning, with their foreheads marked by 'tripuṇḍra' (triple horizontal lines of holy ash — Bhasma), with all their limbs smeared with Bhasma, with their ornaments of shining beads, with their fresh bark garments (26) and with the observance of many religious vows (27), who looked like fire with the net-work of flames in the form of the net-work of matted locks that were the veritable sprouts of the tree of penance and that resembled the flashing lightning (28), who, with the 'tripuṇḍra' mark made by pure white Bhasma, looked like the Himālaya mountain with its rocky region associated with the three streams of Gaṅgā (29), who had all his limbs adorned with Bhasma marks and thus looked like the moon descending to the earth, who had decked himself with new bark garment having its lustre resembling the morning sun-shine (30) and thus looked like the ocean enveloped by the net-work of flames of submarine fire, who had been the abode for the collection of the lores (31), who had given up uncultured egoistic feeling, who had the conception of Śiva deep-rooted in him, who looked at the network of the worlds as if it were a straw of grass, who had been the source of superior powers (aṇimā, mahimā, etc.) (32), who had been the illuminator of the darkness of infatuation and who had been the divine tree of self-knowledge. (33)

व्याख्या— .... शिवप्रसादभूततपोवृक्षपल्लवैः स्फुरद्विद्युल्लतासदृशैर्जटाजालैरग्निमिव समुज्ज्वलन्तमित्यर्थः।।२८।। त्रिभागेन प्रवहद्गङ्गासम्बद्धशिलाभागं हिमाद्रिमिव शितत्रिपुण्ड्ररेखाङ्कितमस्तकमित्यर्थः।।२९।। समालीढं व्याप्तमित्यर्थः।।३२।। तिरस्कृतप्राकृतशरीराद्यहंकारवन्तमित्यर्थः। सिद्धीनामणिमादिसिद्धीनामित्यर्थ।।३२।। मूलबोधस्य

स्वरूपज्ञानस्य कल्पद्रुममित्यर्थः। एवमादिविशेषणविशिष्टं कलशसम्भवमगस्त्यं स रेणुकाचार्यो ददर्श दृष्टवानित्यर्थः।।३३।।

.... He, (i.e., Agastya) was resplendent like fire with the (red) sprouts of the tree in the form of his penance revealing the grace of Śiva and with his matted locks resembling the flashing lightning. (28) His forehead was marked with the triple lines of white Bhasma and thus he looked like the Himālaya mountain with a rock associated with Gaṅgā flowing in three streams. (29) 'Samālīḍha' means 'was pervaded'. (31) It means that he had given up the egoism, such as 'my body', etc. 'Siddhīnām' means 'powers such aṇiman, etc.' (32) He was the Kalpa tree of the knowledge of self, which is said to be the fundamental awareness. It is said that Śrī Reṇukācārya saw Agastya, the pitcher-born sage, who had been characterised by these special features. (33)

व्याख्या— अथ समागतं तं रेणुकाचार्यमगस्त्यः पूजयामासेति चतुर्भिः सूत्रैः प्रतिपादयति—

Then the author propounds in four stanzas as to how Agastya worshipped Śrī Reṇukācārya who came there —

समागतं महासिद्धं समीक्ष्य कलशोद्भवः।
गणेन्द्रं रेणुकाभिख्यं विवेद ज्ञानचक्षुषा।।३४।।

तस्यानुभावं विज्ञाय सहसैव समुत्थितः।
लोपामुद्राकरानीतैरुदकैरतिपावनैः ।।
पादौ प्रक्षालयामास स तस्य शिवयोगिनः।।३५।।

संपूज्य तं यथाशास्त्रं तन्नियोगपुरस्सरम्।
मुनिर्विनयसम्पन्नो निषसादासनान्तरे।।३६।।

समासीनं मुनिवरं सर्वतेजस्विनां विभुम्।
उवाच शान्तया वाचा रेवणः सिद्धशेखरः।।३७।।

On seeing the great Siddha who had come, the pitcher-born sage (Agastya) came to know through his inner intellectual vision that he was the lord of Śiva's gaṇas (devotees), Reṇuka by name (34). Having known his spiritual power, he (Agastya) rose up immediately and washed his, the Śivayogin's, feet with the holy waters brought by Lopāmudrā with her hands. (35) Having worshipped him according to Śāstras after bringing him in, the sage, who was of great discipline, sat on another seat. (36) Then Śrī Reṇuka, the crest-jewel among the Siddhas, said in a calm voice to the great sage, who was the lord among the spiritual luminaries. (37)

व्याख्या— ....स अगस्त्यः, तस्य रेणुकस्यानुभावं सामर्थ्यं समन्वीक्ष्य तस्मिन्नेव क्षणे समुत्थाय प्रणम्यासने उपवेशयदित्यर्थः ।।३५।। अथेति शेषः। तं रेणुकं शास्त्रोक्तप्रकारेण भक्तियुक्तः सन् अगस्त्यमुनिः सम्पूज्य तदाज्ञापुरःसरं यथा तथा पीठान्तरे उपविष्ट इत्यर्थः।।३६।। ....

.... He, i.e., Agastya, having observed his, i.e., Reṇuka's, great spiritual power, got up at that moment itself and requested him (i.e., Reṇuka) to sit on a seat (35). 'Then'-this should be understood. 'Then' Agastya rendered worship according to Śāstras to him, the Reṇuka, with devotion. Then with his permission he sat down on another seat. (36)

Notes : Siddhas – see notes under 4.9-13. Revaṇa is a Kannaḍa version of Reṇuka.

व्याख्या— अथाष्टभिः सूत्रैः श्रीरेणुकोऽगस्त्यं कुशलप्रश्नपूर्वकं प्रस्तौति —

Then in eight stanzas, Śrī Reṇuka praised Agastya after asking him about his welfare—

निर्विघ्नं वर्तसे किं नु नित्या ते नियमक्रिया।
अथ वाऽगस्त्य तेजस्विन् कुतः स्युस्तेऽन्तरायकाः।।३८।।

विन्ध्यो निरुद्धो भवता विश्वोल्लङ्घनविभ्रमः।
नहुषो रोषलेशात् ते सद्यः सर्पत्वमागतः।।३९।।

आचान्ते भवता पूर्वं पङ्कशेषाः पयोधयः।
जीर्णस्ते जाठरे वह्नौ दृप्तो वातापिदानवः।।४०।।

एवंविधानां चित्राणां सर्वलोकातिशायिनाम्।
कृत्यानां तु भवान् कर्ता कस्तेऽगस्त्य समप्रभः।।४१।।

शिवाद्वैतपरानन्दप्रकाशनपरायणम् ।
भवन्तमेकं शंसन्ति प्रकृत्या सङ्गवर्जितम् ।।४२।।

तत्कथमित्यत्राह—

पुरा हैमवतीसूनुरवदत् ते षडाननः।
शिवधर्मोत्तरं नाम शास्त्रमीश्वरभाषितम्।।४३।।

भक्तिः शैवी महाघोरसंसारभयहारिणी।
त्वया राजन्वती लोके जाताऽगस्त्य महामुने।।४४।।

"O Agastya, one endowed with brilliance! Are you free from all obstacles? Are your religious practices regular? Or else, whence could there be any impediments so far as you are concerned? (38) The Vindhya mountain which was engaged in the sport of transgressing the limits of the world, was put under control by you. By virtue of a little anger of yours, Nahuṣa was instantaneously transformed into a

serpent. (39) In the past the oceans were reduced to the residue of mud through your sipping of water. The haughty demon Vatāpi was digested by you in your gastric fire. (40) Who can be equal to you in power as you are the performer of those wonderful deeds, which excel all the world? (41) You are alone praised as one who is without any association since you are devoted to the revelation of the supreme Bliss of non-duality with Śiva. (42) It may be asked how; the answer is — In the past, the six-faced God who is the son of Pārvatī, expounded to you the Śivadharmottara - śāstra, which was originally spoken by Śiva. (43) O great sage Agastya, the devotion to Śiva which was capable of removing all fear of terrible transmigration, was made manifest in the world by you." (44)

व्याख्या— तेजस्विन् भो अगस्त्य, अथ माङ्गल्येन निर्विघ्नं भवान् वर्तसे, किं नु ते नियमक्रिया नित्या वा विच्छेदरहिता वेत्यर्थः, ते अन्तरायका विघ्नकारिणः कुतः स्युः? न स्युरित्यर्थः।।३८।। विश्वोल्लङ्घनविभ्रमो महामेरुप्रभृतिमहापर्वतोल्लङ्घनविलासवान् विन्ध्यः विन्ध्याद्रिः, निरुद्धः भूमौ निपातित इत्यर्थः। भो अगस्त्य ते क्रोधलेशात् सद्य एव नहुषः सर्पतां गतः।।३९।। पूर्वं भवता आचान्ते आचमने कृते सति पयोधयः समुद्राः पङ्कशेषेण अवशिष्टाः कृताः। ते जठराग्नौ दृप्तः उद्धतः वातापिदानवः वातापिनामासुरः, जीर्णो जात इत्यर्थः।।४०।। सर्वजनातिशायिनाम् एवंविधचित्रकर्मणां त्वं कर्ता कर्माणि कुर्वाण इत्यर्थः। तस्माद् भो अगस्त्य ते समानप्रभावः कः? न कोऽपीत्यर्थः।।४१।। अत्र लोका भवन्तमेकमेव शिवाद्वैतविज्ञानाविर्भूतपरमानन्दप्रकाशनतत्परं प्रकृतिसम्बन्धरहितं कथयन्तीत्यर्थः।।४२।। हैमवतीसूनुः पार्वतीनन्दन इत्यर्थः।।४३।। स्कन्दोपदेशमहिम्ना अतिक्रूरसंसारभयनाशिनी शिवभक्तिस्त्वया भूलोके राजन्वती सम्यक्प्रकाशमाना जातेत्यर्थः।।४४।।

"O luminary Agastya, are you with auspiciousness (atha) living without impediments? Are your religious

practices regular, i.e., without break? In your case, whence could there be any sources of obstacles? It means that there were none. (38) The Vindhya mountain, which was engaged in the sport of transgressing even the great mountains such as Meru, was made by you to bend low on the ground. O Agastya, because of a little anger of yours, Nahuṣa was immediately converted into a serpent. (39) Formerly when you performed sipping of water (ācamana), the oceans remained reduced to the state of mud. In your gastric fire the proud and haughty demon Vātāpi became digested. (40) You are performer of wonderful deeds which surpassed all the people's capacity. Therefore, O Agastya, who could be equal to you in power? It means that there were none. Here the people consider you alone as the one fully obsorbed in the supreme bliss arising from the knowledge of non-duality with Śiva, i.e., they call him as one who was without any association with matter. (42) 'Haimavatīsūnuḥ' means the son of Pārvatī. (43) By virtue of the instruction given by Skanda, you have made the devotion to Śiva prevalent in the earthly world, i.e., it became quite manifest. (44)

अथागस्त्यमुनिवचनम्

व्याख्या— अथागस्त्यः स्वस्य रेणुकाचार्यदर्शनोत्थसौभाग्यं दशभिः सूत्रैर्वर्णयति—

Sage Agastya's speech

Then Agastya describes in ten stanzas his good fortune arising form the sight of Śrī Reṇukācārya —

इति तस्य वचः श्रुत्वा सिद्धस्य मुनिपुङ्गवः।
गम्भीरगुणया वाचा बभाषे भक्तिपूर्वकम्।।४५।।

अहमेव मुनीन्द्राणां लालनीयोऽस्मि सर्वदा।
भवदागमसम्पत्तिर्मां विना कस्य संभवेत्।।४६।।

स्थिरमद्य शिवज्ञानं स्थिरा मे तापसक्रिया।
भवद्दर्शनपुण्येन स्थिरा मे मुनिराजता।।४७।।

संसारसर्पदष्टानां मूर्च्छितानां शरीरिणाम्।
कटाक्षस्तव कल्याणं समुज्जीवनभेषजम्।।४८।।

समस्तलोकसन्दाहतापत्रयमहानलः।
त्वत्पदाम्बुजकणास्वादादुपशाम्यति देहिनाम्।।४९।।

तर्हि कोऽहमित्याकाङ्क्षायामाह—

रेणुकं त्वां विजानामि गणनाथं शिवप्रियम्।
अवतीर्णमिमां भूमिं मदनुग्रहकाङ्क्षया।।५०।।

भवादृशानां सिद्धानां प्रबोधध्वस्तजन्मनाम्।
प्रवृत्तिरीदृशी लोके परानुग्रहकारिणी।।५१।।

त्वन्मुखाच्छ्रोतुमिच्छामि सिद्धान्तं श्रुतिसंमतम्।
सर्वज्ञ वद मे साक्षाच्चैवं सर्वार्थसाधकम्।।५२।।

सद्यः सिद्धिकरं पुंसां सर्वयोगीन्द्रसेवितम्।
दुराचारैरनाघ्रातं स्वीकृतं वेदवेदिभिः।।
शिवात्मैक्यमहाबोधसम्प्रदायप्रवर्तकम्।।५३।।

उक्त्वा भवान् सकललोकमहोपकारं
सिद्धान्तसंग्रहमनादृतबाह्यतन्त्रम्।
सद्यः कृतार्थयितुमर्हति दिव्ययोगिन्
नानागमश्रवणवर्तितसंशयं माम्।।५४।।

इति श्रीमहावीरमाहेश्वराचार्य-शिवयोगिप्रणीते वेदागमपुराणादि-सारभूते श्रीसिद्धान्तशिखामणौ श्रीरेणुकागस्त्यदर्शनप्रसङ्गो नाम चतुर्थपरिच्छेदः समाप्तः।।४।।

Having heard Siddha's (Śrī Reṇuka's) speech, the best among the sages (Agastya) said with devotion in a speech that was endowed with the quality of depth (45) —

"I should, among the great sages, be praised at all times; for, to whom except me, has befallen this fortune of your visit? (46) By the merit of your sight, my knowledge of Śiva has become firm, my performance of penance has become firm (fruitful) and my distinction as the lord of the sages has become firm. (47) The auspicious glance of yours is the medicine for revival in the case of those beings who are in a swoon for having been bitten by the serpent of transmigration. (48) The great fire of three afflictions which burns the entire world gets extinguished by the swallowing of a drop of water from your feet (Pādodaka)". (49) When asked as to 'who I am', he says – "I know that you are the lord of the Śivagaṇas called Reṇuka, who is dear to Śiva and that you have descended to the earth with a desire to render favour to me. (50) Such is the attitude of conferring favour on others in the case of Siddhas of your stature, whose transmigration has been arrested by spiritual knowledge. (51) Hence I would like to hear from you the Siddhānta (doctrine), which is acceptable to the Śrutis (Vedas). O omniscient one, please tell me the doctrine which is directly associated with Śiva, which is the means for attaining all rewards (52), which brings immediate achievement for the people, which is resorted to by all the best sages, which is not even smelt by the persons of ill-conduct, which is accepted by the knowers of Veda, and which spreads the great tradition consisting in the awareness of the unity of Ātman with Śiva. (53) Hence, O divine yogin, it behoves you to make me, who am full of doubts due to hearing many traditional lores, presently blessed by expounding the Śaiva doctrine, which is of great benefit to the entire world and which does not respect any external treatises". (54)

Thus ends the fourth chapter called 'the meeting between Śrī Reṇuka and Agastya' in Srī Siddhāntaśikhāmaṇi, which is the essence of Vedas, Āgamas, Purāṇas written by Śrī Śivayogin, who is the great teacher among the Vīramāheśvaras. (4)

व्याख्या— ....अहमेव सदा मुनीन्द्रैः लालनीयः श्लाघनीयः, तत्र हेतुर्भवदागमः, त्वदागमनसम्पत्तिर्मां विना न कस्यापीत्यहमेव सर्वैः श्लाघनीयोऽस्मीति भावः।।४६।। .... तापत्रयात्मसर्पदष्टानामत एव मूर्च्छितानां प्राणिनां ते कटाक्षः कल्याणं मङ्गलात्मकं समुज्जीवनभेषजं सञ्जीवनौषधमित्यर्थः।।४८।। ....प्रवृत्तिः सञ्चार इत्यर्थः, ईदृशी एव परानुग्रहरूपिणीत्यर्थः।।५१।। दुराचारैर्जैनबौद्धादिभिरनाघ्रातम् अस्वीकृतमित्यर्थः। साक्षाच्छिवात्मैक्येति। सकललोकप्रत्यक्षभूतशिवजीवैक्यज्ञानसम्प्रदायप्राप्तमित्यर्थः। एवमादिविशेषणविशिष्टं शैवसिद्धान्तं त्वन्मुखाच्छ्रोतुमिच्छामि, भो सर्वज्ञ, मे मह्यं वद कृपयेत्यर्थः।।५२-५३।। दिव्ययोगिन् मनोहरशिवयोगयुक्त रेवणसिद्धेश्वर, अनादृतबाह्यतन्त्रं खण्डितजैनबौद्धादितन्त्रं सकललोकमहोपकारकं सकलप्राण्यनुग्राहकं सिद्धान्तसंग्रहं वेदसंमतसिद्धान्तसारमुक्त्वा उपदिश्य नानागमश्रवणवर्तितसंशयं कामिकादिवातुलान्तानेकागमश्रवणप्राप्तसंशयं मां भवान् सद्यः कृतार्थयितुमर्हति योग्योऽसीत्यर्थः।।५४।।

इति श्रीमत्पदवाक्यप्रमाणपारावारधुरीणश्रीमरितोण्टदार्येण विरचितायां तत्त्वप्रदीपिकाख्यायां सिद्धान्तशिखामणिव्याख्यायां चतुर्थः परिच्छेदः।।४।।

.... I should alone be praised, i.e., extolled by the great sages. The reason behind it is your coming. The good fortune of your coming is to me only, but not to anybody else. Hence I alone deserve to be praised. This is the import. (46)...............It means that your glance is the auspicious reviving medicine, i.e., Sañjīvanī medicine in the

case of those beings who are bitten by the serpent in the form of three afflictions and who are therefore fallen into a swoon (48)...........Pravṛtti means sañcāra, i.e., movement. That is like this only, i.e., of the nature of doing favour to others. (51) It is said that it is not smelt by followers of wrong paths such as Jaina, Bauddha, etc. It means it is not accepted by them. When it is said that it was the knowledge of clear non-duality of the soul with Śiva, it means that it was obtained through the tradition of knowledge consisting in the non-duality of the individual soul with Śiva which is well known to all the people in the world. I would like to hear from you the Śaiva doctrine which is characterised by these special attributes. O omniscient one, tell me, i.e., do me a favour. (52-53) O divine sage, i.e., O Revaṇasiddheśvara who is adept in the captivating 'Śivayoga' (concentrating on one's self as Śiva), having told, i.e., taught the Siddhānta in brief, which does not respect the external treatises, i.e., which repudiates the treatises of Jainas, Bauddhas, which is beneficial to the entire world, i.e., which confers favour on all the beings and which is acceptable to Veda, it behoves you to confer your blessing on me, who am in doubt due to hearing many Āgamas, i.e., who have been entertaining doubts on listening to many Āgamas starting from Kāmika and ending with Vātula. It means that Śrī Reṇuka was the fit person to teach it. (54)

Thus ends the fourth chapter in the commentary on Śrī Siddhāntaśikhāmaṇi called Tattvapradīpikā written by Śrī Maritoṇṭadārya, who was foremost among those well-versed in Vyākaraṇa, Mīmāṁsā and Nyāya. (4)



पञ्चमः परिच्छेदः

भक्तस्थले पिण्डपिण्डज्ञानसंसारहेयस्थलप्रसङ्गः

व्याख्या— एवमगस्त्यविज्ञापनावाक्यश्रवणानन्तरं तच्छास्त्रप्रचारार्थमेव भूलोकमधिगतः शिवगणाधीशः श्रीरेणुकाचार्यः क्षणमचञ्चलमना दयया प्रारम्भणीयशिवशास्त्रपरिसमाप्तिप्रतिबन्धकीभूतविघ्नदेवतासङ्घसमाधानशक्तशिवध्यानरूपमङ्गलं मनसि विधाय तस्योत्तरमाहेति शिवयोगी निरूपयति, इत्यवतारिकयैव अस्यार्थस्य स्फुटत्वेऽपि योजनाद्वारेण ईषद्विशेषः सूच्यते—

Thus after hearing the words of request from Agastya, Śrī Reṇukācārya, the lord of the Śivagaṇas, who had come to earthly world for propagating that doctrine, remained for a moment in concentration; then out of compassion, he mentally rendered the auspicious rite in the form of cherishing of Śiva which had the power to pacify the host of deities of obstacles who constituted the impediment to the completion of the Śaiva doctrine intended to be started and responded to his request. This is what Śivayogin is saying. This meaning would have been clear with this preamble itself. But the author has said this with a purpose and some special sense is indicated —

अथागस्त्यवचः श्रुत्वा रेणुको गणनायकः।
ध्यात्वा क्षणं महादेवं साम्बमाह समाहितः॥१॥

Then on hearing the words of Agastya, Śrī Reṇuka, the lord of Gaṇas, cherished mentally with concentration the Mahādeva along with Ambā (Śakti) and said: (1)

व्याख्या— अगस्त्यवच: श्रुत्वाऽथ गणनायको रेणुक: क्षणमेकाग्रचित्त: सन् साम्बमम्बया जगज्जनन्या शक्तिप्रणवरूपमुख्यस्वसमवेतचित्क्रिया-सामरस्यलक्षणचिदम्बरशक्त्या (सत्या) सह वर्तमानं महादेवं क्रीडाविजिगीषाद्यनेकगुणरत्नाकरं परं ब्रह्म तेजोलिङ्गं ध्यात्वा आह तस्योत्तरवचनं निरूपयतीत्यर्थ:।।१।।

Then after hearing the words of Agastya, the lord of the Gaṇas, Śrī Reṇuka remained in concentration for a moment and meditated upon Mahādeva with Ambā, the mother of the universe. Mahādeva has been together with Śakti who is of the nature of Praṇava (Oṁ-kāra) and who is no other than Śakti (Satī) of the nature of the ether of intelligence characterised by the hormony between Cit and Kriyā (awareness and activity). In other words, he (Śrī Reṇuka) cherished Parabrahman in the form of Tejoliṅga (Effulgence in the form of Liṅga), which is the ocean of many qualities such as sportiveness, aspiration for victory, etc., and formulated his answer: (1)

अगस्त्य मुनिशार्दूल समस्तागमपारग।
शिवज्ञानकरं वक्ष्ये सिद्धान्तं शृणु सादरम्।।२।।

O Agastya, who is the lion among the sages and who is well versed in all the Āgamas, I shall tell you the Siddhānta (doctrine) which inculcates the knowledge of Śiva; listen to it with respect. (2)

व्याख्या— समस्तागमपारग सकलनिगमागमपारङ्गत शिवशास्त्र-प्रभुत्वान्मुनिशार्दूल मुनिश्रेष्ठ भो अगस्त्य, शिवज्ञानकरं स्वतन्त्रशिवाद्वैत-ज्ञानप्रकाशकं सिद्धान्तं सिद्धान्तशास्त्रं वक्ष्ये सादर: प्रीतियुक्त: सन् त्वं शृण्वित्यर्थ:।।२।।

O Agastya, who is well-versed in all the Āgamas, i.e., all the Vedas and Āgamas and who is the lion among sages, i.e., the best among the sages because of mastery in Śaivaśāstra, I shall tell you the Siddhānta, i.e., Siddhānta-śāstra, which gives the knowledge of Śiva, which, in other words, reveals independently the knowledge of non-duality of Self with Śiva. Listen to it with respect and love. (2)

Notes: Śivādvaita is the name given by Śivayogin for the Vīraśaiva system of philosophy. It means 'śivayoḥ jīvātma-paramātmanoḥ advaitam' i.e., non-duality of the Śivas, the individual soul (Jīva) and the universal soul (Śiva). The attainment of this is the summum bonum of life.

व्याख्या— अथ तस्य सिद्धान्तस्याधिक्यं प्रतिपादयितुं सिद्धान्ता बहव: सन्तीत्याह—

Then in order to establish the superiority of that Siddhānta, the author says that there are many Siddhāntas—

अगस्त्य खलु सिद्धान्ता विख्याता रुचिभेदत:।
भिन्नाचारसमायुक्ता भिन्नार्थप्रतिपादका:।।३।।

O Agastya, there are (many) Siddhāntas which are well known, which differ according to aptitudes, which are associated with various practices and which propound various tenets. (3)

व्याख्या— भो अगस्त्य रुचिभेदत: कपिलपतञ्जल्यादि - ऋषिप्रीति-वैचित्र्याद् भिन्नाचारस्य भिन्नप्रमेयस्य प्रतिपादका: सिद्धान्ता: बहव: सन्तीति शेष:, विख्याता: खलु प्रसिद्धा: सन्तीत्यर्थ:।।३।।

O Agastya, according to differences in aptitudes, i.e., differences in the attitudes of the sages such as Kapila, Patañjali, etc., the Siddhāntas propound different practices and different tenets. It should be added that they are many. They are well known, i.e., are famous. (3)

व्याख्या— ते क इत्याकाङ्क्षायामाह—

If it is asked as to which are they, the author says—

सांख्यं योगः पाञ्चरात्रं वेदाः पाशुपतं तथा।
एतानि मानभूतानि नोपहन्यानि युक्तिभिः।।४।।

Sāṅkhya, Yoga, Pāñcarātra, Vedas and Pāśupata, these are the Siddhāntas which are quite authoritative and which should not be refuted with arguments. (4)

व्याख्या— सांख्यं कापिलं प्रकृतिपुरुषलक्षणपदार्थद्वयप्रतिपादकम्, तत्रानीश्वराङ्गीकारः। योगो योगशास्त्रं पतञ्जलिप्रणीतम्, तत्रेश्वराङ्गीकारः, कष्टकरयमनियमाद्यष्टाङ्गप्रतिपादकम्। पाञ्चरात्रं वासुदेवप्रणीतं वैष्णवं विष्णु-दीक्षाङ्गभूततप्तमुद्राधारणादिप्रतिपादनद्वारा चिदचिदीश्वरलक्षणत्रिपदार्थप्रतिपादकम्। पाशुपतं शिवप्रणीतं पशुपाशपतिलक्षणत्रिपदार्थप्रतिपादकम्। वेदाः ''यस्य निःश्वसिता वेदाः'' इति शिवस्याप्रयत्नसिद्धनिःश्वासरूपाः, अत एव अकृत्रिमा ऋग्यजुःसामरूपाः, तत्पूर्वकाण्डानुसारेण जैमिनिप्रोक्तं पूर्वमीमांसाख्यं यागादिकर्मप्राधान्यप्रतिपादकं निरीश्वरम्। एतानि शास्त्राणि मानभूतानि प्रमाणभूतानि युक्तिभिर्नोपहन्यानि तर्कयुक्तिभिर्न खण्डनीयानि, ''त्रयी सांख्यं योगः पशुपतिमतं वैष्णवमिति'' इति महिम्नस्तोत्रप्रसिद्धत्वादित्यर्थः।।४।।

Sāṅkhya was propounded by Kapila. It deals with two categories called Prakṛti and Puruṣa (matter and spirit). It does not accept God (Īśvara). Yoga means Yogaśāstra here. It was taught by Patañjali. Therein God (Īśvara) is accepted. It deals with eight limbs of Yoga such as Yama, Niyama, etc., which are difficult to practise. Pāñcarātra is the Vaiṣṇava system taught by Vāsudeva. It teaches the marking with heated stamp (taptamudrādhāraṇa) as a part of the Vaiṣṇava initiation. It propounds three categories as Cit (spirit), Acit (matter) and Īśvara (God). Pāśupata is founded by Śiva teaching the doctrine of three categories as Paśu (Jīva), Pāśa (Bondage) and Pati (Lord). According to the statement "Vedas are the breath of him", Vedas are the products of the breath of Śiva without any conscious effort on his part; hence, they are not created. They are in the form of Ṛg, Yajus and Sāman. Based on the earlier part of Veda, a system called Pūrvamīmāṁsā has been propounded by Jaimini. It does not accept God (Īśvara). It gives importance to the performance of action in the form of Yāga (sacrifice), etc. These are the (five) systems (Śāstras) which are authoritative. They are not to be refuted by arguments, i.e., logical arguments, since they are recognised by 'Mahimnastotra' referring to them as "Trayī, Sāṅkhya, Yoga, Paśupatimata and Vaiṣṇava."(4)

Notes : यस्य निश्वसिता वेदाः (.......); त्रयी सांख्यं (Mah. S., 7).

व्याख्या— ननु कथमेषां प्रामाण्यमित्यत्राह—

If it is asked as to how they are authoritative, then it is said thus—

वेदः प्रधानं सर्वेषां सांख्यादीनां महामुने।
वेदानुसरणादेषां प्रामाण्यमिति निश्चितम्।।५।।

O great sage, among these, Sāṅkhya, etc., Veda is predominant. The authoritativeness of these is decidedly on the ground that they follow Veda. (5)

व्याख्या— उक्तलक्षणानां सर्वेषां सांख्यादीनां मध्ये वेदः प्रधानं मुख्यप्रमाणम् अपौरुषेयत्वात्। एषां सांख्यादिसिद्धान्तानां वेदानुसारणाद् वेदमूलकत्वात् प्रमाण्यमिति शास्त्रज्ञैर्निश्चितमित्यर्थः।।५।।

Among all these, Sāṅkhya, etc., of which the special features are told, it is Veda that is predominant, i.e., the prime authority, because it is not produced by any human

being. In the case of these doctrines, Sāṅkhya, etc., their authoritativeness is due to their following Veda or due to the fact that they are rooted in Veda. This is decided by the learned. (5)

व्याख्या— ननु सांख्यादिशास्त्राणामपि वेदमूलत्वादेभ्य: शैवशास्त्रस्य को विशेष इत्यत्राह—

If it is asked as to what is the speciality of Śaivaśāstra from Sāṅkhya, etc., as they are also rooted in Veda, it is said here—

पाञ्चरात्रस्य सांख्यस्य योगस्य च तथा मुने।
वेदैकदेशवर्तित्वं शैवं वेदमयं मतम्।।६।।

O sage, Pāñcarātra, Sāṅkhya and Yoga are based on some parts of Veda, while Śaivasiddhānta is based on the entire Veda. (6)

व्याख्या— अत्र चकारादविशिष्टद्वयं संगृहीतम्। एवं चोक्तलक्षण-पाञ्चरात्रादिपञ्चसिद्धान्तानां वेदैकदेशनिष्ठत्वम्, शैवं शैवशास्त्रं वेदमयं वेद-स्वरूपमिति मतं निगमागमज्ञैरङ्गीकृतमित्यर्थ:।।६।।

Here by virtue of 'cakāra' the two other doctrines are understood. Thus Pāñcarātra, etc., the characteristics of which are told, are based on some parts of Veda. But Śaiva, i.e., Śaivasiddhānta is full of Veda, i.e., of the nature of Veda itself. This is accepted by those who are well-versed in Veda and Āgamas. (6)

व्याख्या— एवं स्थिते सर्ववेदमयत्वात् शैवतन्त्रं सांख्यादिभ्य: श्रेष्ठमित्याह –

This being the case, the Śaivasiddhānta which is based on the entire Veda, is superior to Sāṅkhya, etc. Hence, it is said —

वेदैकदेशवर्तिभ्य: सांख्यादिभ्यो महामुने।
सर्ववेदानुसारित्वाच्छैवतन्त्रं विशिष्यते।।७।।

O great sage, compared to Sāṅkhya, etc., which are based on some parts of Veda, the Śaivasiddhānta, which follows the entire Veda, is superior. (7)

व्याख्या— अत्र तन्त्रशब्देन शास्त्रमुच्यते। स्पष्टमन्यत्।।७।।

Here the word 'tantra' is used in the sense of 'śāstra' (siddhānta). The rest is clear (7)

Notes : Tantra is explained as 'tanoti (tan) trayate (tra) iti tantram'. It extends (tan=tanoti) a lot of material connected with 'tattva' and 'mantra' and protects men (tra = trāyate); hence it is called tantra: तनोति विपुलानर्थान् तत्त्वमन्त्रसमाश्रितान्। त्राणं च कुरुते पुंसां तेन तन्त्रमिति स्मृतम्।। (Ajit Ā., kri. pā., 1. 115)

व्याख्या— ननु तर्हि शैवतन्त्रं केनचित् कल्पितमिति प्रतीयमानत्वात् कथमस्य प्रामाण्य-मित्यत्राह —

Then it is implied that Śaivasiddhānta was created by some body. In that case how about its authoritativeness? Here the author says —

शैवतन्त्रमिति प्रोक्तं सिद्धान्ताख्यं शिवोदितम्।
सर्ववेदार्थरूपत्वात् प्रामाण्यं वेदवम् सदा।।८।।

The Śaiva doctrine which is known as Siddhānta expounded by Śiva is authoritative like Veda, because it brings out the significance of the entire Veda. (8)

व्याख्या— शैवतन्त्रं शिवोक्तं सर्वज्ञशिवप्रोक्तं तत्सिद्धान्ताख्यमिति प्रोक्तम्। सर्ववेदार्थरूपत्वात् सकलोपनिषदर्थस्वरूपत्वात् सदा कालभेदराहित्येन वेदवत् प्रमाणमित्यर्थ:।।८।।

The Śaivatantra was told by Śiva, the omniscient one. That is said to be Siddhānta by name. It is authoritative like

Veda always without any temporal distinction because it is the very significance of Veda, i.e., it is of the nature of the significance of all Upaniṣads. (8)

आगमा बहुधा प्रोक्ताः शिवेन परमात्मना।
शैवं पाशुपतं सोमं लाकुलं चेति भेदतः।।९।।

Āgamas are of many kinds as told by Śiva the Supreme Self. They are classified as Śaiva, Pāśupata, Soma and Lākula. (9)

Notes : Āgamas have come down to us in our tradition to fulfil the purpose of Veda. For the Vedic mantras to be fruitful, their use in proper form (anuṣṭhāna) is essential. Āgamas mention ṛṣi, devatā, chandas, pallava, etc., of the mantras and teach their employment in due form. In order that the Vedic mantras produce their effects, they should be mastered (svādhīna). For this purpose, the procedure of Puraścaraṇa is essential. 1. pañcāṅgopāsanā, 2. japa, 3. homa, 4. tarpaṇa, 5. abhiṣeka and 6. rudrabhojana — these six constitute the aṅgas (parts) of Puraścaraṇa. Gītā, sahasranāma, stava, kavaca and hṛdaya come under Pañcāṅgopāsanā. Every mantra requires the pallavas – namaḥ, svāhā, vauṣaṭ, hum, vaṣaṭ, and phaṭ, aṅganyāsa, karanyāsa, digbandhana, etc. All these are given in detail in the Āgamas. The Veda and Āgamas are thus closely related and both are equally authoritative.

व्याख्या— परमात्मना शिवेन शैवमिति पाशुपतमिति सोममिति लाकुलमिति च भेदात् आगमा बहवः प्रोक्ताः।

Āgamas told by Śiva, the Supreme Self, are of various kinds as they are distinguished as Śaiva, Pāśupata, Soma and Lākula. (9)

व्याख्या— ननु शिवोक्ततन्त्राणां बाहुल्यात् तानि सर्वाणि वेदवत् प्रमाणानि किम् इत्यत्राह—

Then since the Tantras (Āgamas) told by Śiva are too many, is it meant that all of them are authoritative like Veda? Here it is said—

तेषु शैवं चतुर्भेदं तन्त्रं सर्वविनिश्चितम्।
वामं च दक्षिणं चैव मिश्रं सिद्धान्तसंज्ञकम्।।१०।।

Among them (Āgamas) Śaiva is of four kinds as decided by all. They are Vāma, Dakṣiṇa, Miśra and Siddhānta. (10)

व्याख्या— तेषु शैवतन्त्रं चतुर्भेदवदिति सर्वैरागमज्ञैर्विनिश्चितम्। ते के भेदा इत्यत्राह — 'वामं च दक्षिणं चैव मिश्रं सिद्धान्तसंज्ञकम्' इति।।१०।।

Among them Śaivatantra is fourfold. This is decided by all the knowers of Āgamas (scholars in Āgamas). Which are those four kinds? To this the answer is – 'Vāma, Dakṣiṇa, Miśra and Siddhānta'. (10)

व्याख्या— अथ तत्स्वरूपं प्रकटयति शक्तीत्यादिना –

The nature of those will be made clear with the stanza beginning with "Śakti"—

शक्तिप्रधानं वामाख्यं दक्षिणं भैरवात्मकम्।
सप्तमातृपरं मिश्रं सिद्धान्तं वेदसंमतम्।।११।।

Vāmatantra has the predominance of Śakti, Dakṣiṇa-tantra has Bhairava as its deity, Miśratantra is dedicated to Saptamātṛkās and Siddhānta is agreeable to Veda. (11)

व्याख्या— वामाख्यतन्त्रं शक्तिपरम्, दक्षिणतन्त्रं भैरवपरम्, मिश्रतन्त्रं ब्राह्म्यादिसप्तमातृकापरम्, सिद्धान्तं वेदसंमतं सिद्धान्ताख्यं शैवतन्त्रं वेदसंमतम्। अनेन सिद्धान्ताख्यशैवतन्त्रमेव वेदसंमतत्वाद् वेदवत् प्रमाणम्। शिष्टमवेद-संमतत्वात् तद्वन्न भवतीति सूचितम्।।११।।

The Tantra called Vāma is in favour of Śakti; Dakṣiṇatantra pertains to Bhairava; Miśratantra is dedicated to seven Mātṛkās (mothers), viz., Brāhmī, Māheśvarī, Kaumārī, Vaiṣṇavī, Vārāhī, Indrāṇī and Cāmuṇḍā; Siddhāntatantra is in agreement with Veda, i.e., the Śaivatantra called Siddhānta is agreeable to Veda. Accordingly the Śaivatantra called Siddhānta is authoritative like Veda because it is acceptable to Veda. The rest of the Tantras being not acceptable to Veda, are not so (i.e., authoritative). (11)

व्याख्या— ननु सिद्धान्ताख्यशैवतन्त्रं कथं वेदसंमतमित्यत्राह—

If it is asked as to how the Śaivatantra called Siddhānta is acceptable to Veda, the author says —

वेदधर्माभिधायित्वात् सिद्धान्ताख्यः शिवागमः।
वेदबाह्यविरोधित्वाद् वेदसंमत उच्यते।।१२।।

The Śivāgama (Śaivatantra) called Siddhānta is said to be acceptable to Veda because it advocates the Dharma that is taught in Veda and also because it opposes whatever that is outside or unacceptable to Veda. (12)

व्याख्या— वेदोक्तभस्मलिङ्गधारणादिधर्मप्रतिपादकत्वाद् वेदबाह्यजैनचार्वाकादिमतनिरासकत्वात् सिद्धान्ताख्यः शिवागमो वेदसंमत इत्युच्यत इत्यर्थः।।१२।।

The Śivāgama called Siddhānta is said to be acceptable to Veda because it advocates the dharma such as application of Bhasma, wearing the Liṅga, etc., which are taught in Veda and because it refutes the systems opposed to Veda such as Jaina, Cārvāka, etc. (12)

व्याख्या— एवं वेदसंमतत्वात् सिद्धान्तो वेदवत् प्रमाणमित्याह—

Thus the author says that Siddhānta is authoritative like Veda because it is acceptable to Veda—

वेदसिद्धान्तयोरैक्यमेकार्थप्रतिपादनात्।
प्रामाण्यं सदृशं ज्ञेयं पण्डितैरेतयोः सदा।।१३।।

Veda and Siddhānta are one because they propound the same doctrine. Authoritativeness of the two should always be grasped as similar by the learned. (13)

व्याख्या— ''सर्ववेदेषु यद् दृष्टं तत्सर्वं तु शिवागमे'' इति वीरागमोक्तेर्वेदसिद्धान्तयोरेकार्थत्वाद् वेदवत् सिद्धान्तोऽपि प्रमाणमिति भावः।।१३।।

According to the Vīrāgama statement meaning that 'whatever is found in all the Vedas is found in Śaivāgamas', Veda and Siddhānta teach the same dectrine and hence Siddhānta is also authoritative like Veda. This is what is meant here. (13)

Notes : सर्ववेदेषु.... (Vī. A.).

व्याख्या— अथैवंविधसिद्धान्ताख्यशिवागमे किं प्रतिपाद्यत इत्यत्राह—

Then if it is asked as to what is propounded in the Śivāgama called Siddhānta, the answer is given here—

सिद्धान्ताख्ये महातन्त्रे कामिकाद्ये शिवोदिते।
निर्दिष्टमुत्तरे भागे वीरशैवमतं परम्।।१४।।

In the latter part of the great traditional lore called Siddhānta which starts with Kāmika and which is taught by Śiva, the supreme doctrine of Vīraśaiva is advocated. (14)

व्याख्या— शिवोक्ते सिद्धान्ताख्ये कामिकादिवातुलान्ते महातन्त्रे उत्तरभागे परं सर्वोत्कृष्टं वीरशैवमतं निर्दिष्टमुपदिष्टम्। अनेन पूर्वभागे शैवमुपदिष्टमिति सूचितम्।।१४।।

In the latter part of the great traditional lore called Siddhānta which begins with Kāmika and ends with Vātula

and which is taught by Śiva, the Supreme, i.e., all - surpassing doctrine of Vīraśaiva is advocated, i.e., taught. It is indicated by this that in the former part of Śivāgama, Śaiva doctrine is taught. (14)

Notes : Mahātantra = Great Tantra (traditional lore). Vide notes under 5.7 above.

व्याख्या— अथ वेदशिरस्यपि वीरशैवशब्दं दर्शयति—

Then the author explains the term 'Vīraśaiva' according to Upaniṣads (the latter part of Veda)—

विद्यायां शिवरूपायां विशेषाद् रमणं यतः।
तस्मादेते महाभागा वीरशैवा इति स्मृताः।।१५।।

It is because of the special experience of bliss in the knowledge in the form of Śiva that these great souls are called as 'Vīraśaīvas'. (15)

व्याख्या— शिवरूपायां ब्रह्मस्वरूपायां विद्यायां ''वेदान्तवाक्यजा विद्या'' इति सूतगीतोक्ते-र्वेदान्तवेद्यायां विद्यायां विशेषाद् यतः कारणाद् रमणं रतिरस्ति, तस्माद् एते तत्र रतिमन्तो महाभागाः परमश्रेष्ठा वीरशैवा इति स्मृता इत्यर्थः।।१५।।

According to a statement of Sūtagītā, viz, 'Vedanta-vākyajā vidyā' (knowledge is that which arises from the statements of Vedānta, i.e., Upaniṣads), the knowledge of Brahman in the form of Śiva is the knowledge that is to be grasped from Vedānta, i.e., Upaniṣads. It is because those persons of supreme eminence, who are the blessed ones, have great attachment to that knowledge that they are regarded as Vīraśaivas. (15)

Notes : 'Vidyāyāṁ ramate iti vīraḥ' – vīra means 'he who takes delight in the spiritual knowledge.' The spiritual knowledge is in the form of Paraśivabrahman. It is that which is derived

from Vedānta or Upaniṣads. Thus Vīraśaivas are those who take delight in the knowledge of Paraśiva brahman. See the derivation given in the next stanza. वेदान्तवाक्यजा विद्या (Sū. Gī.).

व्याख्या— अथ वेदागममस्तकयोरपि वीरशैवशब्दनिर्वचनं दर्शयति—

Then the author shows the derivation of the term 'Vīraśaiva' according to the latter parts of both Vedas and Āgamas—

वीशब्देनोच्यते विद्या शिवजीवैक्यबोधिका।
तस्यां रमन्ते ये शैवा वीरशैवास्तु ते मताः।।१६।।

The term "vī" stands for "vidyā" (knowledge) which teaches the identity of Śiva and Jīva. Those devotees of Śiva who take delight in that are called Vīraśaivas. (16)

व्याख्या— शिवजीवैक्यबोधिका लिङ्गाङ्गरूपशिवजीवैक्यप्रकाशिका विद्या वीशब्देन उच्यते पण्डितैः कथ्यत इत्यर्थः,''वी गतिव्याप्तिप्रजनकान्त्यसन-खादनेषु'' इति धातोस्तस्यां विद्यायां ये शैवाः शिवभक्ताः रमन्ते ते तु वीरशैवा इति मताः संमता इत्यर्थः।।१६।।

The knowledge inculcating the identity of Śiva and Jīva, i.e., revealing the identity of Śiva and Jīva in the form of Liṅga and Aṅga, is told by the term "vī". It is spoken by the scholars, in accordance with the meaning of the root "vī" which means 'to move, to pervade, to produce, to beautify, to throw or to eat'; those 'Śaivas', i.e., the devotees of Śiva who take delight in that knowledge are regarded as Vīraśaivas, i.e., are accepted as Vīraśaivas.(16)

Notes : The root "vī" has several meanings as noted in the commentary. One of its meanings is 'to move, to go'. All roots which give the meaning of movement (gati) convey also the meaning of 'knowing' — 'sarve gatyarthakā dhātavo jñānārthakā bhavanti'. Accordingly the root "vī" means knowledge. The

knowledge meant here is the one of identity of Śiva and Jīva, who are called Liṅga and Aṅga respectively in the technicality of Vīraśaivism. Paraśiva is called Liṅga because everything gets obsorbed into him — "Layanālliṅgamucyate" (Sūkṣ. Ā., kri. pā., 3.51). Liṅga is said to be Paraśivabrahman because the entire world consisting of the immovable and the movable objects is contained in its belly and from it again the world is produced — "līyate gamyate yatra yasmāt talliṅgam":

जठरे लीयते सर्वं जगत् स्थावरजङ्गमम्।
पुनरुत्पद्यते यस्मात्तद् ब्रह्म लिङ्गसंज्ञकम्।।

(Candra. J. Ā., kri. pā.3.8). (vide also the present work, subsequently 12.33); Anu. Sū. 3.3—

लीयते गम्यते यत्र येन सर्वं चराचरम्।
तदेतल्लिङ्गमित्युक्तं लिङ्गतत्त्वपरायणैः।।

The Jīva is called Aṅga because it moves to Paraśiva-brahman. "Aṁ" means 'Brahman' who is mere 'sat' and "gam" means 'gacchati' (goes to). Thus the persons learned in Vīraśaivism call Jīva as "Aṅga":

अमिति ब्रह्मसन्मात्रं गच्छतीति गमुच्यते।
रूप्यतेऽङ्गमिति प्राज्ञैरङ्गतत्त्वविचिन्तकैः।। (Anu. sū., 4. 4).

व्याख्या— अथ वीरमाहेश्वरशब्दनिर्वचनं करोति —

Then the author gives the derivation of the term Vīramāheśvara—

विद्यायां रमते यस्मान्मायां हेयां श्ववद्रहेत्।
अनेनैव निरुक्तेन वीरमाहेश्वरः स्मृतः।।१७।।

Through the etymology in the form of 'vidyāyāṁ ramate' (one who takes delight in knowledge) and 'heyāṁ mayāṁ śvavad rahet' (one who discards detestable Māyā as it were a dog), one gets the designation of "Vīra-māheśvara". (17)

व्याख्या— यस्माल्लिङ्गाङ्गसम्बन्धकारणार्थं शिवजीवैक्यप्रकाशिकायां विद्यायां रमते, मायां जगद्रूपां हेयां त्यजनीयां श्ववच्छुनकवद् रहेन्निवारयेत्, अनेनैव निरुक्तेन एकद्वित्र्यादिपदगताद्यक्षरप्रवचनेनैव वीरमाहेश्वर इत्यन्वर्थनाम्ना स्मृत इत्यर्थः।।१७।।

In order to realise the relation between Liṅga (Śiva) and Aṅga (Jīva), one takes delight in the knowledge which reveals the identity of Śiva and Jīva and relinquishes the detestable Māyā in the form of transmigration as one would discard a dog. Through this etymology, i.e., through the explanation of the first syllables of one, two, three or more words, one is called Vīramāheśvara true to its meaning. (17)

Notes : Vī-vidyāyāṁ, ra-ramaṇam, mā-māyāṁ, he-heyāṁ, śva-śvavad, ra-rahet = Vī-ra-mā-he-śva-ra. As per this etymology the term 'Vīramāheśvara' true to its intended meaning means "one who takes delight in the knowledge of identity between Śiva and Jīva (Liṅga and Aṅga) and gives up the detestable Māyā in the form of saṁsāra."

व्याख्या— एवं वेदान्तसिद्धवीरशब्दसिद्धान्तप्रसिद्धशैवशब्दमहेश्वर-शब्दांश्च विविच्यानन्तरं वेदागमशिरःसिद्धवीरशैववीरमाहेश्वरस्वरूपं षड्भिः सूत्रैर्विशदयति । तत्र प्रथमं वीरशब्दः कथं वेदान्तप्रसिद्ध इत्यत्राह —

Thus after having explained the term 'Vīra' as found in Vedānta and the terms Śaiva and Māheśvara as found in the Siddhānta, the author elucidates in six stanzas the nature of Vīraśaiva and Vīramāhaśvara according to the latter parts of Vedas and Āgamas. First he shows how the word Vīra is well known in Vedānta —

वेदान्तजन्यं यज्ज्ञानं विद्येति परिकीर्त्यते।
विद्यायां रमते तस्यां वीर इत्यभिधीयते।।१८।।

That knowledge which arises from Vedānta is called as 'Vidyā'. He who takes delight (ramate) in that knowledge is designated as 'Vīra'. (18)

व्याख्या— ''वेदान्तवाक्यजा विद्या'' इति सूतगीतोक्तेर्वेदान्तवाक्यप्रकाश्यं यज्ज्ञानं सा विद्या, तस्यां यो रमते स वीर इत्यर्थः।।१८।।

According to the statement of Sūtagītā meaning "knowledge is that which arises from the Upaniṣadic statements", what is revealed by the sentences of the Upaniṣads is 'Vidyā' (knowledge). He who takes delight in it is the Vīra. (18)

Notes : In the light of the earlier stanzas in this context, the world 'Vidyā' should be understood as 'Śivaikyajñānabodhikā vidyā'. The same is called 'brahmaikyajñāna' in the Upaniṣads. वेदान्तवाक्यजा... (Sū. Gī.).

व्याख्या— एवं वेदान्तप्रसिद्धवीरशब्दपूर्वकत्वेन सिद्धान्तप्रसिद्धशिवतत्त्वज्ञाननिष्ठान् शैवान् माहेश्वरतत्त्वकर्मनिष्ठान् माहेश्वरांश्च सार्धसूत्रेण स्फुटयति —

Thus the author elucidates below in one and a half stanza the nature of Śaivas and Māheśvaras who are well known in the Śaivāgamas with the prefix in the form of 'Vīra'; they are also well known in the Upaniṣads as those who are devoted to the knowledge of Śivatattva (principle of Śiva) and who are devoted to the actions relating to the principle of Māheśvara respectively —

शैवैर्माहेश्वरैश्चैव कार्यमन्तर्बहिःक्रमात्।
शिवो महेश्वरश्चेति नात्यन्तमिह भिद्यते।।१९।।
यथा तथा न भिद्यन्ते शैवा माहेश्वरा अपि।

The worship of the Liṅga (kāryam) by the Śaivas and the Māheśvaras is in method internal and external respectively. Just as between Śiva and Maheśvara there is not much of a difference, similarly between Śaivas and Māheśvaras there is not much of a difference. (19-20)

व्याख्या— शैवैर्वीरशब्दपूर्वकशैवैः वीरशैवैरित्यर्थः। माहेश्वरैर्वीरमाहेश्वरैश्च अन्तर्बहिःक्रमात्, शिवलिङ्गार्चनमिति शेषः, कार्यं कर्तुं योग्यम्। एवं स्थिते शिवो निष्कलः शिवो, महेश्वरः सकलः सदाशिवश्चेति स्थितौ। इह ''शिवः शूली महेश्वरः'' इत्यभिधानगणपाठे यथात्यन्तं न भिद्यते, तयोरात्यन्तिकभेदो नास्ति।।१९।। तथा शैवाः शिवसम्बन्धिनो वीरशैवा माहेश्वरा महेश्वरसम्बन्धिनो वीरमाहेश्वराश्च न भिद्यन्ते भिन्ना न भवन्ति। अत्र सदाशिवस्य सोपाधिकत्वेऽपि तदुपाधेर्वक्ष्यमाणारीत्या सत्त्वगुणप्रधानत्वेन नापरत्वात् तयोरात्यन्तिकभेदो नास्तीति भावः।। १९-२०।।

The duty to be performed, which is the worship of the Śivaliṅga, by the Śaivas, who with the prefix Vīra are Vīraśaivas, and by the Māheśvaras, i.e., Vīramāheśvaras, is in approach internal and external respectively. In this context Śiva stands for 'niṣkala-Śiva' and Maheśvara for 'sakala-Sadāśiva'. Here just as in the Gaṇapāṭha containing names like 'Śivaḥ śūlī maheśvaraḥ' there is not much of difference (among synonyms), so in the case of Śaivas, i.e., Vīraśaivas who are related to Śiva, and Māheśvaras, i.e., Vīramāheśvaras who are related to Maheśvara, there is not much of a difference. Here what is intended is that although Sadāśivatattva is restricted by certain limitations, yet it is not different due to the fact that it has predominance of Sattvaguṇa. (19-20)

Notes : Śiva is 'niṣkala' because he is free from all limitations. In Śaivaparibhāṣā, Sadāśiva is 'sakalaniṣkala' and Maheśvara is regarded as separate from Sadāśiva and as 'sakala' (Śai. Pa., p.33).

व्याख्या— अथ शैवमाहेश्वरयोरन्तर्बाह्यरूपलिङ्गार्चनं यदुक्तं तत्कीदृशमित्यत्राह—

Then what are said to be the worship of internal Liṅga and the worship of external Liṅga as points of difference between Śaivas and Māheśvaras, are explained as to how they are —

शिवाश्रितेषु ते शैवा ज्ञानयज्ञरता नराः।।२०।।

माहेश्वराः समाख्याताः कर्मयज्ञरता भुवि।
तस्मादाभ्यन्तरे कुर्युः शैवा माहेश्वरा बहिः।।२१।।

They are Śaivas who are the persons engaged in the sacrifice in the form of knowledge (20), while Māheśvaras are said to be those who are engaged in the sacrifice in the form of action. Hence Śaivas do internal worship and Māhaśvaras do external worship. (20-21)

व्याख्या— शिवाश्रितेषु ये नराः पुरुषाः ज्ञानयज्ञरता हृत्कमलस्थ-चिल्लिङ्गपूजायां प्रीतियुक्तास्ते शैवा वीरशैवा इत्यर्थः।।२०।। कर्मयज्ञरताः करकमलस्थक्रियालिङ्गपूजायां प्रीतियुक्ता माहेश्वरा वीरमाहेश्वरा इति भुवि समाख्याताः प्रख्याता इत्यर्थः। तस्मात् शैवा आभ्यन्तरे हृत्कमले कुर्युः, ज्ञान-काण्डप्रतिपादितप्राणलिङ्गिशरणशिवैक्यस्थलोक्तधर्माचरणं कुर्युरित्यर्थः। माहेश्वरा वीरमाहेश्वरा बहिः कर्मकाण्डस्थभक्तमाहेश्वरप्रसादिस्थलोक्तधर्माचरणं कुर्युरित्यनुषङ्गः। ''ज्ञानं प्रधानं न तु कर्महीनं कर्मप्रधानं न तु चिद्विहीनम्। तस्माद् द्वयोरेव भवेत् प्रसिद्धिर्न ह्येकपक्षो विहगः प्रयाति।।'' ''न क्रियारहितं ज्ञानं न ज्ञानरहिता क्रिया। अपश्यन्नन्धको दग्धः पश्यन् पङ्गुश्च दह्यते।।'' इत्यादिवचनात् शैवमाहेश्वरयोर्ज्ञानं क्रिया च समानैवेत्यनुसन्धेयम्, किन्तु बाह्यान्तरपूजाप्रीतिमात्रं विशिष्यत इति।।२१।।

Among those who have resorted to Śiva, those persons who are devoted to the sacrifice in the form of knowledge, i.e., those who have great liking for the worship of Liṅga in the form of knowledge (cit) stationed in the lotus of heart, are the Śaivas, i.e., Vīraśaivas. (20) Those who are devoted

to the sacrifice in the form of action, i.e., those who have great liking for the worship of the Iṣṭaliṅga placed on the lotus-like (left) palm, are well known in the world as Māheśvaras, i.e., Vīramāheśvaras. Hence, Śaivas, i.e., Vīraśaivas, do their (worship) inside, i.e., in the lotus of heart. It means that they do the religious practices taught in relation to Prāṇaliṅgisthala, Śaraṇasthala and Aikyasthala which are propounded in the section about knowledge (Jñānakāṇḍa). Māheśvaras, i.e., Vīramāheśvaras do their worship outside, i.e., on the lotus of the (left) palm. That is to say that they undertake the practices taught in relation to Bhaktasthala, Māheśvarasthala and Prasādisthala which are expounded is the section about action (Karmakāṇḍa). This is a necessary explanation to be connected here. "Jñānaṁ pradhānam, etc."—"knowledge is important, but not without action and action is important, but not without knowledge; hence, both are well known; bird cannot fly with one wing". "Na kriyārahitam, etc.,"— "Knowledge cannot be without action, nor action can be without knowledge; the blind person was burnt without being able to see and the lame person was burnt although he could see (but without being able to run)". In accordance with these statements, the knowledge and the action of the Śaivas and the Māheśvaras respectively are equal. This must be understood. The difference between them lies only in their deep liking for internal or external worship. (21)

Notes : "Jñānaṁ pradhānam, etc." (Abhiyukta-vacana). "Na kriyārahitam jñānam, etc." (Śivarahasya). See also:

ज्ञानं हि परमेशस्य गदितं मुक्तिदं मुने।
तत्कर्मसहितं प्रोक्तं मुक्तिदानाक्षमं त्विति।।
अपश्यन्नन्धको दग्धः पश्यन् दहति पङ्गुलः।
अन्धपङ्गुवदन्योन्यसापेक्षे ज्ञानकर्मणी।।

(Candra. J. Ā, kri.pā., 12.5-6)

"The knowledge of Parameśvara is said to bring liberation. But it is said to be capable of bringing liberation when it is coupled with action. Without seeing the blind man was burnt and although seeing the lame man was burnt. Knowledge and action are mutually dependent like the blind man and the lame man."

वीरशैवाः षड्भेदाः

वीरशैवास्तु षड्भेदाः स्थलधर्मविभेदतः।
भक्तादिव्यवहारेण प्रोच्यन्ते शास्त्रपारगैः।।२२।।

Six Divisions of Vīraśaivas
(Ṣaṭ-sthalas)

Vīraśaivas are six - fold depending on the difference in the religious practices of Sthalas. They are called in practice as Bhakta, etc., by the experts in Śāstras (religious lore). (22)

व्याख्या— अथ वीरमाहेश्वरा इति प्रसिद्धवीरशैवास्तु भक्तादि-शिवैक्यान्तव्यवहारेण स्थलधर्मविभेदतः पिण्डादिवृत्तिज्ञानशून्यान्तःस्थला-चारभेदतः षड्भेदाः षड्विधभेदवन्त इति शास्त्रपारगैः प्रोच्यन्त इत्यर्थः।।२२।।

Then the Vīraśaivas who are well known as Vīra-māheśvaras, are six-fold or of six divisions in usage from Bhakta to Aikya. That depends upon the differences in the religious practices of the Sthalas, i.e., the differences in the practices of Sthalas from Piṇḍasthala to Jñānaśūnyasthala. They are said to be so by those who are well versed in Śāstras. (22)

Notes : The word 'Sthala' is the most important technical term in Vīraśaivism. 'Sthala' is a Sanskrit word meaning 'place' or 'ground'. But it has special connotations in Vīraśaiva philosophy. In its highest application, it stands for 'Paraśivabrahman' in the sense that it is the source from which the entire universe emerges, the station on which it is maintained and the receptacle into which it is dissolved in the end. 'Stha' in Sthala stands for that source wherein the world is originally stored and maintained (sthīyate) and 'la' stands for the same source into which the world is once again merged in the end (līyate):

स्थीयते लीयते यस्मिन् मुक्तः संसारपद्धतेः।
तदेव स्थलमित्युक्तं स्थलतत्त्वविशारदैः।।
(Sūkṣ. Ā., kri. pā., 4.54)

"That in which the world resides and into which it merges when it is released from bondage, is itself called Sthala by those who are experts in the knowledge of the principle of Sthala".

अहमेव जगत्स्रष्टा पुनर्मय्येव लीयते।
अहमेव स्थलं विद्धि षड्विधं मम रूपकम्।। (Pāra. Ā., 4.7)

(Vide also Anu.Sū ., 2.2-9). Thus 'Sthala' stands for Paraśiva-brahman in its highest spiritual sense. But 'Sthala' is also used in Vīraśaivism in its common sense of stage, step, a temporary resting place for the progressing soul on its spiritual pilgrimage. At each 'Sthala', the aspirant gets sufficient experience to ascend to its higher stage. It is in this sense that the term 'Sthala' is used in the stanza (22) under study.

व्याख्या— अथ तच्छास्त्रभेदं दर्शयति —

Then the author reveals the difference in their Śāstra—

शास्त्रं तु वीरशैवानां षड्विधं स्थलभेदतः।
धर्मभेदसमायोगाद् अधिकारिविभेदतः।।२३।।

The Śāstra of the Vīraśaivas is six-fold depending upon the differences in Sthalas, differences in religious practices ordained and differences in eligibility for each stage. (23)

व्याख्या— वीरशैवानां शास्त्रं तु विशेषद्योतकम्, स्थलभेदतः स्थल-भेदात्, धर्मभेदसमायोगात् स्थलोक्तसदाचारभेदसम्बन्धात्, अधिकारिविभेदतः स्थलनिष्ठभक्ताद्यधिकारिभेदतश्च षड्विधः षट्प्रकारवदित्यर्थः। अस्य शास्त्रस्य

वीरशैवधर्मनिष्ठः सन् मुमुक्षुर्भक्तो अधिकारी; शिवभक्तिलभ्यशिवैक्यरूप-परमुक्तिः प्रयोजनम्, एकोत्तरशतस्थलज्ञानं विषयः, अस्य ज्ञानस्य शास्त्रेण प्रकाश्यप्रकाशकभाव एव सम्बन्धः। एवमनुबन्धचतुष्टयवदेतच्छास्त्रम्।।२३।।

The Śāstra of Vīraśaivas has some speciality, (as compared to other Śāstras). On the basis of the differences in Sthalas, the relation with the differences in the religious practices told in those Sthalas and the differences in the eligible persons for each stage, i.e., in the eligible persons such as Bhakta, etc., it (the Śāstra) is six-fold, i.e., has six divisions or kinds. Of this Śāstra the eligible person (adhikārin) is the devotee who is a firm adherent of Vīraśaivism and who is an aspirant of liberation. The highest liberation in the form of becoming one with Śiva to be obtained by devotion to Śiva is the purpose served (prayojana). The knowledge of one hundred and one Sthalas is the subject-matter (viṣaya). The relation between that knowledge and the Śāstra is that of the revealed and the revealer respectively. Thus this Śāstra is endowed with four preliminary requirements (anubandha-catuṣṭaya). (23)

Notes : It is noted above (notes on 22) that Sthala in its highest application refers to Paraśivabrahman. That Sthala divided itself through the vibration of its Śakti into two as Liṅgasthala and Aṅgasthala (Anu.sū 2.10). Liṅga is Śiva and Aṅga is Jīva. Hence Aṅgasthalas are those that pertain to the religious practices and their philosophical background to be practised and known by the Jīva in his spiritual pilgrimage. The Liṅgasthalas are those that pertain to Paramātman (Śiva); they describe the greatness of the Liṅgaikya as Guru, Liṅga, Jaṅgama, each in three forms, for the illumination of the aspirant in the Bhaktasthala; similarly in the other Sthalas that follow, i.e., Māheśvara, etc., the Liṅgasthalas provide the knowledge as required for the aspirant who has risen higher and higher in his pursuit of Mukti. Thus under each of the main six Sthalas, Bhaktasthala, etc., there are certain number of sub-Sthalas called Aṅgasthalas and Liṅgasthalas. There are in all forty-four Aṅgasthalas and fifty-seven Liṅgasthalas; the total member of sub-Sthalas is one hundred and one. Hence the Vīraśaiva doctrine is called Ekottaraśatasthalasiddhānta, the doctrine of one hundred and one Sthalas. This is an expanded form of what is well known as Ṣaṭsthalasiddhānta, taking the one hundred and one sub-Sthalas from Piṇḍasthala to Jñānaśūnyasthala into consideration.

व्याख्या— अथ स्थलक्रमं निरूपयति —

Then the author presents the order of Sthalas —

आदौ भक्तस्थलं प्रोक्तं ततो माहेश्वरस्थलम्।
प्रसादिस्थलमन्यत्तु प्राणलिङ्गिस्थलं ततः।।
शरणस्थलमाख्यातं षष्ठमैक्यस्थलं मतम्।।२४।।

The first one is said to be the Bhaktasthala, then the Māheśvarasthala. Prasādisthala is another. Then comes the Prāṇaliṅgisthala. Śaraṇasthala is then told. Aikyasthala is regarded as the sixth. (24-25)

व्याख्या— स्पष्टम्।।२४-२५।।

It is clear. (24)

Notes : It may be noted here that from Bhaktasthala to Aikyasthala, the Aṅgasthalas are in decreasing number while the Liṅgasthalas are in increasing number. Thus: I. Bhaktasthala: 15 Aṅgasthalas and 9 Liṅgasthalas; II. Māheśvarasthala; 9Aṅgasthalas and 9 Liṅgasthals; III. Prasādisthala: 7 Aṅgasthalas and 9 Liṅgasthalas; IV Prāṇaliṅgisthala: 5 Aṅgasthalas and 9 Liṅgasthala; V. Śaraṇasthala: 4 Aṅgasthalas and 12 Liṅgasthalas; and VI. Aikyasthala : 4 Aṅgasthalas and 9 Liṅgasthalas. (Aṅga-sthalas: 15+9+7+5+4+4 = 44+Liṅgasthalas: 9+9+9+9+12+9 = 57; Total 44+57 = 101).

The six Sthalas enumerated are the same as those enumerated in the Śaivāgamas :

भक्तो माहेश्वरश्चैव प्रसादी प्राणलिङ्गकः।
शरणः शिवलिङ्गैक्यः स्थलषट्कं मम प्रियम्।। (Pāra. Ā., 6.8)

It may be noted here that the Pārameśvarāgama identifies Śiva's six aṅgas called Sarvajñatā, Tṛpti, Anādibodha, Svatantratā, Aluptaśakti and Anantaśakti with Bhaktasthala, Māheśvarasthala, Prasādisthala, Prāṇaliṅgisthala, Śaraṇasthala and Aikyasthala respectively and considers this as Aṅgasthalarahasya (Pāra. Ā., 6.33-39). Sūkṣmāgama speaks of these as Aṅgasthalas :

अङ्गस्थलं समासेन वक्ष्ये षड्विधमादितः।
यस्मिन् ज्ञाते महादेवि ज्ञायते चाधिकं ततः।।
भक्तो माहेश्वरश्चैव प्रसादी प्राणलिङ्गकः।
शरणः शिवलिङ्गैक्यः षट्स्थलानि हि पार्वति।।
(kri.pā., 8.31-32)

Further six Liṅgas, viz., Ācāralinga, etc., are mentioned and related to the six Sthalas, Bhakta, etc., called Aṅgasthalas:

आदावाचारलिङ्गं स्यात्ततश्च गुरुलिङ्गकम्।
शिवलिङ्गं ततो ज्ञेयं चरलिङ्गमतःपरम्।।
ततः प्रसादलिङ्गं स्यान्महालिङ्गमतः परम्।।
(Sūkṣ. Ā., kri. pā., 8.4)

एवं लिङ्गस्थलं देवि तदङ्गस्थलयोगतः।
पूर्वं पूजासमायोगादुत्तरोत्तरमाश्रयेत्।।
(Sūkṣ. Ā., kri. pā., 8.76).

Thus the terms Aṅgasthala and Liṅgasthala were well known in the Śaivāgamas. They were applied to the cases of six Sthalas, Bhakta, etc., and six Liṅgas, Ācāra, etc. The same terms have been expanded to include the cases of forty - four Aṅgasthalas and fifty-seven Liṅgasthalas coming under the six Sthalas, Bhakta, etc. It is in the Siddhāntaśikhāmaṇi that we find for the first time this arrangement of one hundred and one Sthalas. (For the etymology of Liṅga and Aṅga to mean Śiva and Jīva respectively, vide Anu. sū., 3.3-4 and 4.3-4).

भक्तस्थलम्

भक्तस्थलं प्रवक्ष्यामि प्रथमं कलशोद्भव।
तदवान्तरभेदांश्च समाहितमनाः शृणु।।२५।।

Bhakta-sthala

O Agastya, Pitcher-born Sage, I shall first tell you about Bhaktasthala and its sub-varieties. Listen to me with your mind extremely attentive. (25)

व्याख्या— अथैवमुद्दिष्टस्थलेषु क्रमप्राप्तभक्तस्थलं तदवान्तरभेदांश्च वक्ष्यामि, शृण्वित्यन्वयः ।।२५।।

Then among the Sthalas enumerated, I shall speak of the Bhaktasthala which comes first in order and its sub-Sthalas. 'Please listen' is the connection. (25)

व्याख्या— अथ भक्तस्थलं लक्षयति —

Then the author defines Bhaktasthala —

शैवी भक्तिः समुत्पन्ना यस्यासौ भक्त उच्यते।
तस्यानुष्ठेयधर्माणामुक्तिर्भक्तस्थलं मतम्।।२६।।

He in whom devotion of Śiva has arisen is called Bhakta. Bhaktasthala consists in the exposition of the religious practices to be practised by him (i.e., the Bhakta). (26)

व्याख्या— यस्य शिवसम्बन्धिनी भक्तिरुत्पन्ना, सोऽसौ भक्त इत्युच्यते। तस्य भक्तस्यानुष्ठेयधर्माणामाचरणीयवीरशैवधर्माणाम् उक्तिः— "सदाचारः शिवे भक्तिर्लिङ्गे जङ्गम एकधीः। लाञ्छने शरणे भक्तिर्भक्तस्थलमनुत्तमम्" इत्याद्युपदेशेन भक्तस्थलमिति मतं संमतमित्यर्थः।।२६।।

He in whom devotion relating to Śiva is born, is called Bhakta. According to the teaching "Sadācāraḥ, etc." — i.e.,

'Pure practices, devotion to Śiva, uniform attitude towards Liṅga and Jaṅgama and devotion to sacred marks, dress, etc., and to Śarana, constitute the unsurpassed Bhakta-sthala'. Thus it is accepted. (26-27)

Notes : "Sadācāraḥ, etc.," (Quoted in the commentary; source not known). The special feature of Bhakta is his devotion to Śiva. It means he should have devotion towards Śiva, i.e., the three forms of Śiva, viz., Guru, Liṅga and Jaṅgama:

गुरौ च जङ्गमे लिङ्गे तारतम्याविशेषतः।
पूजयेत् त्रिविधं रूपं तद्भक्तस्थलमुच्यते।।

(Pāra. Ā., 6.9; see also 6.11-12)

व्याख्या— अथ पिण्डादिभक्तस्थलावान्तरस्थलानि पञ्चदशेत्युक्त्वा तान्युद्दिशति—

Then the author mentions the sub-Sthalas of Bhakta-sthala starting from Piṇḍasthala as fifteen and enumerates them —

अवान्तरस्थलान्यत्र प्राहुः पञ्चदशोत्तमाः।
पिण्डता पिण्डविज्ञानं संसारगुणहेयता।
दीक्षा लिङ्गधृतिश्चैव विभूतेरपि धारणम्।
रुद्राक्षधारणं पश्चात् पञ्चाक्षरजपस्तथा।।२८।।

भक्तमार्गक्रिया चैव गुरोर्लिङ्गस्य चार्चनम्।
जङ्गमस्य तथा ह्येषां प्रसादस्वीकृतिस्तथा।।२९।।

अत्र दानत्रयं प्रोक्तं सोपाधि निरुपाधिकम्।
सहजं चेति निर्दिष्टं समस्तागमपारगैः।
एतानि शिवभक्तस्य कर्तव्यानि प्रयत्नतः।।३०।।

Here the noble persons say that there are fifteen sub-Sthalas as — 1. Piṇḍasthala, 2. Piṇḍajñānasthala,

3. Saṁsāraheyasthala, 4. Dīkṣālakṣana-Gurukāruṇyasthala, 5. Liṅgadhāraṇasthala, 6. Vibhūtidhāraṇasthala, 7. Rudrākṣa-dhāraṇasthala, 8. Pañcākṣarījapasthala, 9. Bhaktamārga-kriyāsthala, 10. Ubhayasthala, 11. Trividhasampattisthala, 12. Caturvidhasārāyasthala, 13. Sopādhidānasthala, 14. Nirupādhidānasthala and 15. Sahajadānasthala. These are to be practised with great efforts by the devotee of Śiva. (27-30)

व्याख्या— अत्र भक्तस्थले, उत्तमा आर्याः अवान्तरस्थलानि पञ्चदशेत्याहुः। तानि कानित्यत्राह — पिण्डतेत्यादि। पिण्डस्थलम्, पिण्डज्ञानस्थलम्, संसारहेयस्थलम्, दीक्षालक्षणगुरुकारुण्यस्थलम्, लिङ्गधारणस्थलम्, विभूतिधारणस्थलम्, रुद्राक्षधारणस्थलम्, पञ्चाक्षरीजपस्थलम्, भक्तमार्गक्रियास्थलम्, गुरुलिङ्गार्चनरूपोभयस्थलम्, जङ्गमार्चनलक्षणत्रिविधसम्पत्तिस्थलम्, एतत्त्रयप्रसादस्वीकारलक्षणचतुर्विधसारायस्थलम्, अत्र भक्तस्थले प्रोक्तदानत्रयमेव उपाधिमाटम्, निरुपाधिमाटम्, सहजमाटं चेति स्थलत्रयम् एतान्येवावान्तररूपपञ्चदशस्थलानि शिवभक्तस्य विधेयानीत्यर्थः।।२७-३०।।

'Here' means 'in the Bhaktasthala'. Uttamāḥ are Āryas, the noble persons. They say that sub-Sthalas are fifteen. Which are they? The answer is Piṇḍatā, etc. Ubhayasthala means Guruliṅgārcanalakṣaṇobhayasthala. Trividha-sampattisthala means Jaṅgamārcanalakṣaṇatrividha-sampattisthala. Caturvidhasārāyasthala means Etattraya-prasādasvīkāralakṣaṇacaturvidhasārāyasthala. Again here in the Bhaktasthala the three Dānasthalas told are themselves the three Sthalas, viz., Upādhimāṭasthala, Nirupādhimāṭasthala and Sahajamāṭasthala. These are the fifteen sub-Sthalas which should be practised by the devotee of Śiva. (27-30)

Notes : These are the first fifteen sub-Sthalas among the forty - four Aṅgasthalas.

अथ पिण्डस्थलम् – (१)

(व्या०) समस्तवेदागमशिरःसिद्धाङ्गषट्स्थललिङ्गषट्स्थलान्तर्गतत्वेन समाचरणीयपिण्डतादिवृत्तिज्ञानशून्यान्तैकोत्तरशतस्थलानां मुख्यं पिण्डस्थलं निरूपयति—

Piṇḍasthala – (1)

The author expounds Piṇḍasthala, which is the first among one hundred and one Sthalas from Piṇḍasthala to Jñānaśūnyasthala that are to be practised as coming under six Sthalas of Aṅga and six Sthalas of Liṅga —

बहुजन्मकृतैः पुण्यैः प्रक्षीणे पापपञ्जरे।
शुद्धान्तःकरणो देही पिण्डशब्देन गीयते ।।३१।।

The embodied soul (dehī = jīvātman), whose inner conscience is rendered pure by the destruction of the net-work of sins through the merits acquired in many lives, is extolled by the word 'Piṇḍa'. (31)

व्याख्या— अनेकजन्मकृतधर्मैर्मनोवाक्कायकर्मकृतपापसमूहे नष्टे सति निर्मलान्तःकरणवानात्मा पिण्डशब्देन कथ्यत इत्यर्थः, ''पुनर्जन्मान्तरकर्मयोगात् स एव जीवः'' इति श्रुतेः। उक्तप्रकारेण शुद्धान्तःकरणः स एव जीवः पिण्डाभिधान इति यावत्। अत्र पिण्डस्थलं साधनम्, वक्ष्यमाणपिण्डज्ञानादिशतस्थलानि साध्यानि। नेत्रे द्वे अपि यथा दर्शनमेकम्, पादौ द्वावपि यथा गमनमेकम्, तथा ''आत्मलाभान्न परं विद्यते'', ''नात्मनः परदेवता'' इति श्रुत्यागमप्रतिपाद्यपिण्डस्थलं गुरूपदेशस्वानुभवाभ्यामेकं सद्विज्ञेयमिति भावः।।३१।।

When the collection of sins committed by his mind, speech and physical actions is destroyed by the meritorious deeds done in many lives, the individual soul whose inner conscience is pure is called 'Piṇḍa'. This is according to the Śruti statement — "Punarjanma, etc."— "He himself is Jīva due to the association with fruits of deeds of lives". As stated above the same Jīva has the designation of Piṇḍa (provided his conscince is rendered pure by merits). Here Piṇḍasthala is the means and the hundred Sthalas starting from Piṇḍajñanasthala are to be accomplished (are the end). Just as the eyes are two but the sight is one, just as the feet are two but the movement is one, so the teaching of the Guru and one's own experience are two but the reality in the form of Piṇḍasthala to be known is one as taught by Śruti and Āgama statements meaning "there is nothing superior to the attainment of Self", "there is no higher God than the Self." (31)

Notes : पुनर्जन्मान्तर.... (Śru.). "Ātmalābhānna, etc." (Śru.); "Nātmanaḥ, etc." (Āgama). ''आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यो मैत्रेय्यात्मनो वा अरे दर्शनेन श्रवणेन मत्या विज्ञानेनेदं सर्वं विदितम्।'' (Bṛ. U., 2.4.5) — 'It is the Self that should be seen, heard, known and meditated upon; O Maitreyi, on seeing, hearing, knowing, realising the Self, all this is known'.

व्याख्या— नन्वयं पिण्डशब्दवाच्यः किं लोकसाधारणो वा तद्विशिष्टो वेत्यत्राह—

If it is asked as to whether he who is designated by the word 'Piṇḍa' is common like any other person in the world or distinguished from others, the answer is given here —

शिवशक्तिसमुत्पन्ने प्रपञ्चेऽस्मिन् विशिष्यते।
पुण्याधिकः क्षीणपापः शुद्धात्मा पिण्डनामकः।।३२।।

In this world which has evolved from Śiva and Śakti, the pure Self who has the predominance of merit, who is totally free from sin and who is called 'Piṇḍa', excels all. (32)

व्याख्या— शिवशक्तिसमुत्पन्ने ''लिङ्गाङ्कितं पश्य जगद्भगाङ्कम्'' इति व्यासवचनात् शिवशक्तिभ्यामुत्पन्नेऽस्मिन् प्रपञ्चे पुण्याधिक्यात् पापक्षयात्

शुद्धात्मा निर्मलान्तःकरणः पिण्डाभिधानः पुरुषः, विशिष्यत इतरजनापेक्षया श्रेष्ठो भवतीत्यर्थः।।३२।।

In this world which is born of Śiva and Śakti in accordance with Vyāsa's saying that means 'look at the affluence of the world marked by the Liṅga', the Self who is pure because of the predominance of merit and the exhaustion of sins and who is called Piṇḍa is distinguished in the sense that he is the best compared to all others. (32)

Notes : "Liṅgaṅkitaṁ paśya............" (Vyāsa). The cardinal doctrine of Vīraśaivism is that the world is the manifestion of Śiva through the operation of his Śakti. The world is of the nature of Śiva and Śakti — "Śivaśaktyātmakaṁ jagat" (Pāra. Ā., 21.50).

व्याख्या— ननु तर्ह्ययं पिण्डनामकः शिवो वा तदन्यो वा इत्यत्राह —

In that case if it is asked as to whether the Self who is called 'Piṇḍa' is Śiva or different from him, the answer is given here —

एक एव शिवः साक्षाच्चिदानन्दमयो विभुः।।३३।।

निर्विकल्पो निराकारो निर्गुणो निष्प्रपञ्चकः।
अनाद्यविद्यासम्बन्धात्तदंशो जीवनामकः।।३४।।

देवतिर्यङ्मनुष्यादिजातिभेदे व्यवस्थितः।
मायी महेश्वरस्तेषां प्रेरको हृदि संस्थितः।।३५।।

One and only one is Śiva, who is actually the lord of the nature of intelligence and bliss (33), who is all-pervasive, who is without alternative, who is without form, who is without guṇas and who is without diversity. His portion is Jīva (soul) due to association with beginningless nescience. (34) It is arranged in the diversity of birth as gods, animals, human beings, etc. Maheśvara with his

Māyāśakti resides in the hearts of all beings as the impelling force. (35)

व्याख्या— चिदानन्दमयः स्वतन्त्रप्रकाशः, अत एव साक्षाद् अहमिति देशकालाद्यचुम्बितत्वेन सर्वलोकप्रत्यक्षः, ''उतैनं गोपा अदृशन्'' इत्यादिश्रुतेः। विभुः पूर्णः, निर्विकल्पो भेदरहितः, अत एव निष्प्रपञ्चको मायिकप्रपञ्चशून्यः, निराकारो नीलपीताद्याकाररहितः, निर्गुणो मायिकसत्त्वरजस्तमोगुणरहितः शिवः, अकुण्ठितेच्छाद्यनेककल्याणगुणपूर्णः परमात्मा एक एव, ''एकमेवाद्वितीयम्'' इतिश्रुतेः शिवातिरेकेण पदार्थान्तरं नास्तीत्यर्थः। तथाप्यनाद्यविद्यासम्बन्धात् जीवब्रह्मविभागवद्वक्ष्यमाणस्वविमर्शशक्त्यनादिपरिकल्पितमायासम्बन्धात् तदंशो ज्ञानक्रियासामरस्यात्मनः शिवस्य अंशश्चित्क्रियालक्षणो जीवनामको जीव इत्यभिधानवानित्यर्थः, ''ममैवांशो जीवलोके जीवभूतः सनातनः'' इति भगवदुक्तेः, ''अंशो नानाव्यपदेशात्'' इति ब्रह्मसूत्रस्थितेश्च। स जीवो देवतिर्यङ्मनुष्यादिजातिभेदेऽप्यवस्थितः, ''देवा षोडशलक्षाणि नवलक्षाणि मानुषाः। दशभिर्दशभिस्तद्वज्जलजा विहगा मृगाः। सरीसृपास्तु लक्षाणि एकादश चरेतराः। अष्टौ च दशलक्षाणि सप्तजन्मान्यमूनि वै।।'' अत्र सरीसृपाः सर्पाः। स्पष्टमन्यत्। इति स्कान्दवचनात् सुरनरोरगादिनानाजातिभेदे तिष्ठतीत्यर्थः। महेश्वर उक्तलक्षणः परशिवः ''मायां तु प्रकृतिं विद्यान्मायिनं तु महेश्वरम्'' इति श्रुतेः। उक्तलक्षणमायाशक्तिसहितः सन् तेषामुक्तविधजीवानां प्रेरको धर्माधर्मगोचरबुद्धिवृत्तिप्रेरकः सन् तदन्तरङ्गे संस्थितः तिष्ठति इत्यर्थः।।३३-३५।।

'One who is intelligence and bliss' is self-luminous. That is why he is actually realised by the entire world as 'I' not being limited by spacial and temporal considerations. This is in accordance with the Śruti statement meaning "Him the guardians saw." 'Vibhu' means 'one who is complete'. 'Nirvikalpa' means 'one without difference'. That is why he is 'Niṣprapañca' in the sense that he is without the diversity of Māyā. He is 'without form' (nirākāra) in the sense that he is without blue, pale and other forms. 'Nirguṇa' means

'he who is free from the three guṇas, Sattva, Rajas and Tamas belonging to Māyā. Śiva who is full of various auspicious merits such as uncurtailed will, etc., is one and only Paramātman, in accordance with the Śruti statement meaning "One without a second." It means that there is nothing else other than Śiva. Yet due to association with beginningless nescience (anādyavidyā), i.e., due to association with Māyā created from beginningless time by the Vimarśa-śakti (Power of discrimination) of Śiva, which is prone to differentiate between Jīva and Brahman, a portion of him, i.e., a portion of Śiva who is of the nature of harmony between knowledge and action, or one of the nature of 'cit-kriyā', is designated as Jīva. This is according to Bhagavān's statement, meaning "My own ancient portion has become the Jīva in the world of beings" and according to Brahmasūtra meaning "portion due to many names." That Jīva stands divided into many species as gods, animals, human beings, etc. "Gods are sixteen lakhs: human beings are nine lakhs; ten lakhs each are the acquatic animals, birds and beasts; serpents are one lakh and the rest of the other movable beings are eleven lakhs." Sarīsṛpas are the serpents; the rest is clear. Thus as stated in the Skandapurāṇa Jīvas stand divided into different species as gods, human beings, serpents, etc. Maheśvara is Paraśiva of aforesaid characteristics, according to the Śruti statement "Mayān tu, etc." — "Know Māyā as Prakṛti and Maheśvara as the possessor of that Māyā". He with his Māyāśakti of the aforesaid nature resides in the hearts of Jīvas of aforesaid varieties as their impelling force urging them to know the righteous and non-righteous path. (33-35)

Notes: "Utainaṁ gopā adṛśan" (Mai. sam. 16.7); "Ekamevādvitīyaṁ brahma" (Chand. U., 6. 2. 1); "Mamaivāṁśo Jīvaloke, etc." (Bhag. G., 15.7); "Aṁśo nānāvyapadeśāt" (Bra. Sū., 2.3.40).

It is said here that due to association with beginningless Māyā residing in his Vimarśaśakti, Śiva's portion becomes Jīva. This is supported by the Brahmasūtra "Aṁśo nānāvyapadeśāt" and the Bhāgavadgītā statement "Mamaivāṁśo jīvaloke Jīvabhūtaḥ sanātanaḥ." The Pārameśvarāgama brings out this idea: जीवो मदंशो ज्ञानात्मा साक्ष्यज्ञानीव दृश्यते। (Pāra. Ā., 21.80). As per the Śruti statement "Māyantu prakṛtiṁ vidyanmāyinantu maheśvaram" (Śve.U., 4.10), Śiva with his Māyāśakti resides in the hearts of all. Jīvas are compared to sparks of fire:

यथा सुदीत्पात्पावकाद्विस्फुलिङ्गाः सहस्रशः प्रभवन्ते सरूपाः।
तथाक्षराद्विविधा सोम्य भावाः प्रजायन्ते तत्र चैवापि यन्ति।।

(Muṇḍ U., 2. 1.1)

'Just as thousands of sparks of identical form spring from the kindled fire, so, O dear one, the multifarious beings are born from that immutable Brahman and dissolve again into it.' These Śruti statements hint at the nature of Śiva and Jīva and their mutual relation. Śiva possesses subtle (sūkṣma) cidacidātmaka-śakti, while Jīva is endowed with gross (sthūla) cidacidātmaka-śakti. Śiva has sarvajñatva (= sūkṣma cit, omniscience) and sarvakatṛtva (= sūkṣma acit, omnipotence). Jīva, on the other hand, has kiñcitjñatva (=sthūla cit, limited intelligence) and kiñcitkartṛtva (= sthūla acit, limited capacity) and is bound within the network of existence (saṁsāra) deluded by nescience (avidyā). This duality of Śiva and Jīva is as real as non-duality between them in Vīraśaiva philosophy, according to which there is neither absolute duality (atyanta-bheda) nor absolute non-duality (atyanta-abheda) between Śiva and Jīva. To show this relation an anology of fire and sparks is given in the works on Vīraśaiva philosophy. The sparks that emerge from fire are neither absolutely different from the source nor are they absolutely identical with it. Sparks are the 'aṁśas' (parts) and fire is the 'aṁśin' (whole). If there were absolute difference between the sparks and the fire, the sparks should not have combustibility like water. But it is known by common experience that a spark, too, is combustible when it falls on a cotton bale. If, on the other hand, there were absolute identity between the sparks and the fire, the operations like cooking, etc., should be possible through a spark as through fire. But it is not so.

Similarly, if absolute duality is accepted between Jīva and Śiva, there should be no cognitive power in the Jīvas as in a pot or cloth. But Jīvas do have the cognitive power to grasp the objects within their reach. If, on the other hand, absolute non-duality were accepted, the Jīvas should have omniscience and omnipotence like Śiva. But this is not the case with the Jīvas.

In order to overcome this apparent contradiction, the Vīraśaiva philosophers have accepted duality-cum-non-duality between Śiva and Jīva. It may be noted here that such statements as "Dvā suparṇā sayujā sakhāyā, etc.," (Muṇḍ. U., 3. 1.1), in the Upaniṣads are declaring dualism (dvaita), while others like "Tattvam asi", (Chand. U., 6. 8.7), "Ahaṁ brahma asmi " (Bṛ.U., 1.4.10), "Neha nānāsti kiñcana" (Bṛ. U., 4.15.9), etc., declare non-dualism (advaita). A co-ordination of all Śruti statements is possible only when dualism-cum-non-dualism (dvaitādvaita) is accepted. This is done in the Vīraśaiva philosophy as rightly claimed by Śrīpati Paṇḍitārādhya :

द्वैताद्वैतमते शुद्धे विशेषाद्वैतसंज्ञके।
वीरशैवैकसिद्धान्ते सर्वश्रुतिसमन्वयः।।

(Śrikara Bhā., Bhūmikā śl. 15).

'It is in the Vīraśaivasiddhānta alone which is the doctrine of dualism-cum-non-dualism and which is called Viśeṣādvaita that the co-ordination of all Upaniṣadic statements has been achieved?' Thus the Vīraśaiva philosophy is of the nature of 'bhedābheda'. The Piṇḍasthala which begins the path to Mukti is marked by duality between Śiva and Jīva (Liṅga and Aṅga) and the Jñānaśūnyasthala which ends the path of Mukti is marked by non-duality between Śiva and Jīva (liṅgāṅgasāmarasya).

व्याख्या— अथ कथं शिवस्तदन्तरङ्गे तिष्ठतीत्यत्राह—

Then if it is asked as to how Śiva resides in the Jīva, the answer is given here —

चन्द्रकान्ते यथा तोयं सूर्यकान्ते यथानलः।
बीजे यथाङ्कुरः सिद्धस्तथात्मनि शिवः स्थितः।।३६।।

Just as water is found in the Candrakānta (moon-stone), fire in the Sūryakānta (sun-stone) and sprout in the seed, so is Śiva residing in the Soul (Jīva). (36)

व्याख्या— जीवे शिवस्तादात्म्यसम्बन्धेन तिष्ठतीत्यर्थः।।३६।।

Śiva resides in the Jīva in a relation of essential identity (tādātmya). (36)

Notes: Śiva resides in the Jīva as its inner immutable essence, becoming one with its nature (tādātmya-sambandha).

व्याख्या— एवंरूपायां स्थितौ जीवेश्वरौ न ब्रह्मातिरिक्तौ, किन्तु बह्मणि जीवत्वमीश्वरत्वं च कल्पितमाह। ननु प्रतिबिम्बस्य दर्पणाद्युपाधिकृतत्वेन प्रतिबिम्बत्वं तन्निरूपितबिम्बत्वं च सूर्ये कल्पितमिति वक्तुं युक्तम्, ब्रह्मणि तद्व्यतिरिक्तोपाधिर्नास्तीति तदयुक्तमिति दृष्टान्तोऽयं विषम इत्यत्राह—

When such is the case, Jīva and Īśvara (Śiva) are not different from Brahman. But it is said (by the Advaitins) that 'Jīvatva' and 'Īśvaratva' are superimposed on Brahman. It may be argued that it is proper to say that the reflection (pratibimba) and the object of reflection determined by it (tannirūpita-bimbatva) are superimposed on the sun on the ground that the reflection is created by adjunct in the form of mirror, etc., but that is not possible in the case of Brahman as there is no adjunct apart from it. Thus this anology (dṛṣṭānta) is itself odd. This is stated here:

आत्मत्वमीश्वरत्वं च ब्रह्मण्येकत्र कल्पितम्।
बिम्बत्वं प्रतिबिम्बत्वं यथा पूषणि कल्पितम्।।३७।।

गुणत्रयविभेदेन परतत्त्वे चिदात्मनि।
भोक्तृत्वं चैव भोज्यत्वं प्रेरकत्वं च कल्पितम्।।३८।।

Just as the object of reflection and the reflection are created in the case of the sun so are 'ātmatva' and 'īśvaratva' created in the Brahman only. (37) In the Paratattva (Paraśiva) which is of the nature of intelligence, the three states of being the enjoyer, the enjoyed and the impelling force, are created due to disparity among the three guṇas (sattva, etc). (38)

व्याख्या— एकत्र एकस्मिन्नित्यर्थः। शिष्टं स्पष्टम्।।३७।। सात्त्विकादिगुणत्रयभेदेन परतत्त्वे चिदात्मनि शुद्धचैतन्ये भोक्तृत्वं भोज्यत्वं प्रेरकत्वं च कल्पितमित्यर्थः।।३८।।

"Ekatra" means in one and the same. The rest is clear. (37) In the Supreme Principle of the nature of cit (intelligence), i.e., in the Pure Spirit, the enjoyer, the enjoyed and the impelling power are created by the disparity of three guṇas, sattva, etc. (38)

Notes : The anology given in the stanza 37 is not proper. In the case of the sun, its reflection is possible in the media like mirror. Hence it is possible to say that the reflection and object of reflection (pratibimba and bimba) are superimposed on the sun. But in the case of Brahman there is no other adjunct apart from it. Hence 'Jīvatva' cannot be said to have appeared elsewhere. This objection is answered in stanza 38. In the Paraśivabrahman only the three forms of the enjoyer, the enjoyed and the impelling force are created due to the disparity of the three guṇas, sattva, rajas and tamas. This is in accordance with the Śruti statement – भोक्ता भोग्यं प्रेरितारं च मत्वा सर्वं प्रोक्तं त्रिविधं ब्रह्ममेतत्।'' (Śve. U., 1.12).

व्याख्या— ननु शुद्धचिद्रूपे परमशिवे सत्त्विकादिगुणत्रयसम्बन्धो नास्तीत्युक्तत्वात् कथमुक्तार्थसिद्धिरित्यत्राह —

If it is objected as to how could the aforesaid threefoldness is possible because it is said that in the Pure Spirit, i.e., in Paraśivabrahman there is no relation of the three guṇas, sattva, etc., the answer is given here —

गुणत्रयात्मिका शक्तिर्ब्रह्मनिष्ठा सनातनी।
तद्वैषम्यात् समुत्पन्ना तस्मिन् वस्तुत्रयाभिधा।।३९।।

The Śakti who is of the nature of three guṇas and who is ancient, adheres in the Brahman (Paraśiva). It is by the disparity in her (i.e., the guṇas) that the threefold distinction arose in it (the Brahman). (39)

व्याख्या— ब्रह्मनिष्ठा संयोगस्य क्रियापूर्वत्वाद् अन्यतरोभयकर्मजश्च संयोगस्तावद् भिन्नदेशस्थितयोरेवोपपद्यत इति ब्रह्मबाह्यदेशाभावेन संयोगस्यासम्भवाद् अक्रियापूर्वसंयोगस्याप्रसिद्धत्वाद् विष्णोरविच्छिन्नप्रसरत्वेन विच्छेदशून्यतया सन्धिबन्धानवकाशश्च, ''रसोऽहमप्सु कौन्तेय प्रभाऽस्मि शशिसूर्ययोः'' इति भगवदुक्तेः, ''औष्ण्यं हुताश इव शीतलिमानमिन्दौ, शय्यासु मार्दवमिवाश्मसु कर्कशत्वम्। बाह्येषु मोह इव योगिषु च प्रबोधः, स्वातन्त्र्यमस्ति हि नियन्त्रयितुर्महन्मे।।'' इत्यभियुक्तोक्तेश्च सामरस्याभेदलक्षणतादात्म्यसम्बन्धेन वर्तमाना, नातो भेदाभेदयोर्विरोधः सार्वत्रिकः। सनातनी नित्या शक्तिः ज्ञानक्रियासामरस्यात्मिका स्वाभाविकी विमर्शशक्तिः, अस्तीति शेषः। अन्यथा प्रकाशरूपत्वेऽपि ब्रह्मणः प्रतिबिम्बनक्षमत्वादिस्वस्वरूपपरामर्शशून्यत्वाच्च स्फटिकमणिमुकुरादिप्रकाशवत् सच्चिदानन्दात्मकस्वरूपपरामर्शशून्यत्वेन जडतापत्तिरनिवार्यैवेति सा ''पराऽस्य शक्तिर्विविधैव श्रूयते स्वाभाविकी ज्ञानबलक्रिया च'' इति श्रुतेश्चिदानन्देच्छाज्ञानक्रियादिनानारूपिणी, चकारस्यानुक्तार्थप्रकाशकत्वात्। तत्र चिदानन्दयोरखण्डत्वेन विक्षोभाभावादिच्छादिशक्तीनां सविषयत्वेन विक्षोभसम्भवाद् भेदाभेदस्फुरणमयी मयूराण्डरसगतपादपक्षवर्णवैचित्र्यन्यायेन स्वतादात्म्यक्रोडीकृतचराचरविश्वमयी। एवंरूपिणी विमर्शशक्तिरविभागपरामर्शदशायां स्वस्था विभागपरामर्शदशायां गुणत्रयात्मिका भवति। कथमिति चेत्, उच्यते–

तद्विमर्शशक्तेरंशमात्रे घृतकाठिन्यन्यायेन क्रियांशस्य ज्ञातृतावियोगाद् ज्ञानांशस्य कर्तृतावियोगाद् उत्तमकर्तृताविनिर्मुक्तज्ञानांशात् सत्त्वगुणात्मिका विद्याशक्तिरुत्पन्ना भवति, तादृशज्ञातृताविनिर्मुक्तक्रियांशात् किञ्चित्सत्त्व-तमोमिश्ररजोगुणशक्तिराविर्भवति। जानामीति व्यवहारे ज्ञानस्य क्रियाभिन्नत्वात् करोमीत्यत्र कर्तृताया अपि स्फुरद्रूपत्वाज्ज्ञानक्रिययोर्वस्तुत ऐक्येऽपि विभाग-परामर्शमहिम्ना 'ज्ञानं क्रिया न भवति, क्रिया ज्ञानं न भवती'त्यन्योन्याभावबुद्धिरेव तमोगुणशक्तिरित्येवं गुणत्रयात्मिका सती तद्वैषम्याद् गुणत्रयतारतम्यात्तस्मिन् शुद्धचिद्रूपे परमशिवे वस्तुत्रयभिधा भोज्यभोक्तृप्रेरकलक्षणनामरूपक्रियावती सती समुत्पन्ना प्रतिस्फुरणगत्या मायाख्ययाविर्भूतेत्युक्तार्थसिद्धिरिति भावः। अनेन सर्वं विश्वमण्डरसन्यायेन विभागपरामर्शरूपेणास्तीति सूचितमिति न परिणामवादकृतशङ्कावकाशः, ''चिदात्मैव हि देवोऽन्तः स्थितमिच्छावशाद्-बहिः। योगीव निरुपादानमर्थजातं प्रकाशयेत्।।'' इति श्रीमदीश्वरप्रत्यभिज्ञोक्तेश्च असदुत्पत्त्यसंभवादतिप्रसङ्गात् ''नासतो विद्यते भावः'' इति गीतत्वाच्च।

नन्वेवं चेद्विश्वस्य सत्यतापत्त्या बन्धनिवृत्तिर्न स्यात्, ''नाभावो विद्यते सतः'' इति गीतत्वादिति चेन्न, आद्यन्तकोट्योश्चिदेकरूपत्वेनाकार्यकारि-त्वादिच्छाभूमिप्रविष्टघटादिवन्मुक्तस्यापि न पुनर्बन्धः। ईश्वरेच्छायास्तत्र नियामकत्वादिति। नन्वनाद्यविद्यासम्बन्धादिति पूर्वमुपक्रान्तत्वेनानिर्वचनीय-सम्बन्धेन ब्रह्मनिष्ठा सनातनी ब्रह्मसमानसत्ताका गुणत्रयमयी शक्तिरध्या-सरूपिण्यनाद्यविद्याशक्तिरस्ति, तद्वैषम्यात्तद्गुणवैषम्यात्तस्मिन् ब्रह्मणि वस्तुत्रयाभिधा वस्तुत्रयमित्यभिधा समुत्पन्नेति व्याख्यातुं शक्यत्वात् किमित्येतावान् प्रयास इति चेन्न, ''तदीया परमा शक्तिः सच्चिदानन्दलक्षणा। समस्तलोकनिर्माणसमवायस्वरूपिणी।। तदिच्छयाऽभवत्साक्षात्तत्स्वरूपा-नुकारिणी'' इति ततोऽपि पूर्वमुपक्रान्तवचनविरोधात्, ''ब्रह्माण्डशतकोटीनां सर्गस्थितिलयान् प्रति। स्थानभूतो विमर्शो यस्तद्ब्राण्डस्थलमुच्यते।। पराहन्ता-समावेशपरिपूर्णविमर्शवान्। सर्वज्ञः सर्वगः साक्षी सर्वकर्ता महेश्वरः।। विश्वाधारं महासंवित्प्रकाशपरिपूरितम्। पराहन्तामयं प्राहुर्विमर्शं परमात्मनः।। यथा चन्द्रे स्थिरा ज्योत्स्ना विश्ववस्तुप्रकाशिनी। तथा शक्तिर्विमर्शात्मा प्रकारे ब्रह्मणि

स्थिता।।'' इति वक्ष्यमाणभाण्डभाजनस्थलवचनविरोधाच्च। अत्र शक्तेः शिवाभिन्नत्वेन निरवयवत्वात् कथं सांशप्रपञ्चोपादानकारणत्वं सम्भवतीति नाशङ्कनीयम्, यथा परमाणूनां निरवयवत्वेऽपि तत्कार्यरूपद्व्यणुकादेः सावयवता-प्राप्त्या विश्वोपादानत्वमङ्गीक्रियते, तथा तत्स्वातन्त्र्यपरिकल्पिताया मायाशक्तेः सावयवत्वसम्भवाद्विश्वोपादानत्वं संभवतीति शक्तेरघटनघटनापटीयस्त्वाद् अथ भगवदङ्गीकृताविद्याङ्गीकारोऽपि न संभवति, तस्य दोषरूपत्वात् ब्रह्मणस्तदाश्रयत्वे दोषित्वप्रसङ्गात्।

ननु शुक्तिकाशकलभासमानरजतस्य यथा तत्सम्पर्को न विद्यते, तथा ब्रह्मणि भासमानाविद्याया अपि तत्सम्पर्काभावान्नोक्तदोष इति चेत्, तर्हि जीवे-श्वरविवेक एव न स्यात्, अविद्यासम्पर्काभावात्। न च प्रतिबिम्बद्वारा तद्विवेकः सम्भवतीति वाच्यम्, मुखादिबिम्बबाह्यदर्पणादिवद् बिम्बरूपब्रह्मबाह्यदेशे दर्पणस्थानापन्नाविद्यास्थित्यङ्गीकारासम्भवाद् ब्रह्मबाह्यदेशाभावाज्जलप्रविष्ट-मुखवद्दर्पणरेखावच्च तत्रैव मग्नस्य तत्रैव प्रतिफलनासम्भवाद् ब्रह्मापेक्षया अविद्याया अस्वच्छत्वाच्च। तथापि दर्पणप्रतिबिम्बितमह्यादिवत् प्रतिबिम्बित-पदार्थस्यार्थक्रियाशून्यत्वेन भोक्तृत्वादेर्निराश्रयत्वप्रसङ्गः। न च दर्पणप्रति-बिम्बितादित्यस्य नेत्रचक्षुवत् संभवतीति वाच्यम्, तद्वद् बिम्बरूपे ब्रह्मणि भोक्तृत्वादेरभावात्। न च हरिद्राचूर्णयोगेनानुभयनिष्ठलौहित्यभासनमिव संभवतीति वाच्यम्, तद्वदविद्याप्रतिबिम्बयोः साक्षाद्वस्तुत्वाभावत् संयोजकान्तर-शून्यत्वाच्च मुख्यप्रकाशस्यासंगत्वादनेनैव लोहमणिदृष्टान्तस्यापि दूरीकृतत्वात्, तथापि प्रतिबिम्बस्य दर्पणाद्युपाधिनिबन्धनत्वेन निश्चिततया मायाकार्यत्वेन मिथ्यात्वात् प्रत्यगैक्यं न संभवतीति तत्त्वमसीत्युपदेशो निरर्थक एव स्यात्। नन्वविद्यानिवृत्तिद्वारा तस्यापि निवृत्तिर्जायत इतीदमेव प्रत्यगैक्यमिति चेत्, आत्महानिरपुरुषार्थ इति कस्यापि भवदभिमतमुक्तौ प्रवृत्तिरेव न स्यादिति संक्षेपः।

अथ तद्विशिष्टत्वमपि न संभवति, दोषित्वप्रसक्त्या ब्रह्मणस्तत्संपर्का-भावादित्युक्तत्वात्, तथाप्यंशे वा साकल्ये वा? नाद्यः ब्रह्मणो निरंशत्वे-नोर्ध्वाधस्तिर्यग्भागभेदशून्यत्वात्। कल्पितांशभेदोऽपि न संभवति, कुत्र स्थित्वा कल्पयत्यविद्येति विज्ञातुमशक्यत्वाद् ब्रह्मबाह्यदेशाभावात्। न च

निरंशेऽप्याकाशे नक्षत्रादिस्थितिरिव संभवतीति वाच्यम्, तस्या वाय्वाधारत्वादाकाशस्यापि जन्यद्रव्यत्वेन सांशत्वाङ्गीकारेण तद्दृष्टान्तस्यानुभयवादिसिद्धत्वाच्च। नन्वघटनघटनापटीयसी सेति चेत्, सत्यम्, तद्भावस्य चैतन्याश्रयबलाधीनत्वेनोक्तरीत्या तदसंभवादन्यथा चैतन्यं खण्डितमेव भवेत्, सांख्यमतप्रवेशापत्तिश्च। नापि द्वितीयः शुद्धाशुद्धविभागसंभवात्। ननु संसारावस्थायामशुद्धत्वं मुक्तावस्थायां शुद्धत्वमिति चेन्न, ''जीव ईशो विशुद्धा चित् तथा जीवेशयोर्भिदा। अविद्यातच्चितोर्योगः षडस्माकमनादयः।।'' इति संसारावस्थायामेव शुद्धाशुद्धविभागस्याङ्गीकृतत्वात्। नन्वेवं निर्वक्तुमशक्यत्वेऽपि ''तम आसीत्'' इत्यादिश्रुत्यादिप्रमाणबलादविद्याङ्गीकरणीयैवेति चेत्तेषां श्रुत्यादिप्रमाणानां सत्यत्वप्रसङ्गः, प्रमाणप्रमेययोर्घटं प्रति चक्षुरादिरिव तद्विजातीयताया अङ्गीकरणीयत्वात्। न च व्यवसायं प्रत्यनुव्यवसायस्य प्रामाण्याङ्गीकारान्नायं नियम इति वाच्यम्, ज्ञानस्य ज्ञातृविश्रान्तत्वेन कदापीदमिति प्रमेयपदनिष्ठत्वाभावेनानुव्यवसायस्य व्यवसायभूतघटहृदयङ्गमीकरणप्रवीणत्वात्, अन्यथा व्यवस्थाहानिरनवस्थापत्तिः, घटोऽपि घटान्तरविषयः स्यादित्यतिप्रसङ्गश्चेति तद्दृष्टान्तस्यानुभयवादिसिद्धत्वात्। अविद्यायाश्च सत्यत्वप्रसङ्गः, अनादिभावत्वेनाङ्गीकृतत्वात्, न चाप्रयोजकोऽयं हेतुः, यदि सत्यत्वं न स्यात्तर्ह्यनादिभावत्वं च न स्याद् घटवदिति व्यतिरेकिदृष्टान्तस्यापि विद्यमानत्वात्, ब्रह्मातिरिक्तत्वेनाङ्गीकृतत्वाद् असत्कल्पतापत्तिश्च। तद्भिन्नस्य तद्ग्राह्यतानियमो नास्तीत्यत्र मानाभावात्, सकलप्रमाणशेषिमहाप्रकाशबाह्यत्वात्।

न च घटगतरूपादिदृष्टान्तः, तद्वदसमेतत्वात्। नापि घटाकाशदृष्टान्तः, ''आत्मन आकाशः संभूतः'' इत्यादिश्रुतेः पवनादीनां साक्षात्परम्परया तत्कार्यत्वेन तदन्तर्गतत्वसंभवात्। नेह तथा, द्वयोरप्यनादित्वात्। नापि क्षीरनीरन्यायः, आद्यन्तकोट्योः परस्परबाह्ययोर्मध्यकोटौ प्रमात्रा संयोजितत्वेन क्षीरस्य नीरान्तर्गतत्वात्। नेह तथा, चैतन्यस्यासङ्गत्वात्, तद्वत्सजातीयत्वाभावाच्च। यथाकथञ्चिदङ्गीकारेऽपि तस्याः प्रमेयत्वात् प्रमेयस्य प्रमाद्वारा प्रमातृविश्रान्तिरङ्गीकरणीयेति विद्यैव भवेद् अविद्येति वार्तैव न स्यात्, अन्यथा नष्टघटविषयिणी स्मृतिर्न स्यात्। न च संस्कारात् संभवतीति वाच्यम्, तस्यापि

सविषयत्वेनैवात्मसमवेतत्वात्। एवं भवदभिमताविद्यायां मानाभावात्, अङ्गीकारेऽपि निर्वाहाभावाद् बाधकाविर्भावाच्चानुपपन्नत्वेन ब्रह्मणो जडतानिवृत्त्यर्थं बलात्तत्स्वभावभूतविमर्शशक्तेरङ्गीकरणीयत्वेन तस्या विश्वोपादानकारणीभूतमायारूपत्वमुपपादयितुं प्रयासोऽयं सार्थक इति।

नन्वेवं चेद् ब्रह्मणि किं प्रमाणम्, स्वातिरिक्तमानान्तराभावात्, अन्यथा ब्रह्माऽसदेव भवेदिति चेन्न, तस्य स्वप्रकाशत्वेनाहंपरामर्शमयस्वानुभूतिप्रमाणस्य जागरूकत्वात्, विमर्शशक्तेः प्रकाशाभिन्नत्वेऽप्यघटनघटनापटीयस्त्वात् स्वस्वातन्त्र्यपरिकल्पितसामरस्याभेदसद्भावात् प्रमेयप्रमाणव्यवहारः संभवतीति न काचिदनुपपत्तिः। स्वातिरिक्तमानान्तगम्यत्वे घटवज्जडत्वापत्तिः। श्रुत्यादिप्रमाणानां ''चत्वारि वाक्परिमिता पदानि'' इति श्रुतेरारम्भविवक्षाध्यवसायोक्तिरूपे विमर्शमयत्वेन विभागपरामर्शदशायां तन्माहात्म्यप्रकाशनपरत्वात् श्रुत्यादिप्रसिद्धाविद्यादिशब्दानां स्वातन्त्र्यपरिकल्पितमायापरत्वसंभवात् सर्वं समञ्जसम्।।३९।।

"Brahmaniṣṭhā" — Vimarśaśakti is inherent in Paraśivabrahman. 'Saṁyoga' (conjunction) is preceded by an action. It is born of action in either of the two or both the objects concerned. Conjunction is compatible between those that stay apart in different places. Thus 'Saṁyoga' is not possible here since there is no place outside Brahman. 'Saṁyoga' without the precedence of action is not known. Brahman being all pervasive (viṣṇu), pervades without any break. Since there is no break, there is scope for binding through conjunction here. In accordance with the statement of Bhagavadgītā, viz., "Raso'hamapsu, etc.", meaning ' O Arjuna, I am the taste in waters and the light in the moon and the sun' and in accordance with the words of respected persons, viz., "Auṣṇyaṁ hutāśa iva, etc.," meaning 'like heat in the fire, coolness in the moon, smoothness in beds, hardness in stones, delusion in the outcastes, enlightenment

in the Yogins, there is highly natural station for me who am the controller', she, i.e., Vimarśaśakti resides in Śiva (Paraśivabrahman) in a relation of identity which is of the nature of perfect hormony (sāmarasya). Hence there is absolutely no contradiction as regards the relation of 'difference-cum-non-difference' between them. 'Sanātanī' (the ancient one) means 'eternal Śakti', the natural Vimarśa-śakti who is of the nature of hormony between knowledge and action. It should be added that such a Śakti exists (in Śiva). Otherwise, although Brahman is of the nature of lustre, it would be without the knowledge of its nature as consisting in existence, intelligence and bliss like the lustre of crystal, jewel or mirror which is without the knowledge of its nature such as the capacity to have reflections. Then the contingency of considering it as insentient cannot be avoided. Hence, according to Śruti statement "Parāsya śaktiḥ, etc.", meaning 'His natural supreme Śakti is heard to be of many forms as Jñānaśakti, Balaśakti (Icchāśakti) and Kriyāśakti', his Śakti is of many forms as Cicchakti, Ānandaśakti, Icchāśakti, Jñānaśakti and Kriyāśakti. 'Ca' is the revealer of the meaning that is not yet expressed. Here since 'Cit' and 'Ānanda' are absolute, they are free from disturbance. The Śaktis, Icchāśakti, etc., are prone to disturbance due to their being related to objects. Hence, Vimarśaśakti has the manifestation of unity and difference (bhedābhedasphuraṇa) and contains within herself the entire universe of the movable and the immovable clasped in a relation of identity (tādātmya), according to the maxim pertaining to the 'liquid of the egg of a peahen' (mayūrāṇḍa-rasanyāya) containing as it does the special features of a prospective peacock such as legs, wings, colours, etc., in a subtle form. The Vimarśaśakti of this form remains self-

abiding as long as she is in a state of non-cognisance of division (avibhāgaparāmarśa), while she assumes a form consisting of three guṇas (sattva, rajas and tamas) in her state of cognisance of division. If it is asked as to how it takes place, the answer is given here:

In a portion of that Vimarśaśakti, according to the maxim pertaining to 'the solidification of ghee' (ghṛta-kāṭhinyanyāya), the part of action is free from the capacity to know and the part of knowledge is free from the capacity to do. Hence from the part of knowledge which is free from the good capacity to do, there arises Vidyāśakti who is of the nature of 'sattva-guṇa'. Then from the part of action which is free from the capacity to know, there arises the power of 'rajoguṇa' with a mixture of 'sattva-guṇa' and 'tamoguṇa'. In a usage like 'I know', the knowledge is not different from action and in a usage like 'I do', the notion of doer also flashes. Hence although there is an essential unity between knowledge and action, yet by virtue of cognisance of division there arises a notion of mutual negation (anyonyābhāva) as 'knowledge is not action' and 'action is not knowledge'. This notion itself is the power of 'tamoguṇa'. Thus 'Vimarśaśakti' assumes a form consisting of three guṇas. Then by a disturbance of evenness among them, i.e., the three guṇas, she caused the formation of name, form and action pertaining to the three aspects in terms of the enjoyed (bhojya), the enjoyer (bhoktṛ) and the impeller (preraka) in the Paramaśiva who is of the nature of pure consciousness. Thus by way of reflashing the Vimarśaśakti assumes the form of Māyāśakti. It is through her there is the accomplishment of what is said above. This is the import of the statement 'guṇatrayātmikā, etc.' Through this it is indicated that all this universe exists in the form of

Vimarśaśakti's cognisance of division in accordance with the maxim pertaining to 'the fluid in an egg.' Hence, there is no occasion for any doubt from the angle of Pariṇāmavāda (the theory that the world is a real modification of Brahman). In accordance with a statement of Śrīmadīśvarapratyabhijñā, viz., "Cidātmaiva hi, etc.," meaning "God, who is of the nature of consciousness, reveals like a Yogin, out of his own will, the entire world of objects which is hidden in him without any external material" and in accordance with a statement of Gītā, viz., "Nāsato vidyate bhāvaḥ", meaning "there is no becoming of what is not there", what is non-existent cannot come into being.

If it is objected that in that case the world would have to be regarded as real and hence there would be no release from bondage at all, in accordance with a statement of Gītā as "Nabhāvo vidyate sataḥ", meaning "what is existent can never be negated," the answer is that it is not tenable. This is because consciousness (cit) being uniform at both the extremes of beginning and end, it does not perform any action. Hence like pot, etc., which have entered into the region prescribed for them, there is no bondage for the liberated soul. What governs there is the will of God. Again it may be argued that in view of the fact that the beginning is made with the reason that it was due to relation with beginningless Avidyā, Śakti was associated with Brahman in an indescribable relation and was ancient in the sense that she co-existed with Brahman. That Śakti who is made up of three guṇas, is of the nature of Adhyāsa (superimposition), i.e., the beginningless Avidyāśakti itself. Then due to the disturbance of balance among the guṇas here, there is designation of three aspects in Brahman, i.e., three names as Bhojya, Bhoktṛ and Preraka. When such an

interpretation (in favour of Adhyāsa) is possible why is it that these efforts are made? If it is asked in this manner, the answer is in the negative, because of the following reasons: Firstly, it is opposed to what is still earlier said as "Tadīyā paramā śaktiḥ, etc.", meaning "His śakti which was of the nature of existence, intelligence and bliss and which was of the form of the inherent cause for the creation of all the worlds, assumed an actual form congenial to the will of God". Secondly, it is opposed to what will be subsequently said in the Bhāṇḍabhājanasthala as "Brahmāṇḍaśatakoṭīnām, etc.," meaning, "That Vimarśaśakti of Śiva which is the ground for the creation, maintenance and annihilation of hundreds of crores of primordial eggs of the world, is said to be Bhāṇḍasthala. Maheśvara who is endowed with that Vimarśa which is filled all round with the infusion of Supreme 'I-ness' (Parā-ahantā), is omniscient, omnipresent, the witness and omnipotent. The Vimarśa of the Supreme Soul is said to be the source (substratum) of the universe, one filled fully with the lustre of great consciousness and one full of Supreme 'I-ness'. Just as moonlight which, residing in one place, is capable of revealing all the objects, remains inseparably in the moon, so does Śakti of the nature of Vimarśa reside in Brahman and reveal all the world in the prescribed part of Brahman." It may be again doubted as to how Śakti could possibly be the material cause of this world consisting of parts in view of the fact that she is without parts as she is not different from Śiva. Such a doubt need not be raised, because just as atoms, although they are without parts, can become the material cause of the world consisting of parts, by assuming a form consisting of parts such as diad (dvyaṇuka), etc., which are their effects, so also Śakti can be the material cause of the world on her

assumption freely of a form consisting of parts in her aspect as Māyāśakti, as she is endowed with a capacity to accomplish what is impossible. Further it is not possible to accept Avidyā which you have admitted, because Avidyā is of the nature of defect and would render Brahman defective if the latter would be its substratum.

It may be argued that in the case of a piece of conch-shell appearing as silver, there is no association with silver. In the same way in the case of Brahman on which Avidyā appears, there is no association with Avidyā. Hence, the defect mentioned above does not occur. If it is argued like this, the answer is that in that case, there would be no distinction between Jīva and Īśvara, because there is no association with Avidyā at all. It cannot be said that such a distinction is possible through reflection (of Brahman in Avidyā, if not through association). This is because it is not possible to accept the existence of Avidyā as a mirror outside Brahman who is the object of refection in the same way as a separate mirror for the reflection of face, etc. It is also because there being no space outside Brahman, like the face entering into water and like a line on a mirror, there is no possibility of reflection of that which is merged (marked) in that where it is merged (marked) and further because Ayidyā is unclean as compared to Brahman. Even then, like earth, etc., which are reflected in a mirror, that which is in the form of reflection cannot be of any practical utility. Hence there arises a contingency of the absence of substratum for the states of enjoyer (bhoktṛtva), etc. It cannot be further said that it could happen like the glaring of eyes by the sun reflected in a mirror, because there are no states of enjoyer, etc., in the Brahman which is the object of reflection (bimba). It cannot also be said that it is possible like the appearance

of redness by the combination of arsenic powder and lime, because unlike them Ayidyā and the reflection are not actual objects and because of the absence of any one else to mix them. Again on the ground that the main light is not prone to association, the analogy of 'lohamaṇi' (red gem) can be set aside. Yet since the reflection depends upon the medium like a mirror and since it is all false as being the product of Māyā, there is no possibility of the merging of the individual soul and on that ground the teaching of 'Tattvamasi' would be futile. If it is further argued that the very individual soul's separation from it (Māyā) through the removal of Ayidyā constitutes the merging of the individual soul, then the gist of the answer is that the loss of identity of self being nobody's aim, nobody would aspire for the liberation of your choice.

Then the case of that (Brahman) being qualified by (Avidyā) also cannot be possible, because it is already said that in the case of Brahman there is no association with it on the ground that Brahman would be rendered defective. Even then, if at all there is association, is it in parts or in the whole? The first alternative is not tenable, because Brahman is without parts and as such does not have the distinction of parts as above, below and oblique; there is no possibility of a created part also, because it cannot be ascertained as to where does Avidyā stay and create, as there is no space outside Brahman. It should not be urged that it is possible like the presence of stars, etc., in the sky, although it is without parts, because the sky being a created substance as the substratum of wind, etc., is also regarded as consisting of parts and because the analogy is not tenable to both the parties. If it is argued that Ayidyā is capable of accomplishing what is not possible, the answer is that it is true. Yet its very existence depends upon the strength derived from the

substratum of consciousness. As it is already said, such a thing is not possible here. Otherwise the consciousness itself is destroyed and there would be a contingency of falling in line with the Sāṅkhya view. The second alternative is also not tenable, because there is a possibility of division (of Avidyā) into pure and impure. If it is further argued that impurity would be in the state of worldly life and purity would be in the state of liberation, the answer is in the negative. This is because it is in the state of worldly life alone that the division of the pure and impure is accepted according to the statement – "Jīva īśo, etc.," which means that 'Jīva, Īśa, Cit that is extremely pure as also difference between Jīva and Īśa and the relation between Avidyā and Cit, these six are according to us beginningless'. It may be further objected that Avidyā has to be accepted on the strength of the pramāṇas such as Śruti statements like "Tama āsīt", etc. The reply is that those pramāṇas such as Śruti would turn out to be true because one has to accept dissimilarity (vijātīyatā) between the pramāṇa and prameya (to be known) as between the eyes, etc., and the pot. It should not be argued that this rule (of dissimilarity between the pramāṇa and prameya) does not exist here since the authoritativeness of the 'vyavasāya'. The realisation that "I know the pot" or that "I have the knowledge of pot", is called 'anuvyavasāya'. Although both are knowledge (and that way they are sajātīya), they stand in the relation of the cause and effect. On this ground it should not be argued that the pramāṇa and prameya should be by rule dissimilar. This is because knowledge subsides in the knower and it never resides in the prameya which happens to be the object denoted by 'this' and hence, the knowledge in the form of 'I have the knowledge of pot' which is regarded as

'anuvyavasāya' has the capacity to understand the knowledge of pot in the form of 'this is the pot' which is regarded as 'vyavasāya'. Otherwise there would be no proper arrangement as regards the ascertained knowledge and the knowledge arising out of another knowledge. That would give rise to a defect called 'Anavasthā' (absence of finality or conclusion). That would also give rise to the defect called 'Atiprasaṅga' (of being too wide) since it is possible to argue that the knowledge of one pot could give rise to the knowledge of another pot. Hence that analogy of the 'Vyavasāya' and the 'Anuvyavasāya' is not tenable to both the parties. Further since it is accepted that Avidyā is beginningless, there arises a contingency that Avidyā is also true like Parabrahman. It should not be argued that the 'hetu' (probans) in the form of 'anāditva' (beginning-lessness), is ineffective, because there is a dissimilar analogy like "what is not true cannot be beginningless as is the case with the pot." Again since Avidyā is accepted as different from Parabrahman, it is possible to allege that it is – 'non-existent' ('asat' like 'the son of a barren lady' or 'the horns of a hare'). There is no rule that what is different from it (i.e., Brahman) should be always external to it. It means only that it is external to that Supreme Lustre which is beyond all 'pramāṇas'.

Again it should not be argued that Avidyā resides in Brahman like 'rūpa' (form), etc., in a pot, because in the case of 'rūpādi' and pot the relation is that of inherence (samavāya) as 'rūpādi' are 'guṇas' and pot is the 'guṇin'. (In the case of Brahman who is 'nirguṇa', there cannot be Avidyā like 'rūpādi' in the pot). The analogy of the 'ether contained in pot' does not also hold good, because ether, wind, etc., are born from Brahman either directly or by

sequence as the Śruti says 'Ātmana ākāśaḥ sambhūtaḥ, ākāśād vāyuḥ, etc." and as such they are contained in it. The case is not the same here, because Parabrahman and Avidyā are both beginningless. Nor does apply the maxim of 'water and milk' that they are separate at both extremes of beginning and end and are mixed by some agent sometime in the middle. The case is not the same here because consciousness (caitanya) is without association and because water and milk (nīrakṣīranyāya) hold good, because they are of the same category (i.e., dravya). Here Parabrahman is with consciousness while Avidyā is without consciousness. Even if it is somehow accepted that they (Brahman and Avidyā) are related, then Avidyā itself will not remain the same because it would assume the form of Vidyā (knowledge) itself because as a prameya (something to be known) it would culminate in that form in the knower. Otherwise, the memory of a destroyed pot should not arise at all. It should not again be argued that it can arise by virtue of impression (saṁskāra) of pots, because it is also an impression of an object (pot) and as such it inheres in it. Thus there is no authority for Avidyā of your choice. Even if it is accepted it cannot be maintained because of the impediments and because of incompatibility. Hence in order to avoid the contingency of the absence of consciousness in the case of Parabrahman, Vimarśaśakti has been vehemently accepted in it as its very nature and as such our effort to propound it (i.e., Śakti) as the Māyā which happens to be the material cause of the universe, has been fruitful.

Further it should not be asked as to what is the authority for the existence of Brahman on the ground that there is no authority apart from Brahman and as such should not be argued that Brahman should be regarded as non-existent.

This is because Brahman is self-luminous by nature and is always consciously felt through self-experience as 'I am Brahman'. Although Vimarśaśakti is not different from the self-luminosity of Brahman, it has the capacity to accomplish what is not possible. Since it resides in Brahman in a relation of non-difference in the form harmonious mixing, there is absolutely no difficulty in carrying out the procedure of pramāṇas and prameyas. Thus there is no room for any incompatibility whatsoever. If Brahman were to be grasped by an authority (pramāṇa) other than itself, then one could allege the absence of consciousness in the case of Brahman. The authoritative statements of Śruti, etc., are intended to convey the greatness of Vimarśaśakti in its state of distinction between itself and its possessor (Śakta) according to the significance of the Śruti – 'Catvāri vākparimitā padāni' (words have been restricted to fourfold application). The words such as Avidyā, which are well known in Śruti are applicable to Māyāśakti which is created by Parabrahman according to his free will. Hence, everything is quite compatible. (39)

Notes: "रसोऽहमप्सु, etc." (Bhag. G., 7.8). ''औष्ण्यं हुताश इव, etc." (M.M.P., p. 31). ''परास्य शक्तिर्, etc." (Śve.U., 6.8). ''नासतो विद्यते भावः नाभावो विद्यते सतः'' (Bhag. G., 2.16). ''तदीया परमा शक्ति, etc" (S.S., 2.12-13). ''ब्रह्माण्डशतकोटीनां, etc.'' (S.S., 20.29, 32, 33, 38). "जीव ईशो, etc." (?). "तम आसीत्, etc." (Ṛv., 10.129.3). ''आत्मन आकाशः संभूतः'' (Tai.U., 2.1). ''चत्वारि वाक्परिमिता पदानि'' (Ṛv., 1.164.45).

व्याख्या— अथ केन गुणेन किं वस्तु जातमित्यत्राह –

Then which object is born from which quality? Here it is said:

किञ्चित्सत्त्वरजोरूपं भोक्तृसंज्ञकमुच्यते।
अत्यन्ततामसोपाधिर्भोज्यमित्यभिधीयते।।
परतत्त्वमयोपाधिर्ब्रह्मचैतन्यमीश्वरः ।।४०।।

That which is of the nature of Rajas mixed with a little Sattva is designated as Bhoktṛ (the enjoyer). That which has the extreme dose of Tamas as its attribute, is said to be Bhojya (the enjoyed). That Supreme Spirit in the form of Brahman with the supreme priniciple as its attribute, is the Īśvara (the Lord). (40)

व्याख्या— रजोगुणस्य किञ्चित्सत्त्वतमोमिश्रत्वात्, 'चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः' इति भगवदुक्तेः, तादृग्रजोगुणमिश्रचैतन्यं भोक्तृजीव-चैतन्यमित्यर्थः। अत्यन्ततामसोपाधिविशिष्टचैतन्यं भोज्यरसादिरूपं परतत्त्व-मयोपाधिराभ्यामुत्कृष्टत्वेन परतत्त्वरूपसत्त्वगुणोपाधिविशिष्टचैतन्यप्रेरकी-भूतमहेश्वर इत्यर्थः।।४०।।

Since the quality of Rajas is mixed with a little of each of Sattva and Tamas and in accordance with the Bhagavān's (the Lord Kṛṣṇa's) statement that the four-fold caste was created by him on the basis of the division of qualities and actions, such a Spirit which is mixed with Rajas of that nature is the Bhoktṛ, i.e., the Spirit in the form of Jīva (individual soul). That Spirit which is characterised by the attribute of the nature of extreme Tamas, is called Bhojya in the form of Rasa (taste), etc., and since the attribute made up of Supreme Principle is superior to both the above-mentioned attributes. That Spirit which is characterised by the Supreme Principle of the nature of the quality of Sattva, is the Maheśvara, who is the impelling force. (40)

Notes: Although Sattva, Rajas and Tamas are called guṇas or qualities, they are not the qualities like redness, blackness, etc., but the constituents like the three stands of a rope. Māyāśakti which is otherwise known as Prakṛti is constituted by the three guṇas. Bhoktṛ is that Spirit which is made up of Rajoguṇa. This Rajoguṇa is originally mixed with a little of each of Sattva and Tamas. What is said in the text about Bhoktṛ is that it is made up of Rajas with a mixture of a little of Sattva. In the commentary it is said that Rajas is by nature a mixture of a little of each of Sattva and Tamas. That spirit which has excess of Tamas is Bhojya. It stands for the objects of enjoyment, while Bhoktṛ stands for the Jīva who is the enjoyer. Beyond these two there is the Supreme Spirit which is made up of pure Sattva and it is called Īśvara, the impelling force (Preraka). चातुर्वर्ण्यं.... (Bhag. G., 4.13).

व्याख्या— अथोक्तमर्थं द्रढयति—

Then the author substantiates what is stated above—

भोक्ता भोज्यं प्रेरयिता वस्तुत्रयमिदं स्मृतम्।
अखण्डे ब्रह्मचैतन्ये कल्पितं गुणभेदतः।।४१।।

Bhoktṛ (the enjoyer), Bhojya (the enjoyed) and Preraka (the impeller) — these constitute the threefold phenomenon created in the unbroken Spirit in the form of Brahman due to differences in guṇas. (41)

Notes : भोक्ता भोग्यं प्रेरितारं च मत्त्वा सर्वं प्रोक्तं त्रिविधं ब्रह्ममेतत् (Śve. U., 1.12).

व्याख्या— स्पष्टम्।।४१।। It is clear. (41)

अत्र प्रेरयिता शम्भुः शुद्धोपाधिर्महेश्वरः।
संमिश्रोपाधयः सर्वे भोक्तारः पशवः स्मृताः।।४२।।

Here the impeller is Śambhu, who is the Maheśvara (the Great Lord) whose attribute is of the nature of purity (sattva). All those which are of mixed adjunct are the Bhoktṛs, i.e., the enjoyers. They are known as Paśus. (42)

Notes: Here Bhoktṛs or Jīvas are called Paśus. Accordingly Śambhu (Śiva) who is described as Preraka, is termed as Pati (Paśupati). Then what is called Bhojya is the Pāśa. The Śaivāgamas speak of three categories; vide– ब्रह्मादिस्तम्बपर्यन्तं पशवः परिकीर्तिताः। शिवः पतिरिति प्रोक्तः पाशः कर्ममलादिकम्।। (Sūkṣ Ā. 5.20); ब्रह्माद्याः स्थावरान्ताश्च देवदेवस्य शूलिनः। पशवः परिकीर्त्यन्ते संसारवशवर्तिनः।। तेषां पतित्वाद्विश्वेशः

शिव: पशुपति: स्मृत:। मलमायादिभि: पाशै: स बध्नाति पशून् पति:।। (Candra J.Ā., kri pā., 1.10-11). From Brahman to water reed—all these are called Paśus. They are under the control of Śiva and are subjected to transmigration (saṁsāra). Hence Śiva is Pati (Paśupati). Karman (fruits of Karman or deeds), Malas (impurities called Āṇava, Māyīya and Kārmika), etc., are considered as Pāśas (fetters).

व्याख्या— अथ तेषां गुणनामान्तराण्याह —

Then the author says about their adjectival names —

भोज्यमव्यक्तमित्युक्तं शुद्धतामसरूपकम्।
सर्वज्ञ: प्रेरक: शम्भु: किञ्चिज्ज्ञो जीव उच्यते।।
अत्यन्तगूढचैतन्यं जडमव्यक्तमुच्यते।।४३।।

Bhojya is otherwise known as Avyakta (the unmanifest); it is purely related to darkness (tāmasa) in form. Preraka is Śambhu (Śiva) the omniscient and Jīva (Bhoktṛ) is said to be of limited knowledge. Avyakta (Bhojya) is said to be insentient (jaḍa) with extremely hidden consciousness (43)

व्याख्या— अधिकसत्त्वोपाधिकत्वान्महेश्वर: सर्वज्ञ: सुखभोक्ता शम्भु: किञ्चित्तमोमिश्रत्वात् संहारकृत्यप्रवीण: क्रोधयुक्त:। जीवास्तु किञ्चित्सत्त्वतमोमिश्ररजोपाधिकत्वात् किञ्जिज्ञा ज्ञानाज्ञानसंमिलिता:, अत एव सुखदु:खभोक्तार:। शुद्धतामसोपाधिकं भोज्यमव्यक्तं प्रकृतिरित्यर्थ:। किमिदमव्यक्तमित्यत्राह–अत्यन्तेति। वृक्षादीनामिन्द्रियप्राणादिशून्यत्वेन केवलजडत्वेऽपि पिपासाया विद्यमानत्वात् सस्यादीनां शिलादीनां वृद्धिदर्शनाद् अव्यक्तचैतन्यमिति व्यवहार:। अव्यक्तं प्रकृतिर्मायेति पर्याया:।।४३।।

Maheśvara is omniscient because he has excessive Sattva as his attribute; as the enjoyer of pleasure, he is Śambhu; since he is mixed with a little of Tamas he is endowed with anger and is efficient in his activity of annihilation. Jīvas, on the other hand, have been characterised by Rajas with the mixture of a little of each of Sattva

and Tamas. That is why they are of limited knowledge and as such have the mixture of knowledge and ignorance. Hence, they have the experience of joy and sorrow. That which has pure Tamas as its attribute is Bhojya; it is Avyakta (the unmanifest), i.e., Prakṛti. Why is it called unmanifest? The answer is 'Atyanta, etc.' Although the trees, etc., are regarded as insentient on the ground that they do not have senses and breath, they are regarded as those with hidden consciousness on the ground that they have thirst and that plants, rocks, etc., are seen to have growth. Avyakta, Prakṛti and Māya are synonyms. (43)

व्याख्या— एवं मायागुणभेदरूपोपाधित्रयं प्रदर्श्यानन्तरं लिङ्गाङ्गरूपशिवजीवस्वरूपं लक्षयितुं पूर्वोक्तमायोपाधिं द्विधा विभज्य दर्शयति—

Having thus shown the triple attribute depending on the difference in the qualities of Māyā (Prakṛti), the author shows a two fold classification of the attribute in the form of Māyā in order to define the nature of Śiva and Jīva in the form of Liṅga and Aṅga —

उपाधि: पुनराख्यात: शुद्धाशुद्धविभेदत:।
शुद्धोपाधि: परा माया स्वाश्रयाऽमोहकारिणी।।४४।।
अशुद्धोपाधिरप्येवमविद्याश्रयमोहिनी ।
अविद्याशक्तिभेदेन जीवा बहुविधा: स्मृता:।।४५।।

The attribute (upādhi) is again said to be twofold as pure and impure. The pure attribute is higher Māyā who resides in Śiva himself and yet does not create infatuation in him. (44) The impure attribute is Avidyā which creates infatuation wherever it resides. Due to multiplicity in Māyāśakti, Jīvas are many. (45)

व्याख्या— उपाधि: पूर्वोक्तमायोपाधि: पुन: शुद्धाशुद्धभेदेन द्विधा भवति, तत्र शुद्धोपाधि: परा माया स्वाश्रयाऽमोहकारिणीत्यूर्ध्वमायेत्यर्थ:।।४४।।

अशुद्धोपाधिरविद्या, आश्रयमोहिनीत्यधोमायेत्यर्थः। अविद्याशक्तिभेदेन अंशभेदेनेत्यर्थः, जीवा बहुविधाः स्मृताः।।४५।।

The attribute, i.e., the attribute in the form of Māyā is again two fold as pure and impure. Here the pure attribute is higher Māyā residing in Śiva and yet not creating infatuation in him. It means that it is higher Māyā. (44) The impure Māyā is Avidyā. She creates infatuation wherever she resides. Hence, she is lower Māyā. Due to difference in Avidyāśakti, i.e., due to difference in her partial mani-festations, Jīvas are multifarious. (45)

मायाशक्तिवशादीशो नानामूर्तिधरः प्रभुः।
सर्वज्ञः सर्वकर्ता च नित्यमुक्तो महेश्वरः।।४६।।

किञ्चित्कर्ता च किञ्चिज्ज्ञो बद्धोऽनादिशरीरवान्।
अविद्यामोहिता जीवा ब्रह्मैक्यज्ञानवर्जिताः।।४७।।

परिभ्रमन्ति संसारे निजकर्मानुसारतः।
देवतिर्यङ्मनुष्यादिनानायोनिविभेदतः ।।४८।।

Due to the influence of Māyāśakti, the Lord assumes many divine forms. He is the omniscient, omnipotent and ever-liberated Great Lord. (46) The Jiva is, on the other hand, of limited potency and limited knowledge; he is bound and subjected to beginningless incarnation. The Jīvas who are infatuated by Avidyā (nescience) and who are bereft of the knowledge of their oneness with Paraśivabrahman (47), revolve in the cycle of birth and death in accordance with the funds of their Karman (past deeds) taking them to multifarious wombs such as those of gods, animals, human beings, etc. (48)

व्याख्या— ईशः शुद्धोपाधिमहेश्वरः, मायाशक्तिवशाद् महामायाशक्तिवशात् सद्योजातादिनानामूर्तिधरो जीवानां बुद्धिप्रेरकः प्रभुः कर्तुमकर्तुमन्यथाकर्तुं समर्थः, सर्वज्ञः सदसत्सकलपदार्थविषयकानादिज्ञानशक्तिमान्, सर्वकर्ता च सकलप्रपञ्चनिर्माणनिमित्तकारणीभूतः, नित्यमुक्त आणवाद्यानादिमलसम्बन्धरहितः, सर्वज्ञः सर्वकर्ता च, ''सर्वज्ञः पञ्चकृत्यसम्पन्नः सर्वेश्वर ईशते'' इति वृद्धजाबालश्रुतेः।।४६।। अथ जीवस्वरूपमाह– किञ्चित्कर्तेति। किञ्चित्कर्ता किञ्चिज्ज्ञो बद्ध आणवाद्यनादिमलपाशबद्ध ईशप्रेरितः स जीवोऽनादिशरीरवान् अनादितः प्राप्तशरीराभिमानवान्, ''ज्ञाज्ञौ द्वावजावीशानीशावजो ह्येको भोक्तृभोगार्थयुक्तः'', ''अनीशश्चात्मा बध्यते भोक्तृभावाद् ज्ञात्वा देवं मुच्यते सर्वपाशैः'' इति श्वेताश्वतरश्रुतेः, ''अनादिमलसम्बन्धात्किञ्चिज्ज्ञोऽणुर्मयोदितः। अनादिमलमुक्तत्वात् सर्वज्ञोऽसौ शिवः स्मृतः।।'' इति किरणागमोक्तेश्च। एवंरूपा जीवा अविद्यामोहिताः सन्तो ब्रह्मैकज्ञानवर्जिता ''अहं ब्रह्मास्मि'' इति तादात्म्यज्ञानशून्याः सन्तः।।४७।। निजकर्मानुसारतो देवतिर्यङ्मनुष्यादिनानायोनिभेदमधिगम्य संसारे परिभ्रमन्तीत्यर्थः। अथ सृष्टेः प्राक् कर्माभावत् कथमिति नाशङ्कनीयम्, सद्वादमर्यादया सर्वं विश्वमण्डरसन्यायेन परब्रह्मण्यविभागपरामर्शात्मनाऽस्तीत्यङ्गीकृतत्वात्।।४८।।

The Lord, i.e., Maheśvara with pure attribute, assumes many divine forms such as Sadyojāta due to the influence of Māyāśakti or rather Mahāmāyāśakti. Being the stimulator of the intellect of Jīvas, he is the Lord, i.e., one who is capable of doing, undoing and doing otherwise; he is the omniscient one, i.e., one endowed with beginningless knowledge pertaining to all objects whether manifest or unmanifest; he is omnipotent in the sense that he is the instrumental cause for the creation of the entire world; he is ever-liberated in the sense that he is free from all association with beginningless impurity (mala) such as 'Āṇava'. He is omniscient and omnipotent, in accordance with a statement of Vṛddhajābālopaniṣad as "sarvajñaḥ pañcakṛtya, etc. " meaning "the omniscient one and efficient in five activities— such is the Lord of all who rules". (46) Then the author

speaks of the nature of Jīva, through the statement "Kiñcitkartā, etc." He is of limited potency and limited knowledge. He is bound in the sense that he is bound by the beginningless fetters in the form of impurities such as 'Āṇava', etc. Being impelled by Lord, the Jīva is endowed with beginningless embodiments, i.e., endowed with the conceit of possessing a body from beginningless times. This is in accordance with a statement of Śvetāśvataropaniṣad as "Jñājñau dvāvajāu, etc.," and "Anīśaśca, etc.," meaning : "There are two as the knower (omniscient one) and the ignorant one (one with a little knowledge); of them one is the ruler and the other the ruled. One is the unborn one and the other is engaged as the enjoyer to experience joy and sorrow," and "The ruled one is the individual soul (Jīva), who is bound in his state of enjoyer; he is relieved of all fetters when once he realises the God"— and also according to a statement of Kiraṇāgama as "Anādimalasambandhāt, etc.," meaning "The one with limited knowledge (Jīva) is said to be 'aṇu' (atomic) due to his association with beginningless impurities (malas). Śiva is omniscient because he is free from all association with impurties." Jīvas of such a nature, being infatuated by Avidyā and being bereft of knowledge of one's oneness with Paraśivabrahman, i.e., of the knowledge of identity as "Ahaṁ brahmāsmi" (I am brahman), (47), revolve in the cycle of birth and death attaining to the multifarious forms such as those of gods, animals, human beings, etc., in accordance with the respective funds of their Karman (past deeds). It should not be doubted as to how could that be on the ground that there could be no 'karma' before creation, because it has been accepted that according to Satkāryavāda, the entire world existed in Brahman in accordance with the maxim of "egg's liquid", in its state of being not separated from Brahman. (48)

Notes: ''सर्वज्ञ पञ्चकृत्यसम्पन्नः सर्वेश्वर ईशते'' (Jā. U.,2). Paraśivabrahman is endowed with five activities (pañcakṛtyas), vide ''जगज्जन्म-स्थिति-ध्वंस-तिरोभाव-विमुक्तयः। कृत्यं सकारकफलं ज्ञेयमस्येतदेव हि।।'' (Mṛg. Ā., 2.3) – 'Creation of the world, its maintenance, its absorption (annihilation), putting the Jīvas in ignorance and giving them liberation (vimukti = anugraha) - this is the fivefold activity of the Lord, which has a purpose to serve. This has to be known about him. This is a part of the cosmic sport of the Lord. The purpose of this is the liberation of the souls. 'Dhvaṁsa' (Laya) is a state of rest for all the souls. Just as sound sleep gives total rest and fresh energy to an individual, so does the state of absorption in Paraśivabrahman give an invigorating rest to the souls. Creation provides an opportunity to souls to exhaust the fund of 'Karma' by undergoing the experience of joy and sorrow and leads them through Śiva's favour (Bhakti) to liberation. Until that stage, there is a state of 'tirodhāna', i.e., 'putting the souls under the cover of ignorance'. At this stage the natural power of the souls is obscured so as to make them experience the fruits of 'karma'. When the fund of 'karma' is rendered ripe and exhausted, there is the dawn of Śiva's grace in the form of Bhakti (Śaktipāta). It is this favour (anugraha) that leads the souls to Mukti. 'That the very purpose of creation is liberation of souls' is hinted by the following statement: एवंरूपः परात्मा हि पशुपाशविमोचकः। शम्भुः कदाचिन्निजया प्रकृत्या लीलया स्वयम्।। सृष्ट्यर्थं सर्वतत्त्वानां जगदुत्पत्तिकारणम्। योगिनामुपकाराय स्वेच्छयाऽचिन्तयच्छिवः।।'' (Sūkṣ Ā., kri. pā., 1.18-19) — 'The Paramātman who is described above, is the remover of fetters in the case of the Paśus (Jīvas). Once Śambhu with his own Māyāśakti (Prakṛti) 'out to have his cosmic sport' meditated with a view to creating all the principles leading to the production of the world for the purpose of favouring the Yogins.' Vide also: मलमायादिभिः पाशैर्बध्नाति पशून् पतिः। स एव मोचकस्तेषां भक्त्या सम्यगुपासितः।। (Pāra.Ā.,12.62) 'The Lord binds the Paśus (Jīvas) with fetters such as Mala, Māyā, etc. He himself is the one who releases them when properly served through devotion.'

It may be noted here that the commentator has described Paraśivabrahman as the instrumental cause of the world (Nimittakāraṇa) in explaining the significance of the word

'sarvakartā'. In the present context, it is justifiable. But it should be remembered that Śiva is the material cause of the world (Upādānakāraṇa) also in the sense that his Śakti, who is regarded as 'samavāyasvarūpiṇī', is in an inseparable 'tādātmya' relation with Śiva. This is implied by the following stanza of S.S. itself – ''पत्रशाखादिरूपेण यथा तिष्ठति पादपः। तथा भूम्यादिरूपेण शिव एको विराजते।।'' (S.S., 10.70) – "Just as a tree stands in the form of leaves, branches, etc., so does Śiva alone stand as earth, etc."

ज्ञाज्ञौ द्वावजावीशानीशावजो, etc." (Śve. U., 1.9) ''अनीशश्चात्मा बध्यते, etc.'' (Śve.U., 1.8). ''अनादिमलसम्बन्धात्'' (Ki. Ā). ''अहं ब्रह्मास्मि'' (Bṛ.U., 1.4.10)

व्याख्या— अथ कथं भ्रमन्तीत्यत्राह –

How do they revolve? The answer is given here –

चक्रनेमिक्रमेणैव भ्रमन्ति हि शरीरिणः।
जात्यायुर्भोगवैषम्यकारणं कर्म केवलम्।।४९।।

The embodied souls revolve in the manner of a wheel's rim. The cause for disparity as regards species, duration of life and experiences is the fund of Karman alone. (49)

व्याख्या— रथाङ्गमस्तकगतलोहवलयवद्भ्रमन्तीत्यर्थः।।४९।।

It means that they revolve like the circular iron frame which encircles a wheel. (49)

Notes: Vide Yogasūtras: (i) क्लेशमूलः कर्माशयो दृष्टादृष्टजन्मवेदनीयः। (ii) सति मूले तद्विपाको जात्यायुर्भोगाः। (Yo.Sū., 2.12-13) — (i) 'The fund of Karman is rooted in pain-bearing obstructions and its experience is in this visible life and in the unseen future life.' (ii) 'The root being there, the fruition comes in the form of species, duration of life and experience of pleasure and pain.' The cause of disparity (bheda) in these three aspects is the fund of Karman alone. The effect or fruit should come in the form of species of beings. One becomes a man, another an angel, yet another an animal, and so on. Secondly the fruition can come in the form of duration of life. One man lives fifty years, another a hundred, yet another two years, and yet does not attain maturity. Thirdly, the fruition

comes in the form of experience of happiness or sorrow. One man is born for pleasure, another for sorrow. All these are results of past Karman.

व्याख्या— ननु जीवाः कर्मानुसारेण परिभ्रमन्ति, तेषां जात्यायुर्भोगवैषम्यकारणं केवलं कर्मैवेत्युक्तत्वादीश्वरः किमर्थमङ्गीकरणीय इत्यत्राह —

It may be objected as to why Īśvara should be accepted when it is said that beings revolve (in the cycle of birth and death) according to their Karman and that Karman is the cause of disparity in species, duration of life and experience of happiness and sorrow. The answer is given here —

एतेषां देहिनां साक्षी प्रेरकः परमेश्वरः।
एतेषां भ्रमतां नित्यं कर्मयन्त्रनियन्त्रणे।।५०।।

Of these embodied souls, the witness is the impeller Parameśvara in controlling the operation of Karman of these that are ever-revolving in the cycle of birth and death. (50)

व्याख्या— कर्मसूत्रबद्धे संसारचक्रे सदा परिभ्रमतामेतेषां विचित्रदेहिनाम्, एतेषां कर्मणामिति शेषः, परमेश्वरः प्रेरकः, कर्मणां जडत्वेन प्रेरकत्वासंभवात्, प्रेरकत्वेन साक्षित्वेनेश्वरोऽङ्गीकरणीय इत्यर्थः।।५०।।

In the case of these diversified embodied souls who are ever revolving in this wheel of transmigration which is bound by the rope of Karman, or to be specific, in the case of the fruits of deeds, the impeller is Parameśvara. Since the funds of Karman are insentient, they cannot act as impellers. Hence Īśvara should be accepted as the impeller and witness. (50)

Notes: साक्षी - vide : ''त्रिषु धामसु यद्भोज्यं भोक्ता भोगश्च यद्भवेत्। तेभ्यो विलक्षणः साक्षी चिन्मात्रोऽहं सदाशिवः।।'' (Kai.U., 18)- 'He who is distinguished from whatever that is regarded as the Bhojya (object of experience or enjoyment), the Bhoktṛ (experiencer or enjoyer) or the Bhoga (experience or enjoyment), is the Sākṣin (witness); he is no other

than Sadāśiva, the pure consciousness.' Such is the nature of Sākṣin. He is the impeller of all the souls.

व्याख्या— अथवाऽस्य नैतावन्मात्रम्, विशेषोऽप्यस्तीत्याह –

Or else, this is not all about him; there is something special also — with this intention it is said —

देहिनां प्रेरकः शम्भुर्हितमार्गोपदेशकः।
पुनरावृत्तिरहितमोक्षमार्गोपदेशकः ।।५१।।

Śambhu, who is the impeller of the embodied souls, is the one who reveals a salutary path as he gives advice about the path of emancipation from which there is no return (to transmigration). (51)

व्याख्या— स्पष्टम्।।५१।। It is clear. (51)

व्याख्या— कथमित्यत्राह –

How? The answer is given here —

स्वकर्मपरिपाकेन प्रक्षीणमलवासनः।
शिवप्रसादाज्जीवोऽयं जायते शुद्धमानसः।।५२।।

By virtue of the maturity of his Karman (fruits of deeds), one gets all impressions of impurities eradicated. Such an embodied soul becomes pure of mind due to the grace of Śiva. (52)

व्याख्या— अयं जीवः स्वकर्मपरिपाकेन ''विज्ञानयोगसन्यासैर्भोगाद्वा कर्मणः क्षयः'' इति शिवागमोक्तेः स्वस्वकर्मपरिपाकेन विनष्टमलवासनः सन् शिवप्रसादात् शुद्धान्तःकरणो जायते।।५२।।

In accordance with a statement of Śivāgama, viz., "Vijñānayogasanyāsair, etc" meaning 'the exhaustion of Karman is through knowledge, meditation or renunciation or else through the experience of joy or sorrow', this

embodied soul becomes pure of mind with the eradication of the impressions of impurities due to the maturity of Karman. (52)

Notes: The maturity of Karman is the cause for the grace of Śiva. It paves the way for the dawn of Śiva's grace by turning back the Tirodhānaśakti (obscuring power), which obstructs the revelation of its real nature to the soul. This is 'Śaktipāta' as the next stanza shows. विज्ञानयोगसन्यासैः.... (Śi. Ā.).

शुद्धान्तःकरणे जीवे शुद्धकर्मविपाकतः।
जायते शिवकारुण्यात् प्रस्फुटा भक्तिरैश्वरी।।५३।।

There arises a clear devotion pertaining to Śiva out of the grace of Śiva in the embodied soul whose conscience is pure as a result of pure 'Karma'. (53)

व्याख्या— तस्मिन् शुद्धकर्मविपाकतः श्रुत्यागमोक्तशुद्धकर्मपरिपाकवशात् शिवस्य कृपा भवति, शिवविषयिणी भक्तिः प्रस्फुटा भवति, तद्द्वारा मोक्षमार्गोपदेश इत्यर्थ।।५३।।

Śiva's favour dawns on him as a result of pure deeds, i.e., as a result of pure deeds prescribed by Vedas and Āgamas. Devotion pertaining to Śiva becomes clear in him and through it comes the advice about the path leading to emancipation. (53)

Notes : The conscience becomes pure when all the fruits of past deeds become mature and get exhausted. It is only then that the embodied soul becomes ready to proceed towards emancipation. Kaṭhopaniṣad speaks of this state as that of a mortal prone to become immortal: 'When all the desires dwelling in the heart disappear entirely, then, indeed, does the mortal become immortal and realise the Brahman' : ''यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः। अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते।।'' (Katha U. 6.14 ; Bṛ. U., 4.4.7). The desires occupying the heart fall off when the fund of Karman is mature for removal. This is again possible through the grace of Śiva. It is only he who is chosen by Śiva is able to realise his oneness

with Śiva — ''यमेवैष वृणुते तेन लभ्यः, तस्यैष आत्मा विवृणुते तनूं स्वाम्।'' (Kaṭha U. 2.23) — 'By him alone whom the Lord (Ātman) chooses the Lord (Ātman) is attained (realised); to him the Lord reveals his form.' The rise of Bhakti pertaining to Śiva is the dawn of Śiva's Śakti in the devotee and hence, it is called 'Śaktipāta.'

व्याख्या— एवमुत्पन्नशिवभक्तिमान् चरमदेही पिण्डशब्दाभिधेय इति पिण्डस्थलं समापयति–

Thus the author concludes his account of Piṇḍasthala by saying that he in whom devotion to Śiva has arisen and who is with his last body, is designated by the term 'Piṇḍa'—

जन्तुरन्त्यशरीरोऽसौ पिण्डशब्दाभिधेयकः।।५४।।

The embodied soul who is in his last body, is to be designated by the term 'Piṇḍa'. (54)

व्याख्या— असौ जन्तुर् एवमुत्पन्नशिवभक्तिमान् जीवः, अन्त्यशरीरः ''तदस्य तृतीयं जन्म'' इति श्रुतेश्चरमशरीरवान् सन् पिण्डशब्दाभिधेयकः पिण्डशब्दाभिधानवानित्यर्थः।।५४।।

इति पिण्डस्थलम्।

This embodied soul (being) with devotion to Śiva born in him, is the one who has his last body, in accordance with the Śruti statement "Tadasya tṛtīyaṁ janma", meaning 'that is his third birth.' He is to be designated as 'Piṇḍa', i.e., possesses the designation of Piṇḍa. (54)

Piṇḍasthala ends

Notes : ''तदस्य तृतीयं जन्म'' (Ai. U., 4.4). As explained in the Bhāṣya of Śaṅkara, the third birth represents the final birth. The first birth is when the father discharges semen in the womb of the mother. The second birth occurs when the mother gives birth to the child. The third birth is when he is born in the form of his son. The lineage continues like this. Giving this account

Ṛsi Vāmadeva says – ''शतं मा पुर आयसीररक्षन्नधः श्येनो जवसा निरदीयम्'' (Ai. U., 4.5) – 'Hundreds were my iron-like bodies before guarding all outlets; I rent them through the force of 'ātmajñāna' (self-realisation) and emerged out.' This the Ṛṣi said while reclining in the womb. That was the third birth in the lineage from his father. Thus ''तृतीयं जन्म'' stands for the 'चरमं जन्म'. The dawn of 'ātmajñāna' represents the 'third birth' here. With the implication of this statement of Aitareyopaniṣad, it is said here that the embodied soul who is of pure conscience due to purgation of all impurities on the maturity of his 'Karma', is designated as 'Piṇḍa' i.e., the one in his final body.

The term 'Piṇḍa' in the ordinary parlance means 'solid', 'round mass', 'lump or ball', 'lump of rice offered to the manes at obsequial ceremonies or Śrāddhas', etc. It forms a part of a philosophical term, viz., 'Piṇḍāṇḍa', which means 'the body' and which is used as a contrast to 'Brahmāṇḍa' the world. But in Vīraśaiva philosophy, it is given a special technical sense of 'the embodied soul - who is of pure conscience' (Śuddhāntaḥkaraṇo dehī piṇḍaśabdena gīyate, S.S., 5.31).

अथ पिण्डज्ञानस्थलम् – (२)

व्याख्या— ननु शरीरात्मविवेकः किमित्यपेक्षित इत्यत्राह –

Piṇḍajñānasthala — (2)

It may be asked as to why one should know the distinction between the body and the soul. The answer is given here —

शरीरात्मविवेकेन पिण्डज्ञानी स कथ्यते।
शरीरमेव चार्वाकैरात्मेति परिकीर्त्यते।।५५।।

इन्द्रियाणां तथात्मत्वमपरैः परिभाष्यते।
बुद्धितत्त्वगतैर्बौद्धैर्बुद्धिरात्मेति गीयते।।५६।।

With the knowledge of distinction between the body and the soul, one is said to be 'Piṇḍajñānin', the knower of the nature of pure soul. The body is itself spoken as the soul by the Cārvākas (materialists). (55) Others expound that the senses are the soul. Buddhi (intellect) is spoken of as the soul by the Bauddhas who regard Buddhi as the main principle. (56)

व्याख्या— शरीरात्मविवेकेन शरीरशरीरिणोर्विवेकेन पिण्डज्ञानीति शास्त्रज्ञैः कथ्यत इत्यर्थः। एवंविधवादिभिरात्मतत्त्वस्य सन्दिग्धत्वात्, सन्दिग्धेऽर्थे न्यायः प्रवर्तत इति शास्त्रकृद्भिरङ्गीकृतत्वात् शरीरात्मत्वे विवेक आवश्यक इत्यर्थः।।५५।।

It is him alone who knows the distinction between the body and the soul that is said to be 'Piṇḍajñānin' by the scholars well versed in Śāstras. Since such contenders in argument have created doubt about the nature of the concept of soul and since the writers on Śāstras have accepted that in matters doubtful, reasoning should proceed, there is the necessity of knowing the distinction between the body and the soul. (55-56)

Notes : The reasoning starts with a reference to the view of Cārvākas who hold that the body itself is the soul. According to the Cārvākas, there is no soul other than the body. Some thinkers consider senses as the soul and the Bauddhas regard intellect as the soul. These three possibilities are pointed out only to refute those views in the next two stanzas.

व्याख्या— कथं तद्विवेक इत्यत्राह –

How should we make distinction? The answer is given here —

नेन्द्रियाणां न देहस्य न बुद्धेरात्मता भवेत्।
अहंप्रत्ययवेद्यत्वाद् अनुभूतस्मृतेरपि।।५७।।

शरीरेन्द्रियबुद्धिभ्यो व्यतिरिक्तः सनातनः।
आत्मस्थितिविवेकी यः पिण्डज्ञानी स कथ्यते।।५८।।

The senses, the body or the intellect should not be regarded as the soul because the soul is grasped through the 'I-notion' and also because memory comes to experience. (57) He who has the discriminative knowledge regarding the nature of the soul as that ancient (eternal) one which is totally different from the body, the senses and the intellect, is called as 'Piṇḍajñānin'. (58)

व्याख्या— अयं भावः – गृहक्षेत्रादिनाशे सति दुःखदर्शनात् तदभिवृद्धौ सुखातिशयाद् गृहक्षेत्रादिकमेवात्मेति विषयात्मवादिनो लौकिका मन्यन्ते। ततोऽपि समधिकविवेकभाजो गृहक्षेत्रादीनां मृगपक्षिसरिद्गिरिग्रामादि-विवेकाभावाच्छरीरस्य तादृग्विवेकसद्भावाच्छरीरमेवात्मेति चार्वाकाः मन्यन्ते। शरीरे प्राणवायुपरिस्पन्दाभावे ज्ञानानुदयान्न शरीरं प्राण एवात्मेति केचिद्वदन्ति। सुप्तिकाले प्राणस्पन्दस्य विद्यमानत्वेऽपीन्द्रियव्यापाराभावेन ज्ञानशून्य-त्वादिन्द्रियमेवात्मेत्यपरे। अत्र इन्द्रियाणां बाहुल्याद् इन्द्रियसमूह आत्मेत्युच्यते वा व्यष्टिरूपस्यात्मत्वमुच्यते वेति विकल्पः। नाद्यः, तत्रैकस्य द्वयोर्वा नाशे समुदायनाशेन ज्ञानानुदयप्रसङ्गात्। न द्वितीयः, जलमिदं स्वच्छं मधुरमिति प्रतीतिर्न स्यादिति, एकैकार्थप्रकाशकत्वाद् व्यष्टेः। एवं शरीरादेर्ज्ञानशून्यत्वेन जडत्वादात्मत्वं न सम्भवतीति बुद्धिरेवात्मा। अत्र बुद्धेश्चक्षुरादिकरणसाध्यत्वात् करणानां कुठारादिवत्कर्त्रधीनत्वाद् बुद्ध्युत्तीर्णः कश्चित् कर्ताऽङ्गीकरणीय इति नाशङ्कनीयम्, करणजन्यस्य जडत्वनियमेन बुद्धेर्जडतापत्त्यार्थग्रहणापटुत्वा-न्नेष्टापत्तिः, जडबुद्धेरात्मनोऽपि जडतापत्तेरनिवार्यत्वाल्लोकव्यवहारो विलुप्येतेति भवदभिमतात्मवद् बुद्धिः स्वतःसिद्धैवेत्यङ्गीकरणीयतया प्रथमं घटानुभवः, ततो घटविकल्पः, तदनन्तरं तज्जनितसंस्काराद्भाविकोटिनिष्ठा स्मृतिः, स्मृत्या लोक-व्यवहार इति भिन्नकालभिन्नाकारभिन्नविषयिणी क्षणिकज्ञानसन्ततिरेवात्मेति बुद्धिप्राधान्यवादिनो बौद्धा वदन्ति।

अत्रोत्तरम् – ''अहंप्रत्ययवेद्यत्वादनुभूतस्मृतेरपि शरीरेन्द्रियबुद्धिभ्यो व्यतिरिक्तः सनातनः'' आत्माऽस्तीति मम शरीरं ममेन्द्रियं मम बुद्धिर्मम स्मृतिः शरीर्यहं स्फुटेन्द्रियोऽहं जानामि स्मरामीति शरीरेन्द्रियबुद्ध्युत्तीर्णोऽहं-प्रत्ययाधीनतया स्मृत्यादीनामपि भासमानत्वात्तद्व्यतिरिक्तः कश्चिदात्मास्ती-त्यङ्गीकरणीयमित्यर्थः। नन्वहंप्रत्ययस्यास्माभिर्निर्विकल्पकसविकल्प-कलक्षणज्ञानद्वयान्तर्गतत्वेनाङ्गीकृतत्वान्न तद्व्यतिरिक्तः, न च तर्ह्ययमात्म-व्यतिरिक्तं न किञ्चिद्विकल्पयतीत्यात्मा सिद्ध इति वाच्यम्, स्थूलोऽहं कृशोऽहं सुख्यहं दुःख्यहमिति रूपवेदनासन्तानसंस्पर्शित्वेन शरीरादीन् विकल्पयतीति तस्मान्नास्मदङ्गीकृतरूपविवेदनसंज्ञानविज्ञानसंस्कारलक्षणपञ्चसन्तानोत्तीर्णः शरीरादिसन्तानमूर्धन्योऽप्यहंप्रत्ययो नात्मा भवितुमर्हति, रूपवेदनासन्तान-संस्पर्शित्वेनानित्यत्वात्, सुप्तिमूर्छादावभावाच्च।

न च घटमहं जानामीत्यत्र वेद्यरूपकर्मप्रकाशाद् वेदनारूपज्ञानप्रकाशा-च्चोत्तीर्णत्वेन भासमानत्वादहंप्रत्यय आत्मानमेव विकल्पयतीति वाच्यम्, तस्याहंप्रत्ययव्यतिरेकेणादृश्यत्वात्, अहंप्रत्ययस्यानित्यत्वात्। यदि प्रत्ययस्य सविषयताऽन्यथाऽनुपपत्त्या तद्व्यतिरिक्त आत्माऽनुमीयते, तर्हि कोऽयमनुमाता? अहंप्रत्ययो वा तद्व्यतिरिक्तो वा? नाद्यः, अनित्येऽहंप्रत्ययस्यानुमातृताङ्गी-कारेणास्मन्मतप्रवेशापत्तेः तद्व्यतिरिक्तस्यानुमातुरदृश्यत्वात्। यदि दृश्यस्तर्हि तस्य बुद्धितुल्यत्वप्रसङ्गाद् बुद्धिरेवात्मेति चेत्, मैवम्, बुद्धेः क्षणिकत्वेन भिन्नकालभिन्नविषयभिन्नाकारत्वेनाङ्गीकृतत्वात्, नीलं पीताद्भिन्नम्, पीतं नीलाद्भिन्नम्, नीलमहं जानामि, पीतमहं जानामि, योऽहं बाल्ये पितरावन्वभूवं स एवाहमिदानीं पुत्रदाराननुभवामीत्येकसंविल्लग्नतया बाह्याभ्यन्तरानु-सन्धानासंभवात्, क्षणद्वयावगाहि संविदन्तरानङ्गीकारात्, रूपसंस्कारेण रसस्मृत्यनुदयात्, स्मृतेः स्वसमानविषयताव्यवस्थापकत्वेन संस्कारस्य कृतार्थत्वात्, स्मृतिजनकं न किञ्चित्पश्याम इति स्मृतेर्गगनकुसुमायमानत्वेन तन्मूलकस्य सर्वस्यापि लोकव्यवहारस्योच्छित्तिप्रसङ्गाच्च। तस्मान्नित्यः

कश्चिदात्मानुसन्धाता ज्ञानस्मृत्यपोहनशक्तिमानङ्गीकरणीयः, ''मत्तः स्मृति-र्ज्ञानमपोहनं च'' इत्येतदभिप्रायेणैव भगवताऽपि गीतत्वात्। स चाहंप्रत्ययस्वरूप एव, तद्भिन्नस्यादृश्यत्वादिति सूक्तत्वात्। तस्य सुप्तिमूर्छादावभावान्ना-नित्यत्वमाशङ्कनीयम्, तदा तस्य शून्यस्थाननिमग्नत्वेन तदीयस्वप्रकाशस्य तिरोहितत्वात्, अन्यथोत्थितस्य सुखमहमस्वाप्समिति सुखस्मृत्यनुदयप्रसङ्गः, स्मृतेरनुभवमूलकत्वात्, स्वतन्त्रांशीभूतप्राणवायुपरिस्पन्दस्य विद्यमानत्वेन तस्य हानादानादिरूपतया कर्तृनिरूपितत्वात्, कर्तृज्ञानपुरःसरत्वादिति संक्षेपः।

नन्वेतावता शरीरी कश्चिज्जीवात्मा सिद्धो न तत्प्रेरक ईश्वर इति चेत्, लोके विदारणादिक्रियाणां कुठारादिकरणसाध्यत्वात् करणानां कर्मेन्द्रिया-धीनत्वात् तेषां ज्ञानेन्द्रियाधीनत्वात् तेषामन्तरिन्द्रियाधीनत्वात् तेषां शरीर्य-धीनत्वात् तस्य देशकालादिपरतन्त्रत्वात् स्वतन्त्रेण विना न संभवतीति व्यवहारान्यथानुपपत्त्यैव सोऽपि सिद्ध इति। अत्र ज्ञानव्यतिरिक्तो ज्ञानादि-गुणगणाश्रय आत्मेति वदन्तो नैयायिकाः, अस्मत्प्रययवेद्यत्वादपरोक्षत्त्वाच्च प्रत्यगात्मा प्रसिद्ध इति वदन्तो वैयासिकाश्च प्रत्युक्ता इति मन्त-व्यम्।।५६-५८।।

This is the intended meaning : The profane people who are the advocates of objects as the soul, think that since sorrow is found when the house, field, etc., are lost and joy is noticed when they are developed, the house, field, etc., are themselves the soul. The Cārvākas, who are of better discrimination than them, think that since the house, field, etc., do not have the discriminative knowledge of animals, birds, rivers, hills, villages, etc., the body which has such a discriminative knowledge, is itself the soul. Some persons say that since there is no flash of knowledge in the case of the body when there is no movement of vital air in it, the vital air itself should be regarded as the soul. Some other persons argue that since the vital air is devoid of knowledge

without the operation of senses during sleep in spite of its movement, the senses should be the soul. Since the senses are many, a question arises as to whether all the senses put together constitute the soul or each of the senses severally is the soul. The first alternative is not tenable, because there could be a contingency when knowledge cannot arise due to loss of togetherness or the failure of one or two senses. The second alternative is also not tenable, because each of the senses severally can produce the knowledge of one thing at a time and the knowledges such as 'the water is clear' and 'it is sweet' cannot arise simultaneously. Thus since the body, etc., cannot be the soul due to their dullness, the intellect (buddhi) should be the soul. If the intellect is the soul, it should be regarded as an instrument of knowledge like senses because the objects should be known by it through the senses only. Since the instruments of knowledge should be subservient to an agent as in the case of hatchet, etc., does it not become necessary to accept an agent other than the intellect? Such a doubt should not be raised. Since there is a rule that what is born from an instrument should be insentient (jaḍa), the intellect should be also insentient. Then it cannot grasp the objects. This does not lead to any desirable end (na iṣṭāpattiḥ), because the insentient intellect being the soul, the latter also should be regarded as insentient; this becomes unavoidable. Then the management of worldly affairs would become vitiated. Hence, like the soul of your acceptance, we have to accept the intellect as self-evident here. It is like this: First there is an experience of a pot. Then arises a doubt about the pot (as to whether it is the same that is experienced). Thereafter by virtue of the impression created by it, there arises a memory pertaining to the knowledge that arises. Worldly transactions are managed through such a memory. Hence, a flux of

momentary experiences pertaining to different times, different forms and different objects, is itself the soul. This is what the Bauddhas, who give prominence to intellect, say.

The above contention is answered here: ''अहंप्रत्यय - वेद्यत्वाद्, etc.,'' — Since it is grasped through 'I-notion' and since the memory of the different experienced objects occurs, it must be admitted that there is a soul as different from the body, senses and intellect. Hence, since there are such experiences as 'my body', 'my senses', 'my intellect', 'my memory', 'I possess a body', 'I have sound senses', 'I understand', 'I remember', etc., and since there are occurances of the memory of objects, it must be accepted that there is a soul which is the ancient one (eternal one) as the basis of the 'I-notion' apart from the body, senses and intellect. It may be objected that since the 'I-notion' is accepted as included in the two kinds of knowledge of the nature of Nirvikalpaka and Savikalpaka accepted by us, there cannot be any soul (Ātman) in your opinion apart from the 'I-notion' itself. It cannot be said that the existence of the soul is established by the 'I-notion' on the ground that the 'I-notion' does not refer to any knowledge other than the soul. This is because the 'I-notion' refers alternatively to the body, etc., as it touches the series of forms and feelings in such instances as 'I am fat', 'I am happy' and 'I am in sorrow'. Hence, the 'I-notion' which is beyond the five series of knowledge of the nature of form-series, feeling-series, distinctive-series, consciousness-series and impression-series, accepted by us, cannot be regarded as the soul itself in accordance with your procedure, although it is important in the series of knowledge referring to the body, etc. As it is touching the series of knowledge referring to forms and feelings, the 'I-notion' therein is non-eternal. The same is the conclusion in view of the fact that the 'I-notion' does not exist in sleep and swoon. Such a non-eternal 'I-notion' cannot be the soul.

It cannot be further argued that the knowledge in the form of 'I know the pot' reveals the knowables like form and action and that in the same way it reveals the knowledge of the form and feeling also. Hence, as the 'I-notion' is beyond the knowables, it alternatively refers to the soul itself. This cannot be maintained because such notions as 'I know the pot' do not appear distinct from the 'I-notion' and also because the 'I-notion' is not eternal. It may be further argued thus: If the 'I-notion' is regarded as pertaining to an object necessarily and on that ground if you say that the soul would be inferred apart from it, then we ask as to who is the agent of inference (anumātṛ)? Is he the 'I-notion' itself or any one different from it? The first alternative is not tenable, because if you consider the non-eternal 'I-notion' as the agent of inference, then you will be falling in line with our view, since no other agent of inference apart from it is seen. If at all anything other than that could be seen, it could be something like what we call the intellect (buddhi). In that case the intellect itself is the soul. If it is argued like this, the reply is that it is not tenable, because firstly, the intellect is momentary and we have accepted it as pertaining to different times, different objects and different forms; secondly, it is not tenable because if the 'I-notion' were to be different and transitory, then there could not have been suitable connection as pertaining to one thing like 'I' through the external as well as internal experiences such as 'the blue is different from the yellow' and 'the yellow is different from the blue'; 'I know the blue colour' and 'I know the yellow colour', and 'the same I who experienced fostering by the parents in my childhood, am now enjoying the company of my wife and children'. Further one cannot admit that there can be any experience that can last for two moments. The memory of taste (rasa) cannot arise through the impression of form. Since there is a settled rule that the memory should be in accordance with the experience,

the impression of an object that creates memory finds its fulfilment in it. But according to the advocates of momentariness, we cannot find any impression of an object which can create memory. Hence the memory is a matter of nothingness like 'sky flower'. In that case the entire worldly transaction depending on that would be eradicated. Therefore something which is eternal, which maintains suitable connection (among experiences and memories) and which has the capacity of retaining knowledge and memory or of destroying (apohana), if need be, the knowledge and memory of anything, should be accepted as the Soul. Bhagavān has said in the Gītā that 'it is from me that memory and knowledge and their destruction are possible.' It is of the nature of 'I-notion' itself. It is well said that there is no evidence to prove that the Soul is any thing other than that.

Again it should not be contended that the Soul, which is of the nature of 'I-notion', is non-eternal on the ground that it is not found in the states of sleep and swoon, because in those states it is merged in a cover of ignorance and its nature of self-illumination is covered up. Otherwise, when one wakes up, there would be no rise of a happy memory like 'I slept happily'. The memory is always rooted in experience. The movement of vital airs which is a portion of an independent power is found even in sleep and swoon. Then the inhaling and exhaling (ādāna and hāna) of breath indicates the existence of an agent (kartṛ). It is proved through this that the agent in the form of the soul exists.

It may be further contended thus: Even then the existence of embodied soul, an individual self, is proved, but not that of Īśvara who is the impeller. To this the reply is given here: In the world, the actions like cutting, cleaving, etc., are possible through the instruments like axe, etc. These instruments depend upon the motor organs and these motor organs in turn depend upon the sensory organs. The sensory

organs are again controlled by mind, which is an internal organ, and that mind is in turn controlled by the embodied Soul. This embodied Soul is again dependent because it is subjected to spacio-temporal conditions. Hence without an independent divine power there is no possibility of controlling the embodied souls for worldly transactions. Hence on the ground that without him worldly transactions would be incompatible, the existence of the impeller Īśvara is also proved. With this the following two views should be taken as refuted: (1) The view of the Naiyāyikas who say that the Soul is different from knowledge and is the substratum of the fund of qualities like knowledge, etc. (2) The view of the Uttaramīmāṁsakas who say that the individual Soul (who is Brahman in bondage) is well known as it is the subject of the notion of 'I' and as it is the one coming under the purview of direct experience. (56-58)

Notes: ''अहंप्रत्ययवेद्यत्वाद्...'' (.......). ''मत्तः स्मृतिज्ञानमपोहनं च'' (Bhag. G., 15.15).

नश्वराणि शरीराणि नानारूपाणि कर्मणा।
आश्रितो नित्य एवासाविति जन्तोर्विवेकिता।।५९।।

To know that this Soul which resides in these transitory bodies that are of many forms due to the fund of Karman, is eternal, is true discrimination on the part of a being. (59)

व्याख्या— कर्मवशात् प्राप्तानि नानारूपाणि शरीराणि नश्वराणीति जीवस्य विवेकिता पिण्डविवेकः, तादृक्पिण्डाश्रितो जीवो नित्य इति विवेकिता पिण्डज्ञविवेकः।।५९।।

The discrimination in the embodied soul that the bodies which are obtained and which are of many forms due to the fund of Karman, are transitory, is Piṇḍaviveka (real discernment about piṇḍa, the body). The discrimination that the Soul which resides in such a body (piṇḍa), is eternal, is Piṇḍajñaviveka (real discernment about the Piṇḍajña, the knower of piṇḍa).

Notes : Here the commentator takes the word 'Piṇḍa' in the sense of 'the body'. The discernment that the body is transitory and the soul is eternal is Piṇḍajñāna. The author has defined Piṇḍa technically as the embodied soul with pure conscience due to the maturity of Karman (vide stanza 31 above). Hence to explain the term 'Piṇḍa' as the body is against the intention of the author. It may be seen how the author has explained 'Piṇḍajñānī' in stanza 55 above as the Soul with the discrimination between the body and the Soul.

व्याख्या— नन्वयं विवेकः सांख्यमतसदृशो जात इत्यत्राह—

If it is objected that this discriminative knowledge has turned out to be similar to the Sāṅkhya discrimination between Prakṛti and Puruṣa, then the answer is —

शरीरात् पृथगात्मानमात्मभ्यः पृथगीश्वरम्।
प्रेरकं यो विजानाति पिण्डज्ञानीति कथ्यते।।६०।।

He who knows the soul as different from the body and Īśvara, the impeller, as different from the souls, is said to be 'Piṇḍajñānin'. (60)

व्याख्या— स्पष्टम्। अयमेव नित्यानित्यलक्षण क्षेत्रक्षेत्रज्ञविवेकः, क्षेत्रज्ञे जीवे प्रेरकत्वेनेश्वरस्य ''चन्द्रकान्ते यथा तोयम्'' इत्याद्युक्तदृष्टान्तेन तादात्म्येन विद्यमानत्वात्। उक्तं च गीतायाम्- ''इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते। एतद्यो वेद तं प्राहुः क्षेत्रज्ञ इति तद्विदः।। क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ज्ञानं मतं मम। क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत।।'' इति। ''सत्येन लभ्यस्तपसा ह्येष आत्मा सम्यग्ज्ञानेन ब्रह्मचर्येण नित्यम्। अन्तःशरीरे ज्योतिर्मयो हि शुभ्रो यं पश्यन्ति यतयः क्षीणपापाः।।'' इति मुण्डकश्रुतेः, ''अशरीरं यदात्मानं पश्यति ज्ञानचक्षुषा। तदा भवति शान्तात्मा सर्वतो विगतस्पृहः।।'' इति

देवीकालोत्तरवचनाच्च। देहदेहिस्वरूपमङ्गाङ्गिनोर्जीवेश्वरयोः स्वरूपं च विज्ञेयम्।।६०।।

इति पिण्डज्ञानस्थलम्

It is clear. This is the same as the discrimination between 'Kṣetra' and 'Kṣetrajña'. It is the same as that between the eternal and the non-eternal. In the 'Kṣetrajña' who is the soul, Īśvara resides as the impeller in a relation of identity as made clear through an analogy in "candra-kānte yathā toyam, etc." It is said in the Gitā – "Idaṁ śarīraṁ kaunteya, etc.," meaning: "O Arjuna! this body is said to be 'Kṣetra' (abode)." He who knows it is said to be 'Kṣetrajña'. The knowledge about 'Kṣetra' and 'Kṣetrajña' is the knowledge acceptable to me. Know me to be the 'kṣetrajña'in all 'kṣetras'." This is in accordance with Muṇḍakopaniṣad which says "satyena labhyastapasā, etc.," meaning – "This Ātman (Paramātman, the 'Kṣetrajña') should be attained through truth, through penance, through right knowledge and necessarily through Brahmacarya (celebacy for acquiring Vedic lore). Those sages who realise him in their bodies as made up of lustre and as pure, get their sins eradicated." There is also Devīkālottara statement "Aśarīraṁ yadātmānam, etc.," meaning – "He who realises through his eye of enlightenment the Soul as different from the body (as the non-body), becomes then peaceful and free from all desires from all sides." Accordingly the nature of the body and the possessor of the body and nature of the Soul and the Īśvara, who are in the relation of the body and the possessor of the body, should be known. (60)

Piṇḍajñānasthala ends

Notes: "चन्द्रकान्ते यथा तोयम्, etc.," (S.S., 5.36). "इदं शरीरं कौन्तेय .... अथ सर्वक्षेत्रेषु भारत।।" (Bhag. G., 13.1-2). "सत्येन ..... क्षीणपापाः।।" (Muṇḍ. U. 3.1.5)."अशरीरं यदात्मानं, etc.," (D.K., 51)

संसारहेयस्थलम् — (३)

व्याख्या — अथैवंरूपपिण्डज्ञानिन उत्पद्यमानसंसारहेयस्थलं निरूपयति—

Saṁsāraheyasthala – (3)

Then the author speaks of 'Saṁsāraheyasthala' in the case of the 'Piṇḍajñānin'—

निरस्तहृत्कलङ्कस्य नित्यानित्यविवेकिनः।
संसारहेयताबुद्धिर्जायते वासनाबलात्।।६१।।

In the case of him in whom the impurity of heart is totally removed and who has the discriminative knowledge of what is eternal and what is non-eternal, there arises the awareness of loathsomeness of mundane life by virtue of refined impressions. (61)

व्याख्या— उक्तप्रकारेणानेकजन्मार्जितसुकृतवशात् प्रक्षीणपापत्वेन शुद्धान्तःकरणस्य नित्यानित्यविवेकिनः पुण्याधिक्येन सत्संस्कारबलात् संसारे त्यागबुद्धिरुत्पद्यत इत्यर्थः।।६१।।

In the aforesaid manner, in the case of him who is of pure conscience and who has discrimination as regards what is eternal and what is non-eternal, there arises the inclination to abandon mundane life due to the eradication of sin by virtue of the merit earned during many lives and by virtue of refined impressions and abundance of merit acquired. (61)

Notes : "संसारहेयता" is the inclination to abandon worldly life. This is called renunciation (vairāgya). 'Vairāgya' has been described as the oil which fills the lamp of knowledge and makes the wick of devotion to put up the light of spiritual awareness –

''वैराग्यतैलसंपूर्णे भक्तिवर्तिसमन्विते। प्रबोधपूर्णपात्रे तु ज्ञानदीपं विलोकयेत्।।'' (Dakṣiṇā. U., 27). The awareness of the loathsomeness of mundane life leads to the awareness of Śivatattva (i.e., one's identity with Śiva) through the pursuit of Bhakti.

व्याख्या— कुत इत्यत्राह –

Why does it happen? The answer is given here —

ऐहिके क्षणिके सौख्ये पुत्रदारादिसंभवे।
क्षयित्वादियुते स्वर्गे कस्य वाञ्छा विवेकिनः।।६२।।

Who among the wise persons can have any attachment for the transient worldly pleasure arising from the children, wife, etc., or for heaven which is associated with decay, etc.? (62)

व्याख्या— पुत्रदारादिजायमानसुखस्य नश्वरत्वं प्रत्यक्षेणानुभूयते। ज्योतिष्टोमादियागजन्यस्वर्गसुखस्यापि ''ते तं भुक्त्वा स्वर्गलोकं विशालं क्षीणे पुण्ये मर्त्यलोकं विशन्ति'' इति भगवदुक्तेर्नश्वरताऽवगम्यते। एवंरूपैहिका-मुष्मिकसुखयोर्नित्यानित्यविवेकिनः कस्य वाञ्छा भवेत् न कस्यापीत्यर्थः। नश्वरत्वाद्धेयबुद्धिरेव भवेदिति भावः।।६२।।

The transitoriness of pleasure arising from the children, wife, etc., is known through direct experience. In the case of the pleasure of heaven also which is born from the performance of the sacrifices like Jyotiṣṭoma, etc., the transitoriness is known on the authority of Bhagavān's saying "Te taṁ bhuktvā, etc.," meaning — 'They enjoy the joys of the vast heavenly world and then with the exhaustion of the fund of merit, they once again enter the mortal world.' Thus the pleasures here and hereafter being of this nature, i.e., transitory, who among those with discrimination about what is eternal and what is non-eternal, can have attachment towards them? It means that no body can have such an

attachment. What is implied is that there would be strong inclination to renounce it because of its transitoriness. (62)

Notes : ''ते तं भुक्त्वा, etc.,'' (Bhag. G. 9. 21). Vide also – ''तद्यथेह कर्मचितो लोकः क्षीयते। एवमेव पुण्यचितो लोकः क्षीयते।।'' (Chānd. U., 8.1.6) – 'Just as the world acquired (this world) through the fruits of Karman (deeds) diminishes so does the world which is earned through merit also (the other world, heaven).'

व्याख्या— ननु सांसारिकसुखस्यानित्यत्वात् परित्यागो युक्तः, संसारः किमर्थं त्यजनीय इत्यत्र दोषानुद्भावयति —

If it is contended that it is proper to abandon mundane pleasure because it is transitory, but why is it necessary to give up mundane life, the author raises the defects in it —

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च।
जन्तुर्मरणजन्माभ्यां परिभ्रमति चक्रवत्।।६३।।

For one who is born, death is certain and for one who is dead, birth is certain. The being revolves like a wheel with the cycle of death and birth. (63)

Notes : Vide: ''जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च। तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि।।'' (Bhag. G., 2.27). Here the second line means – 'Hence, with regard to something unavoidable, it is not proper for you to grieve.'

व्याख्या— अस्मिन्नर्थे कर्माधीनपुरुषदृष्टान्तमप्याह –

In this context, the author gives also an example of a person who is subjected to Karman —

मत्स्यकूर्मवराहाद्यैर्नृसिंहमनुजादिभिः।
जातेन निधनं प्राप्तं विष्णुनापि महात्मना।।६४।।

The great Viṣṇu who took birth in the forms of fish, tortoise, boar, man-lion and man, suffered death. (64)

व्याख्या— दुष्टदैत्यनिबर्हणार्थं भक्तानुग्रहार्थं च मत्स्यकूर्मादिशरीरैः सह जातेन अवतारं धृतवता महात्मना महापुरुषेण विष्णुनापि नारायणेनापि निधनं मरणं प्राप्तम् इत्यर्थः।।६४।।

Even the Great Viṣṇu who took birth, i.e., incarnated, in the forms of fish, tortoise, etc., in order to rout out the wicked demons and to do favour to the devotees, came under the grip of Karman and met with death. (64)

Notes : Even the great Viṣṇu had to suffer death, what to speak of other beings?

व्याख्या— एवंस्थिते पराधीनो जन्तुस्तापत्रयाद् दह्यत एवेत्याह —

The author says that in that case a dependent being suffers threefold afflictions —

भूत्वा कर्मवशाज्जन्तुर्ब्राह्मणादिषु जातिषु।
तापत्रयमहावह्निसन्तापाद् दह्यते भृशम्।।६५।।

Having been born in the castes such as Brāhmaṇa, etc., the being is tormented repeatedly by the heat of the great fire in the form of threefold afflictions. (65)

व्याख्या— दह्यते, तप्यत इत्यर्थः।।६५।।

'Tormented' — by this suffering is meant.

व्याख्या— ननु तापत्रयानुवृत्तिविच्छित्तिरस्मिन् संसारे कदाप्यस्ति वा न वेत्यत्राह –

Here it is asked as to whether in worldly life there would be a break in the continuity of threefold afflictions or not —

कर्ममूलेन दुःखेन पीड्यमानस्य देहिनः।
आध्यात्मिकादिना नित्यं कुत्र विश्रान्तिरिष्यते।।६६।।

In the case of the being who is ever tormented by the suffering rooted in Karman such as 'Ādhyātmika,' etc., when can there be any relief? (66)

व्याख्या— कर्ममूलेनाध्यात्मिकादिना दुःखेन सदा बाध्यमानस्य प्राणिनः कुत्र कस्मिन्नधिकरणे विश्रान्तिर्विश्रमणमिष्यते इच्छाविषयीक्रियते, न क्वापीत्यर्थः।।६६।।

Where and in which condition is the possibility or the desirable occurance of relief for the being who is ever tormented by the sorrow rooted in Karman such as 'Ādhyātmika,' etc.? (66)

व्याख्या— अथ किं तत् तापत्रयमित्यत्राह –

Then what is that threefold affliction? The answer is—

आध्यात्मिकं तु प्रथमं द्वितीयं चाधिभौतिकम्।।
आधिदैविकमन्यच्च दुःखत्रयमिदं स्मृतम् ।।६७।।

Ādhyātmika is the first, the second is Ādhibhautika and the other one is Ādhidaivika. This is the threefold affliction.(67)

व्याख्या— अथ तत्स्वरूपं लक्षयति –

Then the author explains its nature —

आध्यात्मिकं द्विधा प्रोक्तं बाह्याभ्यन्तरभेदतः।
वातपित्तादिजं दुःखं बाह्यामाध्यात्मिकं मतम्।।६८।।
रागद्वेषादिसम्पन्नमान्तरं परिकीर्त्यते।
आधिभौतिकमेतद्धि दुःखं राजादिभूतजम्।।६९।।
आधिदैविकमाख्यातं ग्रहयक्षादिसम्भवम्।
दुःखैरेतैरुपेतस्य कर्मबद्धस्य देहिनः।।
स्वर्गे वा यदि वा भूमौ सुखलेशो न विद्यते।।७०।।

The Ādhyātmika sorrow is twofold as external and internal. The sorrow that is born from gastric air, bile, etc., is regarded as external Ādhyātmika sorrow. (68) That which arises from attachment, hatred, etc., is said to be internal. The sorrow that comes from the king, etc., is Ādhibhautika. (69) That which is born from planets, yakṣas, etc., is Ādhidaivika sorrow. For the embodied soul who is bound by Karman and who is endowed with these sorrows, there is not the slightest joy in heaven or on the earth. (70)

व्याख्या— स्पष्टम् ।।६८-७०।। It is clear. (68-70)

Notes : 'Ādhyātmika' means that which pertains to one's self. It stands for physical pain caused by the disorders of the three humours of the body, viz., vāta (gastric air), pitta (bile) and kapha (phlegm) as also for mental pain born of attachment, hatred, etc. 'Ādhibhautika' stands for pain arising from living beings like the king, other human beings, beasts, etc. Ādhidaivika stands for pain arising from divine, semi-divine beings. Sāṅkhya-kārikā refers to 'duḥkhatraya' in the very first kārikā (stanza): 'Duḥkhatrayābhighātāt, etc," (Sā. Kā., 1). Śaṅkarācārya in his Bhagavadgītabhāṣya refers to Ādhyātmika, etc., while explaining "Duḥkheṣvanudvignamanāḥ, etc." (Bhag. G., 2.56) — "Duḥkhe-svādhyātmikādiṣu prāpteṣu, etc." (B.G. Bhā., 2.56). Vācaspati miśra in his Sāṅkhyatattvakaumudī, has explained three kinds of Duḥkha:

''दु:खानां त्रयं दु:खत्रयम्। तत् खलु आध्यात्मिकम्, आधिभौतिकम्, आधिदैविकं चेति। तत्राध्यात्मिकं द्विविधम् - शारीरं मानसं च। शारीरं वातपित्तश्लेष्मणां वैषम्यनिमित्तम्, मानसं कामक्रोधलोभमोहभयेर्ष्याविषादविशेयविशेषादर्थनिबन्धनम्। सर्वञ्चैतदान्तरोपायसाध्यत्वादाध्यात्मिकं दु:खम्। बाह्योपायसाध्यं दु:खं द्वेधा - आधिभौतिकम्, आधिदैविकं च। तत्राधिभौतिकं मानुषपशुमृगपक्षिसरीसृपस्थावरनिमित्तम्; आधिदैविकं तु यक्षराक्षसविनायकग्रहाद्यावेशनिबन्धनम्।'' (Sā. Kau., on kā.1)

[The triad of sorrow is threefold sorrow as Ādhyātmika, Ādhibhautika and Ādhidaivika. Here Ādhyātmika is two fold as physical and mental. The physical sorrow occurs due to disorder in the three humours of the body, viz., vāta, pitta and kapha. The mental sorrow is due to non-acquisition of desired objects and it pertains to passion (kāma), anger (krodha), avarice (lobha), infatuation (moha), fear (bhaya), jealousy (īrṣyā) and despair (viṣāda). Since all this is secured through internal or one's own means, it is called Ādhyātmika sorrow. The sorrow depending upon external means is twofold as Ādhibhautika and Ādhidaivika. Here Ādhibhautika is that which is caused by human beings, animals, beasts, birds, serpents and other immovable things. Ādhidaivika is, on the other hand, that which arises from being possessed by Yakṣas, Rākṣasas, Vināyaka (Gaṇeśa), planets, etc.]

व्याख्या— अथ राज्यादिसम्पत्तिः सुखं नास्ति वेत्यत्र नास्तीति दृष्टान्तपूर्वकमाह—

Is there no happiness in the case of wealth such as royal prosperity, etc.? Here it is said that it is not happiness with an analogy —

तटित्सु वीचिमालासु प्रदीपस्य प्रभासु च।
सम्पत्सु कर्ममूलासु कस्य वा स्थिरतामतिः।।७१।।

Who can have the notion of permanence in the case of lightnings, series of waves, flames of a lamp and riches that accrue due to past deeds? (71)

व्याख्या— विद्युत्सु तरङ्गमालासु दीपशिखासु यथा स्थिरताबुद्धिर्नास्ति, तथा कर्ममूलासु सम्पत्स्वपि स्थिरताबुद्धिर्विवेकिनो नास्तीत्यर्थः।।७१।।

Just as in the case of lightnings, series of waves, and flames of lamps, so in the case of riches that come, due the merit derived from past deeds, the discreet person cannot have any notion of permanence. (71)

Notes : ''न वित्तेन तर्पणीयो मनुष्यः'' (Kaṭha U, 1.27). Man is not satisfied by wealth, because he aspires for more and more wealth. His desire is insatiable. ''न जातु कामः कामानामुपभोगेन शाम्यति। हविषा कृष्णवर्त्मेव भूय एवाभिवर्धते।'' (Vāyu P. 93.95) – 'Desire does not become satiated through the enjoyment of the objects of desire. It grows over again like fire with ghee.'

व्याख्या— ननु विद्युदादिविलक्षणत्वात् सुखसाधनत्वाच्छरीरं वाञ्छाविषयमस्त्वित्यत्र ''भगवन्नस्थिचर्मस्नायुमज्जामांसशुक्रशोणितश्लेष्माश्रुदूषिते विण्मूत्रवातपित्तकफसंघाते दुर्गन्धे निःसारे किं कामोपभोगैः'' इति मैत्रेयश्रुत्यनुसारेणाह –

It may be argued that the body is a covetable object because it is unlike lightning, etc., and because it is an instrument of pleasure. Here the author says in accordance with the Maitreyopaniṣad statement "Bhagavan, etc.", meaning 'O Lord, what is the use of enjoyments of pleasure in the case of this body which is defiled by bones, skin, veins, marrow, flesh, semen, blood, phlegm and tear, which is an assemblage of dirt, urine, gastric air, bile and phlegm, which is full of bad odour and which is inessential'—

मलकोशे शरीरेऽस्मिन् महादुःखविवर्धने।
तडिदङ्कुरसङ्काशे को वा रुच्येत पण्डितः।।७२।।

Who is that wise person who might take interest in this body which is a sheath of dirt, which enhances great sorrow and which is like a flash of lightning? (72)

Notes : ''भगवन्नस्थिचर्म....'' (Maitreya U., ?); vide also Maitreyī U., 1.3 — ''भगवञ्शरीरमिदं मैथुनादेवोद्भूतं संविदपेतं निरय एव मूत्रद्वारेण निष्क्रान्तम् अस्थिभिश्चितं मांसेनानुलिप्तं चर्मणावबद्धं विण्मूत्रवातपित्तकफमज्जामेदोवसाभिरन्यैश्च मलैर्बहुभिः परिपूर्णम्, एतादृशे शरीरे वर्तमानस्य भगवंस्त्वं नो गतिरिति।'' — "O God! This body has emerged through conjugal union; it is without knowledge; it is the veritable hell; it has come out through the outlet of urine; it is covered with bones; it is smeared with flesh; it is covered by skin; it is filled with dirt, urine, gastric air, bile, phlegm, marrow of the bones, fat, fatty exudation and many other impurities. O God! You are the resort of me who am residing in such a body."

व्याख्या— मलकोशे मलमूत्राद्याधारभूते क्षणिकेऽस्मिन् शरीरे को वा पापपिण्डे विवेकी प्रीतिं कुर्यात्, न कोऽपि कुर्यादित्यर्थः।।७२।।

Who is that wise man who would love this body, which is a sheath of dirt, i.e., store of exretions, urine, etc., which is transitory and which is a lump of sins? It means that nobody would love it. (72)

व्याख्या— ननु शरीरस्यैव परमप्रेमास्पदत्वात् तत्र रुचिरस्त्वित्यत्राह –

It may said that there should be interest in the body because it is the object of great liking. Here the answer is given —

नित्यानन्दचिदाकारमात्मतत्त्वं विहाय कः।
विवेकी रमते देहे नश्वरे दुःखभाजने।।७३।।

Who is that wise person, who can take pleasure in the body which is transitory and which is the receptacle of sorrow, by discarding the principle of self which is of the nature of eternal bliss and intelligence? (73)

व्याख्या— नित्यानन्दस्वरूपस्यात्मतत्त्वस्य विद्यमानत्वात् तस्यैव परमप्रेमास्पदत्वात् तद्विहाय नश्वरे दुःखपात्रे शरीरे को विवेकी रमते, न कोऽपि रमत इत्यर्थः।।७३।।

Since there is the possibility of realising the principle of self which is of the nature of eternal bliss and since it is the foremost object of love, who, if he is wise, could relinquish it and take delight in this body which is transitory and which is the object of sorrow? It means that nobody would love it. (73)

व्याख्या— अथ विवेकिनो नश्वरे शरीरमात्र एव विरक्तिरिति न, तत्सम्बन्धिषु सर्वेष्वपि विरक्तिरित्याह –

It is not that the wise person has aversion only towards the body which is transitory. It is said here that he has aversion towards everything that is connected with it –

विवेकी शुद्धहृदयो निश्चितात्मसुखोदयः।
दुःखहेतौ शरीरेऽस्मिन् कलत्रे च सुतेषु च।।७४।।
सुहृत्सु बन्धुवर्गेषु धनेषु कुलपद्धतौ।
अनित्यबुद्ध्या सर्वत्र वैराग्यं परमश्नुते।।७५।।

The wise person who is of pure heart and who has a definite experience of the bliss of the self, attains supreme renunciation with a firm notion of impermanence in the case of everything as the body which is cause of sorrow, the wife, sons, friends, hosts of relatives, riches and the family tradition. (74-75)

व्याख्या— शुद्धहृदयो निर्मलान्तःकरणः, अत एव निश्चितात्मसुखोदयः श्रुतिगुरुस्वानुभवैर्निश्चितनित्यानित्यसुखस्फूर्तिमान् विवेकी नित्यानित्यवस्तु-विवेकी दुःखहेतौ उक्तलक्षण-सकलदुःखकारणेऽस्मिन् शरीरे, कलत्रे स्त्रीषु, सुतेषु।।७४।। सुहृत्सु मित्रेषु बान्धवसमूहेषु कुलपद्धतौ कुलक्रमे धनेषु गोधनादिधनेषु सर्वत्र एतद्व्यतिरिक्तसकलवस्तुष्वपि अनित्यबुद्ध्या परं वैराग्यम् अश्नुते आश्रयतीत्यर्थः।।७५।।

'Śuddhahṛdaya' means 'one whose inner senses are pure'. That is why he has the definite rise of the bliss of self, i.e., he has the definite emergence of the bliss of the eternal and non-eternal type through the knowledge of scriptures, grace of Guru and his own experience. 'Vivekī' is one who has the discrimination between the eternal and the non-eternal objects. In the case of this body which is the cause of sorrow, i.e., the cause of sorrow of all kinds as already characterised, in the case of women, sons, (74) friends, hosts of relatives, the family tradition and riches of all kinds such as the wealth of cows, etc., in the case of everything, i.e., all things other than these, the wise person evinces total renunciation, or in other words, resorts to total renunciation. (75)

Notes : This is in accordance with what is prescribed in the Āgamas : पुत्रदारधनादीनां सङ्गमः पान्थसङ्गमः। अनुदेहं नयन्त्येते स्वप्नो निद्रानुगो यथा।। नेहामुत्र फलं किञ्चिदिच्छेद् भक्तो मम प्रिये। अपि कैवल्यमीशानि मया दत्तमपि क्वचित्।। कियती सार्वभौमादिसम्पत्तिश्चाणिमादिका। तृणीकृताणिमाद्यष्टसिद्धेर्वै भक्तिरंहसा।। (Pāra. Ā., 22.41-43) "Sons, wives, wealth, etc., are transitory like the companions in a journey. They are bound to get associated with each body (birth) just as dreams follow sleep. My devotee does not aspire for any fruit here or hereafter. He does not accept even the state of final beatitude granted by me. To my devotee who looks upon the superhuman powers as straws of grass in the force of his devotion, of no importance are the states of sovereignty, the wealth of faculties such as 'atomic nature', etc."

व्याख्या— अथैवमाद्यनित्यवस्तुविरक्तस्य नित्यवस्तुरागिणः संसार-दुःखविच्छेदहेतौ बुद्धिरुत्पद्यत इत्याह–

Then the author says that in the devotee who is totally detached from such non-eternal objects and who is attached to eternal objects, there arises a determination to seek the means of eradicating the sorrow of transmigration –

विवेकिनो विरक्तस्य विषयेष्वात्मरागिणः।
संसारदुःखविच्छेदहेतौ बुद्धिः प्रवर्तते।।७६।।

The determination to seek the means of eradicating the sorrow of transmigration arises in the case of a person who is discriminate, who is detached from objects of senses and who is attached to his self-knowledge. (76)

व्याख्या— स्पष्टम्।।७६।। It is clear.(76)

Notes: The means of eradicating the sorrow of transmigration is known through the Guru, who is the revealer of the means to end sorrow: पुरा कृतेन पुण्येन निर्विण्णः सुखसङ्गमे। गुरुं समाश्रयेद् भक्त्या दुःखोत्तरणहेतवे।। (Pāra. Ā., 22.54) – ' He who has become detached to mundane joy due to the merit acquired in the past life, should resort to Guru with devotion for the purpose of crossing over sorrow.'

व्याख्या— अथ कोऽयं संसारदु:खच्छेदहेतुरित्यत्र पिण्डपिण्डज्ञानस्थलार्थं गर्भीकृत्य वृत्तेनाह–

Then if it is asked as to what constitutes the means to the eradication of the sorrow of transmigration, the answer is given here by bringing together the ideas of Piṇḍa and Piṇḍajñānasthalas in a stanza set in Vṛtta-metre —

नित्यानित्यविवेकिनः सुकृतिनः शुद्धाशयस्यात्मनो
ब्रह्मोपेन्द्रमहेन्द्रमुख्यविभवेष्वस्थायितां पश्यतः।
नित्यानन्दपदे निराकृतजगत्संसारदुःखोदये
साम्बे चन्द्रशिरोमणौ समुदयेद्भक्तिर्भवध्वंसिनी।।७७।।

इति श्रीमहावीरमाहेश्वराचार्य-शिवयोगिप्रणीते वेदागमपुराणादि-सारभूते श्रीसिद्धान्तशिखामणौ भक्तस्थले पिण्डपिण्डज्ञान-संसारहेयस्थलप्रसङ्गो नाम पञ्चमपरिच्छेदः समाप्तः।।५।।

In the case of Ātman (soul) who has the discrimination as regards what is eternal and what is non-eternal, who is endowed with merit, who has the purest of intentions and who looks upon the wealth of Brahman, Viṣṇu, Mahendra, etc., as transitory, there would arise devotion (Bhakti) which eradicates transmigration, towards Śiva, who is the abode of eternal bliss, who prevents the rise of sorrow of transmigration in the world, who is associated with Ambā, (i.e., Śakti) and who has the moon as his crest-ornament. (77)

Here ends the fifth chapter dealing with Sthalas called Piṇḍa, Piṇḍajñāna and Saṁsāraheya, in Śrī Siddhāntaśikhāmaṇi, which is composed by Śivayogin, the great teacher among the great Vīramāheśvaras, and which happens to be the gist of Vedas, Āgamas and Purāṇas. (5)

व्याख्या— सुकृतिन: निगमागमोक्तसत्कर्मिण: शुद्धाशयस्य निर्मलान्त:करणस्य आत्मन: पिण्डशब्दवाच्यस्य नित्यानित्यविवेकिन: क्षेत्र-क्षेत्रज्ञ विवेकिन: पिण्डज्ञानिनो ब्रह्मोपेन्द्रमहेन्द्रमुख्यसमस्तदेवसम्पत्सु अस्थायितां क्षणिकत्वं पश्यतो जानत:, अत एव संसारहेयबुद्धिमतो नित्यानन्दपदे नित्य-परिपूर्णसच्छिदानन्दाश्रये निराकृतजगत्संसारदु:खोदये साम्बे उमासमेते चन्द्रशिरोमणौ ''चन्द्रललाटाय कृत्तिवाससे नमो नम:'' इत्याथर्वणश्रुतेश्चन्द्र-धरादिनानालीलाविग्रहकारणीभूतमहालिङ्गे भक्तिरष्टविधा भवध्वंसिनी सती समुदयेत् प्रकाशत इत्यर्थ:। अत्र शुद्धान्त:करणस्य नित्यानित्यवस्तुविवेकिन ऐहिकामुष्मिकफलभोगविरागद्वारा रागद्वेषादिशब्दाद्यन्तर्बाह्येन्द्रियविषय-वैमुख्येन शमदमादिसम्पत्त्या मुमुक्षुत्वेन संसारदु:खनिवृत्त्युपायभूते महालिङ्गे भक्तिरुत्पद्यत इत्युक्तं भवति।।७७।।

इति संसारहेयस्थलम्।

इति श्रीमत्पदवाक्यप्रमाणपारावारधुरीणमरितोण्टदार्येण विरचितायां तत्त्वप्रदीपिकाख्यायां श्रीसिद्धान्तशिखामणिव्याख्यायां भक्तस्थले पिण्डपिण्डज्ञानसंसारहेयस्थलप्रसङ्गो नाम पञ्चमपरिच्छेदः समाप्तः।।५।।

'Sukṛtinaḥ' means 'of him who has performed good deeds prescribed by the Veda and Āgamas'. 'Śuddhāśayasya' means 'of him whose inner senses are pure'. Such Ātman (soul) is called by the name 'Piṇḍa'. 'Nityānityavivekinaḥ' means 'of him who has the discrimination between the Soul and the non-Soul'. This refers to the Piṇḍajñānin. Such Ātman looks upon or understands the transitoriness or momentariness of the wealth of all gods such as Brahman, Viṣṇu, Mahendra, etc. That is why he has a determined notion of mundane existence as abominable. Such Ātman should have devotion towards Śiva who is the receptacle of eternal bliss, i.e., the abode the eternal and complete

existence, intelligence and bliss, who has rejected the rise of sorrow of mundane life in the world, who is associated with Śakti (Ambā), i.e., along with Umā and who has the moon as the crest-jewel, i.e., who is in the form of the Mahāliṅga which is the cause for the various forms such as the 'Bearer of the Moon' (Candradhara), etc., assumed by way of cosmic sport, according to Ātharvaṇaśruti "Candralalāṭāya", etc. That devotion is such as to put an end to transmigration and is eightfold. What is said here is that devotion arises towards the Mahāliṅga which is the means to avert the sorrow of transmigration, in the case of Ātman who is of pure inner senses, i.e., who has the discrimination between what is eternal and what is non-eternal, who is endowed with the wealth of tranquility, self-restraint, etc., as he is averse to the objects of inner senses such as attachment, hatred, etc., and the objects of external senses such as sound, etc. This is through the renunciation of enjoyment of fruits belonging to this world or to the world hereafter.

Saṁsāraheyasthala ends

Here ends the fifth chapter giving the account of Sthalas called Piṇḍa, Piṇḍajñāna and Saṁsāraheya under Bhaktasthala in the commentary on Śrī Siddhāntaśikhāmaṇi called Tattvapradīpikā written by Maritoṇṭadārya who is foremost among the experts in Vyākaraṇa, Mīmāṁsā and Nyāya.

Notes : "Candralalāṭāya, etc., (Ātha. Śru.....). Here the three Sthalas, viz., Piṇḍsthala, Piṇḍajñānasthala and Saṁsāraheyasthala present the prerequisites for the dawn of Bhakti in the soul. Firstly it is the soul which has attained intrinsic purity due to the merits by Śiva's grace. Such a Soul which is endowed with excessive merit and which is free from all sins is called Piṇḍa and it is the Piṇḍa that has the 'Śaktipāta', i.e., the dawn of Śiva's Śakti in the form of Bhakti. The discrimination as regards what is eternal

and what is non-eternal makes the Soul fit to receive that grace of Śiva. This is Piṇḍajñāna in the technical terminology of Vīraśaiva philosophy. Through the permanence of the feeling of detestation towards mundane life, the Soul becomes averse to the enjoyment of fruits here and hereafter. This constitutes Saṁsāraheyatā. The desire for liberation arises naturally in such a Soul. Thus these three stages in the Soul's journey to Mukti stand for the 'Sādhanacatuṣṭaya', the four prerequisites for spiritual pursuit, viz., 1. Nityānityavastuviveka (discrimination regarding what is eternal and what is not eternal), 2. Ihāmutra-phalabhogavirāga (aversion to the enjoyment of fruits here and hereafter), 3. Śamadamādisādhanasampat (the wealth of means such as tranquility and self-restraint) and 4. Mumukṣutva (desire for liberation).



षष्ठः परिच्छेदः

गुरुकारुण्यलिङ्गधारणप्रसङ्गः

अथ गुरुकारुण्यस्थलम् – (४)

व्याख्या— अथ ''तद्विज्ञानार्थं सद्गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम्'' इति मुण्डकश्रुतेः पूर्वोक्तपिण्डपिण्डज्ञानसंसारहेयस्थलसम्पन्नः संसारनाशकरं महालिङ्गं जिज्ञासुः श्रीगुरुमुपैतीति कुम्भजं प्रति दीक्षालक्षण-गुरुकारूण्यस्थलं निरूपयति श्रीरेणुकः–

Gurukāruṇyasthala — (4)

Then in accordance with the Muṇḍakopaniṣad statement "Tadvijñānārthaṁ, etc.," (Muṇḍ. U., 1.2.12) meaning "In order to know it the disciple should go with sacred fuel (samit) in his hand, to the noble Guru, who is well-versed in Vedic lore and who is firmly devoted to Brahman (stationed in Brahman)," the devotee who is rich with the experience of Piṇḍasthala, Piṇḍajñānasthala and Saṁsāraheya-sthala, goes to the illustrious Guru in order to know the Mahāliṅga which eradicates transmigration. Thus Śrī Reṇuka propounds Gurukāruṇyasthala consisting in Dīkṣā (Initiation) to Agastya, the pitcher-born sage —

ततो विवेकसम्पन्नो विरागी शुद्धमानसः।
जिज्ञासुः सर्वसंसारदोषध्वंसकरं शिवम्।।१।।

उपैति लोकविख्यातं लोभमोहविवर्जितम्।
आत्मतत्त्वविचारज्ञं विमुक्तविषयभ्रमम्।।२।।

शिवसिद्धान्ततत्त्वज्ञं छिन्नसन्देहविभ्रमम्।
सर्वतन्त्रप्रयोगज्ञं धार्मिकं सत्यवादिनम्।।३।।

कुलक्रमागताचारं कुमार्गाचारवर्जितम्।
शिवध्यानपरं शान्तं शिवतत्त्वविवेकिनम्।।४।।

भस्मोद्धूलननिष्णातं भस्मतत्त्वविवेकिनम्।
त्रिपुण्ड्रधारणोत्कण्ठं धृतरुद्राक्षमालिकम्।।५।।

लिङ्गधारणसंयुक्तं लिङ्गपूजापरायणम्।
लिङ्गाङ्गयोगतत्त्वज्ञं निरूढाद्वैतवासनम्।।६।।

लिङ्गाङ्गस्थलभेदज्ञं श्रीगुरुं शिववादिनम्।

(व्या०) एवं सद्गुरुमधिगम्य तत्सेवा कर्तव्येत्याह –

सेवेत परमाचार्यं शिष्यो भक्तिभयान्वितः।।७।।
षण्मासान् वत्सरं वापि यावदेष प्रसीदति।

Then the devotee who is endowed with discrimination, who is detached (from mundane life), who is of pure mind and who is desirous of knowing Śiva, the destroyer of all blemishes of transmigration, (1) approaches Śrīguru who is well known in the world, who is free from avarice and delusion, who cherishes the knowledge of the principle of self, who is bereft of perplexity about sense-objects, (2) who knows the principles of Śaiva doctrine, who has his doubts and confusions completely cut off, who is well-versed in all the practices of Āgamas, who is pious, who is truthful, (3) whose religious practices are as handed down by family heritage, who is totally free from the practices of prohibited paths, who is intent on meditation on Śiva, who is tranquil, who has the discriminative awareness of the principle of Śiva, (4) who is adept in smearing himself with holy ash (Bhasma), who has the clear knowledge of the principle of Bhasma,

who is eager to apply 'tripuṇḍra', who has put on the garlands of beads (Rudrākṣa), (5) who has borne the Liṅga, who is devoted to the worship of the Liṅga, who has the knowledge of the principle of communion between Liṅga (Śiva) and Aṅga (Jīva), who has the impression of monism firmly rooted in him, (6) who knows the distinction between Liṅgasthala and Aṅgasthala and who teaches about Śiva's Liṅgarūpa.

It is said here that having thus aproached the noble Guru, service should be rendered to him —

Having thus approached the noble Guru, the devotee should render service to the great teacher with devotion and fear (7) for six months or a year or until he is pleased. (8-I half)

व्याख्या — अत्र ततः संसारहेयबुद्ध्युत्पत्त्यनन्तरं शुद्धमानसो निर्मलान्तःकरणत्वेन पिण्डशब्दवाच्यः, विवेकसम्पन्नः शरीरात्मविवेकेन पिण्डज्ञानवान्, विरागी अनित्यसुखवैमुख्येन संसारहेयबुद्धिमान् साधकः सर्वसंसारदोषध्वंसकरम्, दोषः दुःखमित्यर्थः, सांसारिकसकलदुःखनिवारकं शिवम्, परब्रह्मापरपर्यायपरशिवमहालिङ्गं जिज्ञासुः सन्, शिववादिनं महालिङ्गस्वरूपमुपदेष्टारं श्रीगुरुमुपैतीति योजना। स कीदृश इत्यत्राह— लोकविख्यात इत्यादिना। सर्वलोकप्रसिद्धः, लोभमोहविवर्जितः, मोहः अज्ञानमित्यर्थः, आत्मतत्त्वविचारज्ञः देहेन्द्रियादिवैलक्षण्येनात्मयाथार्थ्यस्वरूपज्ञः, विमुक्तविषयभ्रमः ''यस्य यस्य पदार्थस्य या या शक्तिरुदीरिता। सा सा सर्वेश्वरी देवी स स सर्वो महेश्वरः।।'' इति सर्वमङ्गलागमस्थितेः, ''शब्दजालमशेषं तु धत्ते शर्वस्य वल्लभा। अर्थजालमशेषं तु धत्ते मुग्धेन्दुशेखरः।।'' इति वायुसंहितोक्तेश्च सर्वस्यापि विश्वस्य शिवशक्तिमयत्वात् तयोरभेदाद् विगलितविषयगतभेदभ्रान्तिरित्यर्थः। अत एव निरूढाद्वैतवासनः दृढीभूताद्वैतसंस्कारविशिष्टः, शिवसिद्धान्ततत्त्वज्ञः शिवागमसिद्धान्ताभिज्ञः छिन्नसन्देहविभ्रमः निराकृतसंशयविपर्ययवानित्यर्थः, सर्वतन्त्रप्रयोगज्ञः चतुःषष्टितन्त्रप्रयोगज्ञः, धार्मिकः शिवधर्मनिष्ठः, सत्यवादी, कुलक्रमागताचारः गुरुवंशक्रमानुगताचार-

वान्, कुमार्गाचारवर्जितः कुलप्राप्तसमयाचारवर्जितः, शिवध्यानपरः शिवलिङ्गचिन्तानिष्ठः, शान्तः रागद्वेषरहितः, शिवतत्त्वविवेकी शिवपरशिवस्वरूपज्ञः, भस्मोद्धूलननिष्णातः, तत्र कुशलीत्यर्थः, भस्मतत्त्वविवेकी भस्मस्वरूपविवेकवान्, त्रिपुण्ड्रधारणोत्कण्ठः, तत्रोत्सुक इत्यर्थः, धृतरुद्राक्षमालिकः, लिङ्गधारणसंयुक्तः बाह्यान्तर्लिङ्गधारणवान्, लिङ्गपूजापरायणः बाह्यान्तर्लिङ्गपूजानिष्ठः, लिङ्गाङ्गयोगतत्त्वज्ञः शिवजीवसम्बन्धतत्त्वज्ञः, लिङ्गाङ्गस्थलभेदज्ञः लिङ्गाङ्गस्थलगतैकोत्तरशतस्थलभेदज्ञानवानित्यर्थः, शिववादी माङ्गल्यवचनप्रयोक्ता, एवंविधसल्लक्षणसंपन्नं श्रीमन्तं सद्गुरुस्वामिनं संसारहेयबुद्धिमान् पक्वशिष्यः, मुमुक्षुरिति यावत्, उपैति उपायनपाणिः सन् अधिगच्छेदित्यर्थः।।१-७।। आप्तस्थानाङ्गसद्भावैः सेवेदित्यर्थः। शिष्टं स्पष्टम्।।८ (पूर्वार्ध)।।

Here 'tataḥ' means 'after the firm notion of detestability of transmigration is born.' Then the devotee with pure mind is the one who is designated by the word 'Piṇḍa' his inner senses being pure. He is endowed with discrimination. In other words he is the one with the knowledge of the nature of 'Piṇḍa' through an awareness of difference between the body and the soul. He is averse to worldly life, i.e., he has the determined notion of detestability of transmigration by virtue of his indifference towards impermanent pleasure. Such an aspirant gets the desire to know Paraśiva, the Mahāliṅga, which is otherwise known by the synonym Parabrahman. That Śiva is the one who eradicates all defects of transmigration; the defect being all the sorrow of mundane life, the aspirant approaches the Śrīguru, who is the propounder of the nature of Śiva, i.e., the one who teaches the nature of Mahāliṅga. This is how the principal sentence is to be construed. What are his (Guru's) characteristics? The answer is given here as 'lokavikhyāta, etc.' The Guru is well known among all the people. He is aware of the principle of Ātman in reality as different from

the body, senses, etc. He is free from the perplexity of sense-objects, i.e., he is the one from whom the error of difference pertaining to the objects of senses has been slipped off because the entire universe is made up of Śiva and Śakti and there is no difference between them, in accordance with a statement of Sarvamaṅgalāgama, viz., "Yasya yasya, etc.," meaning "Whatever Śakti that is spoken about whichever object in the world, all that is the all-ruling Śakti and all that object is Maheśvara" and in accordance with a statement of Vāyusaṁhitā, viz., "Śabdajālamaśeṣaṁ tu, etc.," meaning "Śiva's beloved bears the entire collection of words (names of objects) and he who himself with charming crescent moon on his head, bears the entire collection of meanings (objects)." That is why he is the one in whom the impression of monism has been deep-rooted, i.e., he is characterised by the firm notion of monism. He is the knower of the tenets of Śivasiddhānta (Śaiva philosophy), which is no other than the Śivāgamasiddhānta (Philosophy of Śivāgamas). He is totally free from doubt and confusion in the sense that in him doubt and confusion are totally absent. He is adept in the procedures of all the 'tantras', i.e., he is well-versed in the sixty-four tantras. He is pious in the sense that he is devoted to the Śaiva way of life. He is truthful in speech. He has imbibed the religious practices inherited from his family tradition, i.e., those that have come down to him through his Guru's heritage. He is free from the practices of the prohibited traditions; in other words, he is free from conventional practices of his family heritage. He is engaged in meditation on Śiva, i.e., he is deeply immersed in thoughts about Śivaliṅga. He is tranquil in the sense that he is free from attachment and hatred. He knows the principle of Śiva, i.e., he is aware of the nature of Śiva, the supreme one. He is adept in smearing his body with the holy ash (Bhasma). It means that he is an expert in that. He has the discriminative knowledge of the principle of

Bhasma, i.e., of the nature of Bhasma. He is deeply interested in applying 'tripuṇḍra' to his limbs with the Bhasma. It means that he is eager in that. He wears rosaries (garlands of Rudrākṣas). He is wearing the Liṅga (Iṣṭaliṅga), i.e., he is endowed with the internal as well as external Liṅgadhāraṇa (association with the Liṅga). He is engaged in the worship of the Liṅga both externally and internally. He is conversant with the principle of union between the Liṅga and the Aṅga, i.e., the intimate relation between Śiva and Jīva. He knows the distinction between Liṅgasthala and Aṅgasthala, i.e., has the distinct knowledge of the hundred and one Sthalas. He is 'Śivavādin' in the sense that he speaks of auspicious words (māṅgalya-vacana). It is such an excellent Guru who is full of spiritual effulgence and who is of aforesaid auspicious characteristics that a devotee who is a mature disciple in as much as he entertains the idea of detestability of mundane life, i.e., he who is desirous of liberation should approach with gifts in his hands. (1-7) It means that service should be rendered with its four aspects as worthy of faith (āpta), place (sthāna), limbs (aṅga) and good regard (sadbhāva). The rest is clear. (8-the first half)

Notes : "यस्य यस्य पदार्थस्य...." (Sa. Ma.); "शब्दजालमशेषं तु" (Vāy. Sam.). The characteristics of the Guru are fully presented here. Guru happens to be the first among the Aṣṭāvaraṇas, the eight guardians (āvaraṇa = cover) of faith. The term 'Aṣṭāvaraṇa' has been used for the first time in the Śaivagamas: गुरुर्लिङ्गं जङ्गमश्च तीर्थं चैव प्रसादकः। भस्मरुद्राक्षमन्त्राश्चेत्यष्टावरणसंज्ञिताः।। (Candra. J.Ā. kri. pā. 2.2). Guru, Liṅga, Jaṅgama; Tīrtha (Pādodaka), Prasāda; Bhasma, Rudrākṣa and Mantra. Here the first three are Pūjya Āvaraṇas. They are to be worshipped. The next two are the Pūjāphalarūpa Āvaraṇas. They are the rewards of worship of the Guru, the Liṅga and the Jaṅgama. The last three are Pūjāsādhanabhūta Āvaraṇas. They are the means or instruments of worship. Although the term Aṣṭāvaraṇa is used for the first time in the Śaivāgamas, the eight concepts were already known: जङ्गमरूपः शिवः।

शिव एव जङ्गमरूपः। .... ॐ आत्मा परशिवद्वयो गुरुः शिवः। ... गुरुः शिवो देवः। गुरुःशिव एव लिङ्गम्। (Ru.U., Unpublished Upaniṣads, Adyar, Madras, 1933, p. 308-309). Here Guru, Liṅga and Jaṅgama have been mentioned and adored as Śiva. Pādodaka and Prasāda are mentioned in the same Upaniṣad: लिङ्गाभिषेकं निर्माल्यं गुरोरभिषेकतीर्थं महेश्वरपादोदकं जन्ममालिन्यं क्षालयन्ति। तेषां प्रीतिः शिवप्रीतिः तेषां तृप्तिः शिवतृप्तिः। (Ru.U., Unpublished Upaniṣads, Adyar, Madras, 1933, P. 309) – 'The ablution of the Liṅga, flowers, bilva leaves, etc, which are used in worship (nirmālya), the holy water from Guru's ablution and the holy water from the feet of Maheśvara wash away the dirt of birth. Their favour (prasāda-prīti) is Śiva's favour; their satisfaction is Śiva's satisfaction.' As regards Bhasma, its preparation, methods of application, etc.: सद्योजातादिपञ्चब्रह्ममन्त्रैर्भस्म संगृह्याग्निरिति भस्मेत्यनेनाभिमन्त्र्य मानस्तोक इति समुद्धृत्य जलेन संमृज्य त्र्यायुषमिति शिरोललाटवक्षःस्कन्धेष्विति तिसृभिस्त्र्यायुषैस्त्र्यम्बकैस्तिस्रो रेखाः प्रकुर्वीत। व्रतमेतच्छाम्भवं सर्वेषु वेदेषु वेदवादिभिरुक्तं भवति। तत् समाचरेन्मुमुक्षुर्न पुनर्भवाय। (Jā. U., 19, Śaiva Upaniṣads, Adyar, Madras, 1988, p. 67). "Taking the Bhasma with Pañcabrahmamantras, sanctifying it with the mantra 'Agniriti bhasma, etc.,' mixing it with water after rubbing it by the mantra 'Mā na stoke tanaye, etc.,' one should apply it to the head, forehead, chest and shoulders marking them with three lines (tripuṇḍra) by muttering the mantras 'Tryāyuṣam, etc.,' and, 'Tryambakam, etc.' This is the Śāmbhava vow advocated in all Vedas by the teachers of Veda. It should be practised by those who are desirous of liberation for the eradication of rebirth? For preparation, see Bṛ. Jā. U. 3.5-35, Bha. Jā. U., 1.2-5. Rudrākṣa-jābālopaniṣad gives details about Rudrākṣas (Śaiva Upaniṣads, Adyar, Madras, 1988, p. 156-165). Bhasmajābālopaniṣad itself speaks of Mantra — षडक्षरोऽष्टाक्षरो वा शैवो मन्त्रो जपनीयः। ओमित्यग्रे व्याहरेत्। नमः इति पश्चात्। ततः शिवायेत्यक्षरत्रयम्। ओमित्यग्रे व्याहरेत्। नमः इति पश्चात्। ततो महादेवायेति पञ्चाक्षराणि। नातस्तारकः परमो मन्त्रः। तारकोऽयं पञ्चाक्षरः। (Śaiva upaniṣads, Adyar, Madras, 1988, p. 136). "The six-lettered or the eight-lettered Mantra of Śiva should be muttered. 'Om' should be uttered first, then 'namaḥ' and further the three letters 'Śivāya'. (As regards Aṣṭakṣaramantra) 'Om' should be uttered first, then 'namaḥ' and then the five letters 'Mahādevāya.' There is no

mantra other than this which is great and which provides protection. This 'pañcākṣaramatra' affords protection." Thus the Upaniṣads quoted above speak of the Aṣṭāvaraṇas without using that word. The Śaivāgamas use the word Aṣṭāvaraṇa and deal with eight of them. Siddhāntaśikhāmaṇi deals with all the eight without using the word Aṣṭāvaraṇa in any context.

As noted by the commentator, service rendered to the Guru involves these four : 1. Āpta (being faithful); to carry out the Guru's confidential orders; 2. Sthāna (place): to look after the activities of the Guru's house or monastery; 3. Aṅga (limbs): to do shampooing of Guru's feet; 4. Sadbhāva (good regard); to have respect for the Guru with full faith in his greatness.

व्याख्या— अथ तद्विज्ञापनप्रकारं सूत्रद्वयेन वर्णयति–

Then the author describes in two stanzas as to how the devotee (disciple) should appeal to him (Guru) —

प्रसन्नं परमाचार्यं भक्त्या मुक्तिप्रदर्शकम्।।८।।
प्रार्थयेदग्रतः शिष्यः प्राञ्जलिर्विनयान्वितः।
भो कल्याण महाभाग शिवज्ञानमहोदधे।।९।।
आचार्यवर्य सम्प्राप्तं रक्ष मां भवरोगिणम्।

The disciple should stand with palms joined together and full of obedience and appeal with devotion before him who is the most pleased supreme preceptor and who would show the path to liberation: "O the auspicious one! O the most distinguished one! O the great ocean of the knowledge of Śiva! O the best among the teachers! I have approached you; please extend your protection to me, who am suffering from the illness of transmigration." (8-10)

व्याख्या— भक्त्या सेवया प्रसन्नमनुग्रहोन्मुखं मुक्तिप्रदर्शकं परापरमोक्ष-प्रदर्शकं परमाचार्यं महागुरुं विनयान्वितः भयभक्तिसमन्वितः शिष्यः प्राञ्जलिः

मुकुलितकरः सन् अग्रतः पुरतः प्रार्थयेत्। किमित्यत्र भो कल्याण मङ्गलात्मक महाभाग अतिश्रेष्ठ शिवज्ञानस्य समुद्र आचार्यवर्य गुरूत्तम भवरोगिणं संसारार्तं सम्प्राप्तं समागतं मां रक्ष पाहीति ।।८-१०।।

Through Bhakti, i.e., service, the disciple with obedience in the sense of being endowed with fear and devotion and with his hands held in the shape of a bud, should appeal before the supreme teacher, the great Guru, who is pleased in the sense that he is prone to show his favour and who reveals the path of liberation in the sense that he opens the higher and lower grades of liberation. What should be the appeal? The answer is : "O auspicious one! O the great among the great! O the ocean of the knowledge of Śiva! O the best among the Gurus! I have approached you; please save me, who am suffering from the affliction of transmigration." (8-10)

Notes: The disciple should approach the Guru and appeal to him as above. The method has been detailed in the Śaivāgamas: ततः स शिष्यस्ताम्बूलदक्षिणाभस्मसंयुतम्। पात्रं गृहीत्वा प्रब्रूयादेवं सद्गुरुसन्निधौ।। संसाराम्बुधिनिर्मग्नं जन्मग्राहभयाकुलम्। मृत्युपाशवशं दीनं कृपयाऽनुगृहाण माम्। इति विज्ञाप्य तत्पात्रं संस्थाप्याग्रेऽभिवादयेत्।। (Kā. Ā., kri. pā., 1. 36-37). "Then the disciple should hold a vessel filled with 'tāmbūla' (betel leaves and betel nuts), sacred fee (dakṣiṇā) and Bhasma and appeal before the Guru saying — 'Please do me a favour out of compassion as I am helpless on being merged into the ocean of transmigration, stricken with the fear of the crocodile in the form of birth and held by the fetters of death.' The disciple should appeal thus, place the vessel before the Guru and offer salutations to him."

व्याख्या— एवं प्रार्थितवन्तं शिष्यं गुरुरुपदेशाङ्गभूतदीक्षया योजयेदित्याह –

It is said here that the Guru should fix the desciple, who has thus appealed to him, with the Dīkṣā (initiation), which is a part of his guidance —

इति शुद्धेन शिष्येण प्रार्थितः परमो गुरुः।
शक्तिपातं समालोक्य दीक्षया योजयेदमुम्।।१०।।

Having been requested thus by the disciple, who is of pure mind, the great Guru should divine the descent of Śakti (Bhakti) in him and fix him with initiation. (10)

व्याख्या— इति एवंप्रकारेण शुद्धेन शुद्धान्तःकरणेन शिष्येण प्रार्थितो विज्ञापितः परमो गुरुः महागुरुः, तस्येति शेषः। शक्तिपातं तीव्रतरशक्तिपातं समालोक्य सम्यगवलोक्य अमुम् अग्रतः स्थितं शिष्यं दीक्षया योजयेत् सम्बन्धयेदित्यर्थः।।१०।।

Thus having been requested or appealed by the disciple who is thus pure in the sense that he has the purity of mind, the supreme teacher, the great Guru, should divine in him the deep descent of Śakti and fix him with initiation, i.e., bring him into relation with Dīkṣā (initiation). (10)

Notes : 'Śaktipāta' means 'the descent of Śakti in the form of Bhakti; what is 'Śakti' in the 'Pravṛttimārga' (bringing about creation and separating the Jīva from Śiva) becomes 'Bhakti' in the 'Nivṛttimārga' (bringing about 'vilaya' or taking the devotee towards Śiva and merging with him). Vide : 'शक्तिः प्रकृतिराख्याता निवृत्तिर्भक्तिरीरिता' (Anu. S. 2.27). For 'Tīvrataraśaktipāta' – vide Śaiva-paribhāṣā, p.159.

व्याख्या— का नाम दीक्षा ? इत्यत्राह –

What is Dīkṣā? The answer is given here —

दीयते च शिवज्ञानं क्षीयते पाशबन्धनम्।
यस्मादतः समाख्याता दीक्षेतीयं विचक्षणैः।।११।।

Since it gives the knowledge of Śiva (dī = dīyate) and it removes the binding fetters (kṣā = kṣīyate), it is called as Dīkṣā by the learned. (11)

व्याख्या— यस्मात् ''दा दाने'' इति धातुगत्या शिवज्ञानं परब्रह्म-परशिवाख्यमहालिङ्गज्ञानं दीयते स्वात्माभेदेन प्रदास्यते, पाशबन्धनं मलमाया-कर्मबन्धनं ''क्षि क्षये'' इति धातुगत्या क्षीयते, अत इयं ज्ञानक्रियात्मिका शक्तिरेव दीक्षेति विचक्षणैः शास्त्रज्ञैः सम्यगाख्यातेत्यर्थः।।११।।

Since the knowledge of Śiva, i.e., the knowledge of the Mahāliṅga which is called Supreme Brahman, the Paraśiva, as not different from one's self, is given, in accordance with the meaning of the root 'dā – to give' and the bondage of fetters in the form of Mala, Māyā and Karman is eradicated in accordance with the meaning of the root 'kṣi – to perish', this Śakti in the form of knowledge and action is properly designated as Dīkṣā by the learned, who know the Śāstras. (11)

Notes : This is the derivation of the term Dīkṣā based on the root-meanings nearest to constituent syllables 'dī' and 'kṣā'. 'Dī' is taken from 'dīyate' (is given), which is related to the root 'dā – to give' and 'kṣā' is taken from 'kṣīyate' (is destroyed), which is taken as related to root 'kṣi – to perish.' Such derivations are called 'Akṣaraniṣpatti' and are resorted to in Śāstras to bring out the significance of certain technical terms. This is another derivation of the term : दीयते लिङ्गसम्बन्धः क्षीयते च मलत्रयम्। दीयते क्षीयते यस्मात् सा दीक्षेति निगद्यते।। (Kā. Ā., kri. pā., 1.12) — 'The relation of the Liṅga is given and the three Malas are eradicated. Since something is given and something is destroyed (dīyate kṣīyate) by it, it is called Dīkṣā.' Also see : दीयते लिङ्गसम्बन्धः क्षीयते कर्मसञ्चयः। दीयते क्षीयते साक्षात् यया दीक्षेति कथ्यते।। Sūkṣ.A., kri.pā., 8.11).

व्याख्या— अथेयं दीक्षा त्रिविधेत्याह –

Then Dīkṣā is said to be threefold —

सा दीक्षा त्रिविधा प्रोक्ता शिवागमविशारदैः।
वेधारूपा क्रियारूपा मन्त्ररूपा च तापस।।१२।।

That Dīkṣā is said to be threefold by those who are well-versed in Śivāgamas as of the nature of Vedhā, Kriyā and Mantra. (12)

Notes : The three Dīkṣās are called Vedhādīkṣā, Māntrīdīkṣā (Manudīkṣā) and Kriyādīkṣā.

व्याख्या— अथ तद्दीक्षात्रयलक्षणमाह –

Then the definitions of those three Dīkṣās are given thus —

गुरोरालोकमात्रेण हस्तमस्तकयोगतः।
यः शिवत्वसमावेशो वेधादीक्षेति सा मता।।१३।।

मान्त्री दीक्षेति सा प्रोक्ता मन्त्रमात्रोपदेशिनी।
कुण्डमण्डलिकोपेता क्रियादीक्षा क्रियोत्तरा।।१४।।

That process of infusing the notion of Śiva in the disciple merely by the intent look of the Guru and the placing of his palm on the head of the disciple, is regarded as Vedhādīkṣā. The imparting of Mantra (into the ear of the disciple) is said to be Māntrīdīkṣā. Kriyādīkṣā has the predominance of rites with the preparation of circular diagrams for placing pots, etc. (13-14)

व्याख्या— श्रीगुरोर्निरीक्षणमात्रेण हस्तमस्तकसंबन्धाद् यो ज्ञान-क्रियात्मकशिवतत्त्व-समावेशोऽस्ति, सा वेधादीक्षेति, स्मृतेत्यर्थः। गुरोर्दृष्टिगर्भे स्थित्वा करकमले समुत्पन्नस्यात्मनश्चिन्मयस्वरूपोपदेशो वेधादीक्षेति तात्पर्यम्।।१३।। मन्त्रमात्रोपदेशिनी सोऽहमिति प्रणवमन्त्रस्वरूपस्य प्राणिनः पञ्चाक्षरीमन्त्रमात्रोपदेशो योऽस्ति, सा मननत्राणधर्मिणी मान्त्री दीक्षेति कथिते-त्यर्थः।। कलशबन्धस्वस्तिकमण्डलसंयुक्ता क्रियापरा लिङ्गधारणक्रियासमेता क्रियादीक्षेत्यर्थः।।१४।।

That which constitutes the infusion of the principle of Śiva of the nature of knowledge and action through the mere intent look of the Guru and through the association of his palm with the head (of the disciple), is the Vedhādīkṣā; so it is considered. What is intended to say is that Vedhādīkṣā consists in the inculcation of the nature as made up of intelligence in the case of the Soul which first resided in the womb of Guru's sight and then born from the palm - lotus of the Guru.(13) That which consists in the imparting of the Pañcākṣarī (five-lettered) Mantra to the being who is of the nature of Praṇava in the shape of "So'ham" ('He is I') , is said to be Māntrīdīkṣā. That is Kriyādīkṣā which is intended to be a function connected with the action of conferring the Liṅga (Iṣṭaliṅga) involving the arrangement of Kalaśas (pots) and formation of Svastika diagram. (14)

Notes : It is the Kāraṇāgama which speaks of three kinds of Dīkṣā and their sub-varieties for the first time. It sets forth the purposes of three Dīkṣās: तनुत्रयगतानादिमलत्रयमसौ गुरुः। दीक्षात्रयेण सन्दह्य लिङ्गत्रयमुपादिशेत्।। (Kā. Ā., kri. pā. 1.10) — 'The Guru should confer three Liṅgas on the three bodies after burning the three kinds of beginningless impurities residing in them through three kinds of Dīkṣā.' The three bodies are sthūla (gross), sūkṣma (subtle) and kāraṇa (causal). The three impurities (malas) associated with them are respectively Kārmikamala, Māyīyamala and Āṇavamala. The sthūlaśarīra consists in the physical body, which performs many deeds. The sūkṣmaśarīra is in the form of mind, vital airs (prāṇa), etc., which arise from out of 'tanmātrās' (subtle matter) of śabda (sound), sparśa (touch), rūpa (form), rasa (taste) and gandha (odour). Apart from these two is the kāraṇaśarīra which is nothing but the contracted form of Paraśiva enveloped by the impurities (Malas). The contraction of Paraśiva's Kriyāśakti is Kārmikamala, that of his Jñānaśakti is Māyīyamala and that of his Icchāśakti is Āṇavamala. As a result of Kārmikamala, the Jīva is associated with auspicious and inauspicious results of deeds. Due to Māyīyamala, the Jīva considers himself as different from Śiva. Because of Āṇavamala, the Jīva considers himself as

'incomplete' (apūrṇa): शुभशुभानुष्ठानमयं कार्ममलम्। भिन्नवेद्यप्रथारूपं मायीयं मलम्। अपूर्णंमन्यतारूपम् आणवं मलम्। (Kṣemarāja's commentary on Pra. hṛ sūtra 9). These three Malas are eradicated by three Dīkṣās. Among them, the Vedhādīkṣā removes the Āṇavamala from the Kāraṇaśarīra and creates an awareness of "Śivo'ham" (I am Śiva). This is the Bhāvaliṅga. The Māntridīkṣā drives away the Māyīyamala from the Sūkṣmaśarīra and creates an awareness of the Prāṇaliṅga. The Kriyādīksā consists in the removal of Kārmikamala and the granting of the Iṣṭaliṅga. The three Dīkṣas are described in the Kāraṇāgama: सा दीक्षा परमा शैवी त्रिधा भवति निर्मला। एका वेधात्मिका साक्षादन्या मन्त्रात्मिका मता।। क्रियात्मिका परा काचिदेवमेव त्रिधा भवेत्।। हस्तमस्तकसंयोगाद दृष्टेर्वेधेति कीर्त्यते। गुरुणोदीरिता कर्णे सा हि मन्त्रात्मिका भवेत्।। शिष्यपाणितले दत्ता या दीक्षा सा क्रिया भवेत्।। (Kā. Ā., kri. pā. 1.13-14) "That supreme Śaiva initiation, which is the sacred one, is threefold. One is of the nature of Vedhā, the other one is of the nature of Mantra (mantropadeśa). Yet another one is of the nature of Kriyā. Thus the initiation (Dīkṣā) is threefold. Due to the contact of the palm (of the Guru) with the head (of the disciple) and due to the look (of the Guru), it is called Vedhā. The imparting of the Mantra into the ear of the disciple by the Guru is called Mantradīkṣā. The conferring of the Liṅga on the palm (of the disciple) is called Kriyādīkṣā." Each of these is sevenfold. The seven Dīkṣās coming under Kriyādīkṣā are : आज्ञोपमा च कलशाभिषेकाख्या ततः परम्। स्वस्तिकारोहणं भूतिपट्टमायत्तमेव च।। स्वायत्तमिति सप्तैताः क्रियादीक्षान्तरा मताः।। (Kā. Ā., kri. pā., 1.43) : 1. Ājñādīkṣā, 2. Upamādīkṣā, 3. Kalaśābhiṣekadīkṣā, 4. Svastikārohaṇadīkṣā, 5. Bhūtipaṭṭadīkṣā, 6. Āyattadīkṣā and 7. Svāyattadīkṣā. 'Do not give up the good religious practices' - this order constitutes Ājñādīkṣā. 'Follow the practices of the elders' – this is Upamādīkṣā. The sprinkling of sacred water from the five pots (Kalaśas) dedicated to Pañcabrahmans – Sadyojāta, Vāmadeva, Aghora, Tatpuruṣa and Īśāna (the five faces of Śiva), constitutes Kalaśābhiṣekadīkṣā. The imposition of the six Adhvans, Varṇādhvan (of the nature of śabda), Kalādhvan (of the nature of śabda), and Padādhvan (of nature of śabda), Tattvādhvan (of the nature of Artha), Mantrādhvan (of the nature of śabda) and Bhuvanādhvan (of the nature of Artha) respectively on the feet, the genital organ, the navel, the heart, the mouth

and the head of the disciple, is called Svastikārohaṇadīkṣā. The smearing of the body of the disciple with Bhasma and the application of 'tripuṇḍra' with Bhasma on the different limbs of the disciple constitute the Bhūtipaṭṭadīkṣā. This also includes the adornment of the disciple with Rudrākṣas. The placing of the Iṣṭaliṅga on the palm of the disciple constitutes Āyattadīkṣā. This includes the ceremony of blessing the disciple by the Guru and the other priests through 'akṣatāropaṇa' (throwing rice on the head). Svāyattadīkṣā consists in making the disciple sit with the Guru, who covers himself and the disciple with a cloth and places the Iṣṭaliṅga on the palm of the disciple after worshipping that palm seven times. (Kā. Ā., kri. pā., 1. 44-95). Then follow the seven Dīkṣās coming under Vedhādīkṣā: आद्या समयसंज्ञा स्यान्निःसंसारा द्वितीयका। निर्वाणाख्या तृतीया स्यात्तत्त्वसंज्ञा चतुर्थिका।। पञ्चमाध्यात्मसंज्ञा स्यात् षष्ठी तत्त्वविशोधिनी। सप्तमी तत्त्वबोधा स्याद्वेधादीक्षान्तरा इमाः॥ (Kā. A., kri.pā., 1.96-97): 1. Samayadīkṣā, 2. Niḥsaṁsāradīkṣā, 3. Nirvāṇadīkṣā, 4. Tattvadīkṣā, 5. Adhyātmadīkṣā, 6. Tattvasaṁśodhanadīkṣā and 7. Tattvabodhadīkṣā. Samayadīkṣā involves the following : The Guru sanctifies his right hand with 'Ṣaḍakṣaramantra' and deems it to be Śiva's hand. He places it on the head of the disciple and looks at the disciple to the accompaniment of the mantra 'Ayaṁ me hasto bhagavān' (Ṛv. 10.60.12). This is Samayadīkṣā : 'Let your affection be firm on the devotees.' Niḥsaṁsāradīkṣā consists in the inculcation of this advice to the disciple: 'Do not indulge in the pleasures of the body and the senses and consider the worship of Guru, Liṅga and Jaṅgama as your life.' Nirvāṇadīkṣā consists in the inculcation of the aim of life as Mukti from mundane existence which is full of sorrow. Tattvadīkṣā consists in the inculcation of the knowledge of the principles of Liṅga and Aṅga (Śiva and Jīva) and making the disciple to proceed towards 'Liṅgasāyujya' (the aim of becoming merged into Liṅga). Adhyātmadīkṣā involves the process of creating an awareness in the disciple that the Liṅga is established in his prāṇa and his prāṇa in the Liṅga. Tattvasaṁśodhanādīkṣā consists in the dedication of the objects of the senses, such as śabda, sparśa, rūpa, rasa and gandha to the Liṅgas, viz., Ācāraliṅga, Guruliṅga, Śivaliṅga, Jaṅgamaliṅga, Prasādaliṅga and Mahāliṅga. Tattvabodhanadīkṣā

consists in the inculcation of the awareness in the disciple that he is none other than the Liṅga, which is of the nature of 'sat,' 'cit' and 'ānanda' and which is Brahman itself. (Kā. A., kri. pā., 1.98-108). Then follow the seven Dīkṣās coming under Mantradīkṣā : तत्रैकाग्रमतिस्त्वाद्या द्वितीया तु दृढव्रता। पञ्चेन्द्रियार्पणाभिख्या तृतीया परिकीर्तिता।। अहिंसाख्या तुरीया स्याल्लिङ्गनिष्ठा तु पञ्चमी। अनन्तरा विनिर्दिष्टा षष्ठी लिङ्गमनोलया।। सप्तामी तु समाख्याता सद्योमुक्तिसमाह्वया।। (Kā. Ā., kri. pā., 1.110-111): 1. Ekāgramatidīkṣā, 2. Dṛḍhavratadīkṣā, 3. Pañcendriyārpaṇadīkṣā, 4. Ahiṁsādīkṣā, 5. Liṅganiṣṭhādīkṣā, 6. Liṅgamanolayadīkṣā and 7. Sadyomuktidīkṣā. Among these, Ekāgramatidīkṣā consists in the advice to the disciple that he should concentrate on the Liṅga only. 'Do not give up the vow of Liṅga worship until your body falls' – this is Dṛḍhavratadīkṣā. The inculcation of the advice in the disciple that he should dedicate his body, mind, feelings to the three Liṅgas (Iṣṭa, Prāṇa and Bhāva), constitutes Pañcendriyārpaṇadīkṣā. The advice to the disciple that all the beings should be considered like himself and all violence should be avoided, comes under Ahiṁsādīkṣā. The inculcation of firm devotion towards the Liṅga as Brahman constitutes Liṅganiṣṭhādīkṣā. Liṅgamanolayadīkṣā consists in the advice to the disciple that he should think of the Liṅga alone and nothing else. Sadyomuktidīkṣā lies in the devotion in the disciple as regards the Śāmbhavavrata. (Kā.Ā., kri. pā, 1.112-117, 121-128). The details of the seven Dīkṣās of Kriyādīkṣā, etc., are covered in the next verses without naming those Dīkṣās as done in the Āgama quoted above.

व्याख्या— अथ तत्प्रकारं पञ्चभिः श्लोकैः प्रदर्शयति –

Then the author shows its method in five stanzas —

शुभमासे शुभतिथौ शुभकाले शुभेऽहनि।
विभूतिं शिवभक्तेभ्यो दत्त्वा ताम्बूलपूर्वकम्।।१५।।

यथाविधि यथायोगं शिष्यमानीय देशिकः।
स्नातं शुक्लाम्बरधरं दन्तधावनपूर्वकम्।।१६।।

मण्डले स्थापयेच्छिष्यं प्राङ्मुखं तमुदङ्मुखः।
शिवस्य नाम कीर्तिं च चिन्तामपि च कारयेत्।।१७।।

अनन्तरम् –

विभूतिपट्टं दत्त्वाग्रे यथास्थानं यथाविधि।
पञ्चब्रह्ममयैस्तत्र स्थापितैः कलशोदकैः।।१८।।
आचार्यः सममृत्विग्भिस्त्रिः शिष्यमभिषिञ्चयेत्।।१९।।

In an auspicious month, an auspicious number of the day, an auspicious time and an auspicious day, the Guru should present the tablets of 'Vibhūti' (holy ash) to the devotees of Śiva along with 'Tāmbūla' (betel nuts and betel leaves) according to the prescriptions and contextual references of the Śāstras and should bring the disciple who has taken bath after brushing his teeth and who has put on white garments. He should make him sit facing the east on a sacred diagram and should himself sit facing the north. He should also make him mutter the name of śiva, ponder over the glory of Śiva and meditate on Śiva. Then he should apply the 'Bhasma-tripuṇḍra' on the body of the disciple in the places and in the manner prescribed by the Śāstras. Then along with the priests, he should sprinkle the disciple with water thrice from the pots established in the name of the five Brahmans (Sadyojāta, etc., the five faces of Śiva). (15-19)

व्याख्या— शुभमासे माघादिशुभमासे शुभतिथौ भद्रादिशुभतिथौ शुभेऽहनि सोमशुक्रादिशुभवासरे शुभकाले अमृतयुक्तशुभमुहूर्ते विध्युक्त-प्रकारेण शास्त्रोक्तक्रमेण शिवभक्तेभ्यस्ताम्बूलपूर्वकं विभूतिं दत्त्वा आचार्यो दन्तधावनपूर्वकं स्नातं शुक्लाम्बरधरं शिष्यं स्वसमीपमाहूय प्राङ्मुखं कृत्वा स्वयमुदङ्मुखः सन् स्वस्तिकमण्डले स्थापयेत्। अनन्तरम्– ''अपि वा यश्चाण्डालः शिवेति वाचं वदेत्तेन सह संवशेत्तेन सह संविशेत्तेन सह भुञ्जीत'' इति श्रुतेः सकलप्रायश्चित्तरूपशिवनामकीर्तनं शिवध्यानं च कारयेदित्यर्थः।। प्रथमं यथाविधि यथास्थानं विभूतिधारणं कृत्वा तत्र तस्मिन् मण्डले स्थापितैः पञ्चब्रह्ममयैर् ईशानादिपञ्चब्रह्मस्वरूपैः कलशोदकैः पञ्चाक्षरात्मककलशोदकैर् ऋत्विग्भिः भुवनप्रसिद्धपञ्चाचार्यसम्प्रदायानुगैर् ऋत्विग्भिः सममाचार्यस्त-त्सम्प्रदाय एवाचार्यपट्टाभिषिक्तः श्रीगुरुः शिष्यं त्रिरभिषिञ्चयेत्।।१५-१९।।

In an auspicious month such as 'Māgha', an auspicious number of the day (tithi) such as 'Bhadra', an auspicious day, such as Monday, Friday, and auspicious time such as a moment called 'Amṛta', the teacher should offer 'Bhasma' tablets along with 'Tāmbūla' to the devotees of Śiva and should call near himself the disciple who has taken bath after brushing his teeth and who has put on white garments. He should make him sit facing the east and himself sit facing the north. Then in accordance with the Śruti "Api vā yaścāṇḍālaḥ, etc.," meaning – "Even if a person is a cāṇḍāla (an outcaste) and yet utters the name of Śiva, with such a person one should stay, one should have friendship, one should take food," the teacher should make the disciple hail the name of Śiva and meditate on Śiva. That stands for all propitiation. Then, to begin with, the teacher should apply Bhasma in the places on the body of the disciple as prescribed by the 'Śāstras'. Further, along with the priests, who are the followers of the tradition of the well known 'Pañcācāryas', the teacher, who is himself belonging to the same tradition and who is consecrated as the Guru, should thrice sprinkle the disciple with waters of the nature of 'Pañcākṣaramantra' from the pots which are established on the same diagram as representing the five Brahmans, Īśāna, etc. (15-19)

Notes : "अपि वा यश्चाण्डालः शिवेति...." (Śru.). 'Śubhatithi' refers to the number of the day such as pāḍya (first), dvitīyā (second), etc., in a fortnight (pakṣa, śuklapakṣa or kṛṣṇapakṣa, bright fortnight or dark fortnight). The commentator has explained

as Bhadra, etc., which are actually 'Karaṇas.' As regards the presentation of 'Vibhūti' to the devotees of Śiva, etc., some more details and some changes in the Śaivāgamas such as Sūkṣmāgama are given: दत्त्वा विभूतिं भक्तेभ्यो गन्धपुष्पाक्षतैः सह। ताम्बूलानि च वस्त्राणि यथायोग्यं प्रदापयेत्।। ततः शिष्यस्य फालादिस्थानेषु च यथाक्रमम्। विभूतिधारणं कुर्यात् स्वयमेव गुरूत्तमः।। रुद्राक्षान् धारयित्वाथ शिवज्ञानैकसाधकान्। शास्त्रोक्तविधिना देवि शिरोग्रीवाकरादिषु।। निषिञ्चेत्पञ्चकलशपूरितैस्तीर्थवारिभिः। तथाऽभिमन्त्रितै शैवैर्मन्त्रैः पञ्चाक्षरेण च।। गुरुः पूर्वमुखो भूत्वा शिष्यं प्रत्यङ्मुखस्थितम्। कृपादृष्ट्या समालोक्य ततो न्यासं समाचरेत्।। (Sukṣ. Ā., kri. pā., 5.35-39)—

"Having presented the Vibhūti (tablets) with sandal paste, flowers and sacred rice (akṣata) to the devotees, the Guru should offer 'tāmbūla' and cloths to them in accordance with their status. Thus he should himself apply 'Vibhūti' to the different places such as forehead, etc., of the disciple according to the procedure. Having then tied the Rudrākṣas (rosaries), which are the means of producing the knowledge of Śiva, to his head, neck, hands etc., in the manner prescribed by the Śāstras, he should sprinkle him with holy waters from the five pitchers which are sanctified by the mantras dedicated to Śiva and by the Pañcākṣaramantra. The Guru should sit facing the east and should look at the disciple who sits facing the west, with his eyes emitting favour and then he should perform Nyāsa." Nyāsa means the sanctification of the different parts of the body or the Liṅga touching them with fingers, etc., to the accompaniment of some mantras. Various gestures through fingers, etc., are involved in it. Maṇḍale = Svastikamaṇḍale; diagram in the form of Svastika, which is of this shape — 卐.

व्याख्या— अथ मांसपिण्डं मन्त्रपिण्डं विधातुं मन्त्रोपदेशं कुर्यादित्यत्राह —

Then it is said that the Guru should impart the Mantra to the disciple in order to render his body of flesh into a body that is sanctified —

अभिषिच्य गुरुः शिष्यमासीनं परितः शुचिम्।
ततः पञ्चाक्षरीं शैवीं संसारभयतारिणीम्।।२०।।

तस्य दक्षिणकर्णे तु निगूढमपि कीर्तयेत्।
छन्दो रूपमृषिं चास्य दैवतान्यासपद्धतिम्।।२१।।

Having sprinkled (with the water of the Kalaśas) the disciple, who is sitting near him and who is pure, the Guru should impart the Śaiva Pañcākṣarī mantra which takes one beyond the fear of transmigration, in his right ear in such a way as it is not heard by others, instructing about its metre, form, seer, deity and procedure of Nyāsa. (20-21)

व्याख्या— अभिषिच्य ततस्तदनन्तरं गुरुः। शुचिं समीपे स्थितं शिष्यं प्रति तस्य दक्षिणकर्णे संसारभयतारिणीं शैवीं शिवसम्बन्धिनीं पञ्चाक्षरीं 'नमः शिवाय चे' ति श्रीरुद्रप्रसिद्धां विद्यां परतत्त्वप्रकाशिनीं निगूढं परश्रुतिगोचरीभूतं यथा न भवति तथा कीर्तयेत्, उपदिशेदित्यर्थः। अस्याः पञ्चाक्षर्याः रूपं स्वरूपं छन्दः ऋषिं मन्त्रद्रष्टारं महर्षिं देवतान्यासपद्धतिम् अधिदेवताप्रत्यधिदेवता-रूपपञ्चब्रह्मपञ्चसादाख्यपर्यायनामवदाचारादिपञ्चत्रिलिङ्गकराङ्गन्यासमार्गं न्यासक्रममित्यर्थः, कीर्तयेदित्यनुषङ्गः। आज्ञाचक्रस्थितप्रणवमयमहालिङ्गं कर-तले स्थापयितुं प्रथममाधारादिपञ्चचक्रेषु नकारादिबीजमयाचारादिलिङ्गपञ्चकं शिवागमोक्तप्रकारेणोपदिशेदिति रहस्यम्।।२०-२१।।

इति गुरुकारुण्यस्थलम्।

After having sprinkled as said above, the Guru should impart into the right ear of the disciple, who is pure and who has approached, the Mantra called Pañcākṣarī relating to Śiva, which rescues one from the fear of transmigration, i.e., the Mantra which is well known in the Śrīrudra as 'Namaḥ Śivāya ca' and which reveals the Supreme Principle. It should be imparted secretly in the sense that in such a way as it would not reach the ear of others. The Guru should tell the disciple about the form of the

Pañcākṣarīmantra, its Ṛṣi, i.e., the great seer who had the vision of it, and the method of Devatānyāsa involving the installation mentally of the five Liṅgas, Ācāraliṅga, etc., and three Liṅgas (Iṣṭaliṅga, etc.,) which are synonymous with the presiding dieties, the five Brahmans (Sadyojāta, etc.,) and their presiding deities, the five Sādākhyas (Śivasādākhya, etc.), the path of Aṇganyāsa and Karanyāsa, i.e., the method of Aṅganyāsa and Karanyāsa. The secret is that the teacher should teach, in accordance with what is said in the Śaivāgamas, about the five Liṅgas, Ācāraliṅga, etc., with their seeds (bīja) in the form of 'na', etc., in the five 'Cakras' (centres), Mūlādhāra, etc., in order to place the Mahāliṅga which is of the nature 'Praṇava' (Oṁkāra) in the Ājñācakra, on the palm of the disciple. (20-21)

Gurukāruṇyasthala ends

Notes : Śrīrudra = Rudradhyāya (Tai.saṁ., 4.5.1-11). "Namaḥ sivāya ca" occurs in the eighth Anuvāka in it (Tai. saṁ., 4.5.8). Ṛṣi, Devata and Chandas = Ṛṣi : Parameṣṭhin, Devatā: Śrīrudra and Chandas: Paṅkti. See notes under 1.10 for details about the five Sādākhyas and the five Liṅgas (six with Mahāliṅga). The five 'Cakras' (six with Ājñācakra) are : Mūlādhāra, Svādhiṣṭhāna, Maṇipūra, Anāhata and Viśuddha. The six 'Cakras' (centres) from the lowest to the highest are situated in the regions mentioned against them thus : Mūlādhāra: above the anus; Svādhiṣṭhāna: the genitals; Maṇipūra: the navel; Anāhata: the heart; Viśuddha: the throat; and Ājñā: between the eye-brows.

अथ लिङ्गधारणस्थलम् – (५)

व्याख्या— अथ ''एतत्सोमस्य सूर्यस्य सर्वलिङ्गं स्थापयति पाणिमन्त्रं पवित्रम्'' इति श्रुत्युक्तप्रकारेण श्रीगुरुविधीयमानलिङ्गधारणस्थलं निरूपयति। पाणौ मननात् त्रायत इति पाणिमन्त्र इत्यर्थः। अत्रादौ धारणीयलिङ्गस्वरूपं निर्दिशति –

Liṅgadhāraṇasthala — (5)

Then, in accordance with the Śruti statement, viz., "Etatsomasya, etc.," meaning – "Of this Soma (Śiva with Umā), the Sun, all the Liṅgas are established; sacred is the one (Mantra) that is borne on the palm" (Taittirīyasaṁhitā), the Sthala pertaining to the granting of the Liṅga by Śrīguru is detailed here. In the beginning, the nature of the Liṅga to be borne is pointed out here —

स्फाटिकं शैलजं वापि चन्द्रकान्तमयं तु वा।
बाणं वा सूर्यकान्तं वा लिङ्गमेकं समाहरेत् ।।२२।।

The Guru should take up a Liṅga made up of crystal, stone of mountain, Candrakānta-stone, 'Bāṇa'-stone or Sūryakānta-stone. (22)

व्याख्या— शैलजं श्रीशैलादिमहापर्वतशिलासम्भवमित्यर्थः। शिष्टं स्पष्टम्। एतेष्वेकं परीक्ष्य गृह्णीयाद् इत्यर्थः।।२२।।

Śailaja means that Liṅga which is made out of the stone of the (spiritually) great mountains like Śriśaila. The rest is clear. The Guru should select one of them after duly testing them. (22)

Notes : Candrakānta is a kind of stone which is said to ooze water in moonlight. Sūryakānta is also a kind of stone which is said to emit fire when sun shines. Bāṇa stone is well known as Narmadā-bāṇa.

व्याख्या— अथ तल्लिङ्गे शिवकलामावाहयेदित्याह —

Then it is said that the 'kalā' (energy, power or lustre) of Śiva should be infused into that Liṅga —

सर्वलक्षणसंपन्ने तस्मिंल्लिङ्गे विशोधिते।
पीठस्थितेऽभिषिक्ते च गन्धपुष्पादिपूजिते।।२३।।
मन्त्रपूते कलां शैवीं योजयेद्विधिना गुरुः।

The Guru should infuse according to the prescribed method the Śiva's Kalā (power) into that Liṅga which is endowed with all auspicious characteristics, which is very well purified, which is kept on an altar (in the form of palm), which is ceremonially washed, which is worshipped with sandal paste, flowers, etc., and which is sanctified by Mantra. (23-24)

व्याख्या— शिल्पशास्त्रोक्तसर्वलक्षणसम्पन्ने पञ्चगव्यैः परिशुद्धे पञ्चामृताभिषिक्ते सुगन्धपुष्पादिना परिपूजिते मूलपञ्चाक्षरीमन्त्रसंस्कृते करपीठ-स्थिते तस्मिन् लिङ्गे, गुरुः आचार्यः, शैवीं कलां शिष्यमस्तकस्थितां शिवकलां विध्युक्तप्रकारेण आवाहयेदित्यर्थः। तत्प्रकार इत्थम्— शिष्यमस्तके सुगन्धेन पञ्चारचक्रं विलिख्य मध्ये प्रणवं पञ्चदलेषु पञ्चाक्षराणि विभाव्य ''नित्यानन्दां निरुपमपदां निष्कलां निर्विशेषां निर्व्याजेनोर्ध्वमायाविरचितवपुषं विश्ववन्द्यां परां ताम्। आधारामादिशक्तिं गुणगणनमितां देवदेवीं शिवाख्यां वन्दे हृत्पद्मपीठे परमशिवपदां श्रीमतीमूर्ध्वसंज्ञाम्।।'' इति सकलजगद्व्यवहारप्रवृत्तिकां चराचर-चैतन्यतेजोरूपिणीं शिवकलां ध्यात्वा गन्धादिनाभ्यर्च्य प्रदीपाद्दीपान्तरमिव क्रोमित्यङ्कुशमुद्रयाऽऽकृष्याऽऽवाह्य तदारं विचिन्त्य पुनर्गन्धाद्युपचारैः संपूज-येदिति।।२३-२४।।

Into that Liṅga which is endowed with all the characteristics prescribed in Sculpture, which is purified by the 'Pañcagavya', which is ceremonially washed with 'Pañcāmṛta', which is duly worshipped with sandal paste, flowers, etc., which is sanctified by the original Pañcākṣarīmantra and which is placed on the palm as its altar, the Guru (preceptor) should infuse the Kalā of Śiva, i.e., that Śivakalā residing in the centre of the head of the disciple, by attracting it in a

manner prescribed in the Śāstras. The method is thus prescribed: The Guru should draw with sandal paste a wheel of five spokes and should cherish mentally 'Oṁkāra' at its centre and the five syllables of the 'Pañcākṣarī mantra' in its five spokes (petals). Then he should meditate on the Śivakalā, which puts into motion all activities of the universe and which is of the nature of lustre of the vitality of the movable and the immovable, with the prayer "Nityānandaṁ, etc.," meaning: "I offer salutations to the Goddess of gods named Śivā, who is ever blissful, who is of unparallelled status, who is without parts, who is without distinction, who has herself assumed a form made up of supreme Māyā without any external help, who is worthy of salutation by all, who is the substratum, who is the Original Śakti (Ādiśakti), who is saluted for the host of merits, who is in the highest state with Supreme Śiva and who has the illustrious designation of Ūrdhvamāyā." Then he should worship it with sandal paste, etc. Just like a small lamp is got lighted from a big lamp, the Guru should attract and draw that 'Kalā' by 'Aṅkuśamudrā' to the accompaniment of the utterance of the mystic syllable "Krom." Then perceiving its rays, he should again worship it with the articles of worship such a sandal paste. (23-24)

Notes : "नित्यानन्दां निरुपम...." (Source not known); "एतत्सोमस्य सर्वलिङ्गं...." (Source not known). Pañcagavya = the five products of the cow: urine, dung, milk, curds and ghee. Pañcāmṛta = the five nectar like objects: cow's milk, cow's curds, cow's ghee, honey and sugar. The infusion of Śivakalā into the Iṣṭaliṅga placed on the palm of the disciple after drawing it from the centre of disciple's head, is a very important task of the Guru, besides establishing the two internal Liṅgas, Prāṇaliṅga and Bhāvaliṅga; this he achieves through his mystic power. The method has been told by the commentator, Maritoṇṭadārya. The whole process has the sanction of the Śaivāgamas: लिङ्गं हस्ते गृहीत्वा तु भावदृष्ट्या च देशिकः। संस्थाप्य लिङ्गे शिष्यस्य मस्तकस्थां कलां पराम्।। (Sukṣ. Ā., kri. pā., 5.43) – "The teacher should hold the Liṅga in his

hand with his eyes full of devotion and infuse into the Liṅga the 'Kalā' derived from the centre of disciple's head." जलकुम्भाग्र-सद्व्याप्ततैलबिन्दुर्यथा तथा। देहप्राणात्मसुव्याप्ता संस्थिता शाम्भवी कला॥ ज्वलत्कालानलाभासा तटित्कोटिसमप्रभा। तस्योर्ध्वे तु शिखा सूक्ष्मा चिद्रूपा परमा कला॥ या कला परमा सूक्ष्मा तत्त्वानां बोधिनी परा। तामाकृष्य यथान्यायं लिङ्गे समुपवेशयेत्॥ (Kā. Ā., kri. pā., 1.122-124) – "Like a drop of oil which spreads at the top of the pot, the Kalā of Śiva has pervaded the body, vital airs and self. It shines like the burning black fire and has the brilliance of the crores of lightnings. At the top of it there is subtle Kalā which is in the form of supreme intelligence as its flame. It is the subtle Supreme Kalā which is the revealer of principles. The Guru should attract it according to the Śāstras and infuse it into the Liṅga." Aṅkuśamudrā = 'The middle finger should be stretched first. The middle line of the finger nearest to the thumb should be joined with the middle line of the stretched finger and that finger should be bent and held.' The method of infusing the Śivakalā into the Liṅga is described thus: शैवीं कलां स्वमनसा विभाव्य च ततःपरम्। दृष्टावानीय च तया शिष्यवामकरस्थिते। लिङ्गे निवेशयेत् क्षिप्रं मूलमन्त्रमनुस्मरन्।। (Kā. Ā., kri. pā., 1.120) — "The Guru should mentally visualise the Śivakalā, bring it into his vision and infuse it (through the eyes) quickly into the Liṅga placed on the left palm of the disciple."

व्याख्या— अथ लिङ्गप्राणसामरस्यं कृत्वा तल्लिङ्गं शिष्यहस्ते स्थापयेदित्याह –

Then it is said that the Guru should create harmony between the Liṅga and the vital airs of the disciple and place that Liṅga on the palm of the disciple —

शिष्यस्य प्राणमादाय लिङ्गे तत्र निधापयेत्।।२४।।
तल्लिङ्गं तस्य तु प्राणे स्थापयेदेकभावतः।
एवं कृत्वा गुरुर्लिङ्गं शिष्यहस्ते निधापयेत्।।२५।।

The Guru should invoke the vital airs of the disciple and infuse them into the Liṅga and that Liṅga should be infused into his vital air with a notion of oneness between them. Having performed this the Guru should place the Liṅga on the palm of the disciple. (24-25)

व्याख्या— तत्र लिङ्गे शिवकलाभरितलिङ्गे शिष्यस्य जीवकलारूपं प्राणम् आदाय आकृष्य निधापयेत् प्रतिष्ठापयेत्। तल्लिङ्गं शिवकलापूरितलिङ्गं तस्य शिष्यस्य प्राणे प्रणवरूपत्वेन जीवकलारूपे प्राणे एकभावतस्तादात्म्येन स्थापयेत् नियोजयेदित्यर्थः। एवं प्रकारेण गुरुर्लिङ्गं शिवजीवकलासामरस्यात्मकं कृत्वा शिष्यकरकमले स्थापयेदित्यर्थः।।२४-२५।।

There in that Liṅga, i.e., that Liṅga in which Śivakalā is filled, the Guru should establish the vital principle of the disciple in the form of his Jīvakalā (power of life), after drawing it from him. Then he should infuse that Liṅga which is filled with Śivakalā as the one in 'Om' form into vital principle which is of the nature of Jīvakalā with a notion of oneness between them, i.e., in a relation of identity. Thus the Guru should render the Liṅga as endowed with the hormony between Śivakalā and Jīvakalā and then place it on the palm of the disciple. (24-25)

Note : Compare: लिङ्गे प्राणं विनिक्षिप्य प्राणे लिङ्गं च शाम्भवम्। तल्लिङ्गं स्थापयेच्छिष्ये सम्यग् ध्यात्वैकभावतः।। (Sūkṣ. Ā., kri. pā., 5.44)

व्याख्या— शिष्यं शिक्षयति –

The Guru gives instructions to the disciple —

प्राणवद्धारणीयं तत्प्राणलिङ्गमिदं तव।
कदाचित्कुत्रचिद्वापि न वियोजय देहतः।।२६।।

"It (the Liṅga) should be borne as the very life of yours. It is your life-principle in the form of the Liṅga (Prāṇaliṅga). At any time and at any place you should not separate it from your body." (26)

व्याख्या— भो शिष्य! तदिदं प्राणलिङ्गं तव त्वया प्राणवद्धारणीयम्, जातु क्वापि देहतो न वियोजय शरीराद्वियुक्तं मा कुर्वित्यर्थः।।२६।।

"O disciple! this is your 'Prāṇaliṅga.' You should bear it as your 'Prāṇa'. Never and nowhere should you separate it from your body." It means: "Do not keep it away from your body." (26)

Notes: Compare: दत्तं लिङ्गमिदं वत्स न कदाचिद्वियोजय। प्राणवद्रक्षणीयं हि प्राणलिङ्गमिदं तव।। (Sūkṣ.Ā., kri.pā., 5.46) ''मा भूया भौतिकप्राणी लिङ्गप्राणी भवेति च।'' (Kā.Ā., kri.pā., 1.126). This is a very important instruction emphasising that the Iṣṭaliṅga should be always associated with the body of the disciple to whom it is granted by the Guru. What happens if it is separated from the body? The answer should be understood in the light of the process involved in the granting of the Liṅga to the disciple. Before placing it on the disciple's palm, the Guru attracts the Śivakalā (cit-kalā) from the centre of the disciple's head and infuses it into the Liṅga. It is a bond established between the disciple and his Iṣṭaliṅga. This bond remains intact as long as the Iṣṭaliṅga is associated with the disciple's body. Once it is separated from the body, it ceases to be Iṣṭaliṅga, as that bond is broken. To become Iṣṭaliṅga again, it should be restored by the Guru through the process mentioned above. Vide also : प्राणे लिङ्गं प्रतिष्ठाप्य लिङ्गे प्राणं निधाय च। लिङ्गं निरीक्षमाणः सन् लिङ्गप्राणी सदा भव।। (Kā. Ā., kri. pā., 1.105). This Adhyātmadīkṣā is one of the seven dīkṣās coming under Vedhādīkṣā. (See notes under 13-15 above).

व्याख्या— यदि प्रमादेन शरीराद्वियुक्तं चेत्तदा किं कर्तव्यमित्यत्राह –

If it is separated from the body inadvertently, what should be done? This question is answered here —

यदि प्रमादात्पतिते लिङ्गे देहान्महीतले।
प्राणान् विमुञ्च सहसा प्राप्तये मोक्षसम्पदः।।२७।।
इति सम्बोधितः शिष्यो गुरुणा शास्त्रवेदिना।
धारयेच्छाङ्करं लिङ्गं शरीरे प्राणयोगतः।।२८।।

"If out of inadvertence the Liṅga falls from the body to the ground, you should immediately give up your life to attain the wealth of liberation." (27)

Having been told thus by the Guru, who knows the Śāstras, the disciple should wear the Liṅga on his body as related to his Prāṇa. (28)

व्याख्या— स्पष्टम्। बलात्कारेण प्राणत्यागे दुर्मरणं किं न स्यादित्यत्रोक्तम् – प्राप्तये मोक्षसम्पद इति। अन्यथा नरक एवेति भावः।।२७।। यावत्पर्यन्तं शरीरे प्राणस्तिष्ठति तावत्पर्यन्तं वीरशैवशास्त्रज्ञेन गुरुणा बोधितः शिष्यः शाङ्करं लिङ्गं धारयेदित्यर्थः।।२८।।

It is clear. If it is asked as to whether it would not be a case of unnatural death (suicide) as the life is given up by force, the answer is given here by the statement — 'in order to attain the wealth of liberation.' Otherwise it would be hell only. (27) As long as life resides in the body, so long the disciple, on being advised by the Guru, who is well versed in Śāstras, should wear the Śivaliṅga on his body. (28)

Notes : This action does not amount to suicide, which is a sin. It is an act of devotion, if done spontaneously. If it is not done, it would lead to hell. This is the intention of the statement here. This is in accordance with the Śaivāgamas. The following statements can be seen: प्रमादात् पतिते लिङ्गे भिन्ने चोरादिभिर्हृते। पीठादुत्क्रमिते वापि तूर्णं प्राणं परित्यज।। – (Sūkṣ. Ā., kri. pā., 5.48) – 'If the Liṅga falls out of inadvertence, if it is broken or stolen by thieves, etc., or if it breaks off from the 'pīṭha', give up your life immediately.' In other contexts, the Śaivāgamas show some liberal attitude in this respect: दीक्षायां गुरुणा लिङ्गं धारितं गिरिजे यदा। तदाप्रभृति लिङ्गाङ्गसम्बन्धी स्यान्निरन्तरम्।। इष्टलिङ्गे परे लुप्ते लिङ्गमन्यन्न धारयेत्। पुनस्तदेव लब्धं चेद् धारयेद् देव्यशङ्कितः।। जले वा पतिते लिङ्गे पुनर्दृष्टं तदेव हि। धारयेदवधानेन वीरशैवो न दुष्यति।। यवमात्रं यदि छिन्ने तदर्धार्धमथापि वा। लिङ्गे पीठादिके वापि प्रायश्चितं न विद्यते।। दैवाद् विनिर्गतं शक्ति-पीठमखण्डितम्। पुनर्बद्ध्वा धारयितुं न केनाप्यलमद्रिजे।। (Sūkṣ. Ā., kri. pā., 7. 53 - 5) — "Right

from that time when the Liṅga is made to be borne by the Guru in the initiation ceremony, the disciple should maintain without break the association of the Liṅga with his body. When the Iṣṭaliṅga is lost, another Liṅga cannot be borne. If the same Liṅga is discovered again, it can be borne without hesitation or else, if it is fallen into water and found again, it should be borne vigilently. In that case the Vīraśaiva does not fall of from his status. If the Liṅga or the Pīṭha is broken slightly to the extent of the size of barley - grain or its half or a quarter, no expiation is prescribed for it. But if by bad luck even the unbroken Liṅga is separted from the Pīṭha (Śaktipīṭha), no body can tie and wear it." The sanction is here given for wearing the Liṅga again if the lost one is recovered, in the case of a Vīraśaiva, that, too, in the case of Sāmānya Vīraśaiva. There is no scope for re-initiation in his case, while it is allowed in the case of a Śuddhaśaiva: पुनर्दीक्षादिसंस्कारः शुद्धशैवे विधीयते। वीरशैवे पुनर्दीक्षा नेति भेदो वरानने।। (Sūkṣ. Ā., kri. pā., 7.59). Even this sanction is not given to Viśeṣa Vīraśaiva (for instance, a Prāṇaliṅgin) and Nirābhāra Vīraśaiva (Jaṅgama). (Vide Śūkṣ.Ā., kri. pā., 7. 60-62; 7.75-76). A different view is expressed in the Pārameśvarāgama: लिङ्गादिनाशे दैवाद्वा धारयेद् विधिवत्पुनः। यथा न व्रतलोपः स्यात्तथा साध्यं व्रतं मम।। (Pāra. Ā., 15.41) - "If the Liṅga, etc., are lost due to bad luck, another can be borne according to the procedure. It should be done in such a way as there would be no transgression of vow." The same sanction is given in the case of Viśeṣa Vīraśaiva also. (लिङ्गादिनाशाद्दैवेन धारयेद्विधितःपुनः — Pāra. Ā., 15.49). But in the case of Nirābhāra Vīraśaiva, the old Liṅga, if discovered, can be borne. If it is not found, he should give up his body. (मृगयित्वापि तल्लिङ्गं लभ्यते न यदीश्वरि।। तदालाभं विनिश्चित्य त्यजेद्देहमतन्द्रितः। (Pāra. Ā., 15.74). Another statement is emphatic - लिङ्गनाशे सहैतेन देहत्यागो विवक्षितः। (Pāra. A., 16.62) - "If the Liṅga is destroyed, he should give up his body." Thus only in the case of Nirābhāra Vīraśaiva, it is prescribed that he should give up his body only when the Liṅga is totally destroyed. A general prescription is noticed in this case in the Kāraṇāgama: हन्त ते कथयामीदं रहस्यमपि सुव्रते। द्वित्रिखण्डतया भङ्गे बद्ध्वा सर्जरसेन तु।। कृत्वा तत्त्वकलान्यासं पूजयेदविशेषतः।। चूर्णीभावे तु लिङ्गस्य चान्यस्मिंस्तद्गताः

कलाः। आरोप्य बिभृयाल्लिङ्गं पुनर्लब्धं गुरोः करात्।। अथ लिङ्गस्य लोपे तु कर्तव्यं शृणु सुन्दरि। लिङ्गस्यादर्शने त्याज्याः प्राणाः स्युर्भक्तियोगतः।। प्राणत्यागे त्वशक्तश्चेदेकविंशतिदिनावधि निराहारो जपेन्मूलं लिङ्गमन्वेषयेज्जनैः।। यदा वै लभते लिङ्गं धृत्वा भक्त्या तदैव तत्। गुरुं माहेश्वरांश्चैव यथशक्ति समर्चयेत्।। तदाप्यलाभे विसृजेदसून् सद्भक्तियोगतः। प्राणत्यागे त्वशक्तश्चेल्लिङ्गमन्यद् गुरोःकरात्।। आकृष्टपूर्वलिङ्गीयकलान्यासाभिशोभितम्। षडध्वन्यासकलितं बिभृयादप्रमादतः।। (Kā. Ā., kri. pā., 10. 30-36) — "Well, I shall tell you, O one devoted to vows! although it is a matter of secret. Even if the Liṅga is broken into two or three pieces, it can be bound by 'sarjarasa' (resin - the resinous exudation of the Sāla tree) and borne again after doing Tattvakalānyāsa (Vīra. Pra., p.41-42) and worshipping it duly. If the Liṅga is rendered into powder, another Liṅga can be obtained from the Guru after getting all the Kalās restored again in it and can be borne. When the Liṅga is lost, I shall tell you what should be done. If the Liṅga is not found, the devotee should give up his life with devotion. If he is incapable of giving up his life, he should fast for twenty-one days muttering the Mūlamantra and employing others to search for the Liṅga. If the Liṅga is discovered, he should wear it after worshipping according to his ability the Guru and the Māheśvaras. If it is not recovered with all efforts, he should give up his life with devotion. In case he is unable to give up his life, he should get another Liṅga from the Guru after getting it well - consecrated by him with the Kalās of the previous Liṅga and Ṣaḍadhvanyāsa and then should wear it with great care." Among the Śaraṇas of twelfth century A.D., Cannabasavaṇṇa totally rejects the idea of giving up of life in this case : "Pratiyillada liṅgavu bhinnavāyittendu tanuvina mele śastravanikkikoṇḍu ātmaghātava māḍikomba drohiya mukhava noḍalāgadu; adentendaḍe mantrabhinnavillavāgi pūje bhinnavilla; mahābayaloḷagaṇa sañcavanariyade ātmaghātava māḍuva narakigalanenembenayyā, kūḍala cannasaṅgamadeva." (Cannabasavaṇṇanavara Vacanagaḷu, No. 653) – "Considering that the Liṅga, which has no second, has broken, he who strikes himself with a sword and commits suicide, is indeed an impostor. One should not see his face. This is the point. Since the Mantra is not broken, the worship, too, is not broken. Without knowing

the relation within the Great Space, those who subject themselves to suicide do not deserve any mention, O Kuḍala Cannasaṅgamadeva!" It may be seen here that Śrī Siddhāntaśikhāmaṇi sticks on to the older opinion which is represented in some portions of the Śaivāgamas. What is noteworthy here is that prevention is better than cure. It is necessary to be vigilant about the Liṅga and wear it on the body with great care.

व्याख्या— अथ किमस्य धारणेन प्रयोजनं कैरङ्गीकृतमित्यत्राह –

Then if it is asked as to what is the use of wearing it and as to who have accepted it, the answers are given here —

लिङ्गस्य धारणं पुण्यं सर्वपापप्रणाशनम्।
आदृतं मुनिभिः सर्वैरागमार्थविशारदैः।।२९।।

The wearing of the Liṅga is a merit and the destoryer of all sin. It is accepted by all the sages who are adept in Āgamas. (29)

व्याख्या— वीरशैवागमाभिज्ञैर्मुनिभिः सर्वैरप्यङ्गीकृतमित्यर्थः।।२९।।

It means that all the sages who are well-versed in Vīraśaiva Āgamas have accepted it. (29)

व्याख्या— अथैवं लिङ्गधारणं मोक्षकाङ्क्षिभिर्मुनिभिर्द्विधाङ्गीकृतमित्यत्राह –

Then it is said here that those sages who aspire for liberation accept Liṅgadhāraṇa as twofold —

लिङ्गधारणमाख्यातं द्विधा सर्वार्थसाधकैः।
बाह्यमाभ्यन्तरं चेति मुनिभिर्मोक्षकाङ्क्षिभिः।।३०।।

Liṅgadhāraṇa is said to be twofold as external and internal by the sages who accomplish all objects and who aspire for liberation. (30)

व्याख्या— सर्वार्थसाधकं भोगमोक्षप्रदमित्यर्थः। शिष्टं स्पष्टम्।।३०।।

'That which fulfils all desires' means 'that which grants enjoyment and liberation.' The rest is clear. (30)

Notes : The Sanskrit commentator follows the reading 'सर्वार्थसाधकम्' instead of the reading 'धर्मार्थसाधकैः' in the text and takes it with 'लिङ्गधारणम्'. The meaning of the stanza according to the commentary is: The Liṅgadhāraṇa which brings enjoyment and liberation, is said to be two fold as external and internal by the sages who aspire for liberation. The reading followed by the commentary is better than the one followed in the text. The reading in the text accepted in the Kannaḍa commentary by Ujjinīśa (vide Śrīsiddhāntaśikhāmaṇi vyākhye by Ujjinīśa, p.23), is also the same.

व्याख्या— किमिदमान्तरमित्यत्राह –

It is said as to what is internal —

चिद्रूपं परमं लिङ्गं शाङ्करं सर्वकारणम्।
यत्तस्य धारणं चित्ते तदान्तरमुदाहृतम्।।३१।।

What constitutes the bearing of the Supreme Liṅga of Śiva which is of the nature of intelligence and which is the cause of all, in mind, is said to be internal (Dīkṣā). (31)

व्याख्या— चिद्रूपं सच्चिदानन्दलक्षणं परमम्। अत एव देशकालोत्तीर्णं सर्वकारणं देशकालाकारलक्षणविश्वकारणं शाङ्करं शिवसम्बन्धि यल्लिङ्गमस्ति महालिङ्गस्य चित्ते स्वहृत्कमले यद्धारणं ध्यानरूपेण धारणम्, तद् आन्तरम् अन्तर्लिङ्गधारणमित्युदाहृतमित्यर्थः।।३१।।

'Cidrūpam' means that which is characterised by existence, intelligence and bliss. It is the Supreme. That is why it is the cause of all and beyond space and time, i.e., it is

the cause of the universe which is characterised by space, time and form. 'Śāṅkaram' means that which is related with Śiva. What is said is that such a Liṅga exists. What constitutes the bearing of that Mahāliṅga in one's mind, i.e., in one's heart-lotus, in other words, bearing it in the form of meditation, is said to be internal Liṅgadhāraṇa. (31)

व्याख्या— अथैतत्स्वरूपं बहुधा प्रकाशयति –

Then the author reveals its nature in may ways —

चिद्रूपं हि परं तत्त्वं शिवाख्यं विश्वकारणम्।
निरस्तविश्वकालुष्यं निष्कलं निर्विकल्पकम्।।३२।।

सत्तानन्दपरिस्फूर्तिसमुल्लासकलामयम्।
अप्रमेयमनिर्देश्यं मुमुक्षुभिरुपासितम्।।३३।।

परं ब्रह्म महालिङ्गं प्रपञ्चातीतमव्ययम्।

The Supreme Principle called Śiva is of the nature of intelligence, the cause of the universe, free from all defects, without parts, without differences, endowed with the lustre developed through the manifestation of existence and bliss, beyond all means of knowledge, beyond identification, sought after by the aspirants of liberation, the Supreme Brahman, the Mahāliṅga, beyond the worlds and inexhaustible. (32-34)

व्याख्या— जडविलक्षणत्वाच्चिद्रूपम्, जीवविलक्षणत्वात्परम्, अत एव चराचरप्रपञ्चकारणं निरस्तसमस्तदोषं निरवयवं भेदरहितं नित्यानन्दप्रकाशात्मकत्वेन व्याप्रियमाणतुर्यातीतसप्तदशकलास्वरूपं प्रत्यक्षादिप्रमाणगम्यं वक्तुमशक्यं मोक्षकाङ्क्षिभिर्भजनीयं विश्वातीतं कालत्रयाबाध्यं शिवाख्यं परं ब्रह्म महालिङ्गं हि महालिङ्गमिति प्रसिद्धमित्यर्थः।।३२-३४।।

Since it is different from what is dull, it is of the nature of consciousness. Since it is different from Jīvas, it is Supreme. That is why it is the cause of the world of movables and immovables, free from all defects, without parts, devoid of differences, of the nature of the seventeen Kalās of the 'Turyātīta' state which encompass everything by virtue of their's being of the nature of lustre of eternal bliss, incomprehensible to the means of knowledge such as Pratyakṣa (Perception), indescribable, resort for those who aspire for liberation, beyond the universe and unsublated by three times. It is called Śiva, the Supreme Brahman. It is the Mahāliṅga itself. It is well known as Mahāliṅga. (32-34)

Notes : 'Turyātīta-saptadaśa-kalā' – Details regarding seventeen Kalās are not known. सत्, चित्, आनन्द, स्फूर्ति, उत्साह, etc., are mentioned among the seventeen Kalās. The source is not known.

व्याख्या— नन्वेतादृशस्य महालिङ्गस्य स्थानध्यानशून्यत्वात् (तत्) कथमुपासनीयं स्यादित्यत्राह—

It may be objected that such a Mahāliṅga being without any place where it can be meditated upon, how can it be worshipped ? The answer is given here—

तदेव सर्वभूतानामन्तस्त्रिस्थानगोचरम्।।३४।।

मूलाधारे च हृदये भ्रूमध्ये सर्वदेहिनाम्।
ज्योतिर्लिङ्गं सदा भाति यद्ब्रह्मेत्याहुरागमाः।।३५।।

That (Mahāliṅga) itself is found in three places in the bodies of all beings. In the Mūlādhāra (the region two inches above the anus), the heart and the region between the eyebrows of all beings, Jyotirliṅga (Liṅga in the form of lustre), which is called as Brahman by the Āgamas, shines at all times. (34-35)

व्याख्या— तदेव पूर्वोक्तमहालिङ्गमेव समस्तप्राणिनामन्तः त्रिस्थानगोचरं स्थानत्रयवदित्यर्थः। यत् शिवागमप्रसिद्धमहालिङ्गतत्त्वम् आगमा उपनिषदो ब्रह्मेत्याहुः, तज्ज्योतिर्लिङ्गं सर्वदेहिनां समस्तप्रणिनां पूर्वहृदये मूलाधारे मध्यहृदये हृदये ऊर्ध्वहृदये भ्रूमध्ये सदा भाति, गुरूपदेशाद्विज्ञेयमित्यर्थः।।३४-३५।।

That itself, i.e., that very Mahāliṅga which is stated above, is found in three places in all beings. It means that it has three places. The Mahāliṅga principle which is well known in the Śivāgamas has been designated as Brahman by the Āgamas, i.e., the Upaniṣads. That Jyotirliṅga always shines in three places in all the beings. The three places are the Mūlādhāra, which is the previous heart, the heart which is middle heart and the region between the eye-brows, which is the upper heart. It should be known through Guru's instruction. (34-35)

व्याख्या— नन्वखण्डस्य महालिङ्गस्य खण्डितत्वं कथमित्यत्राह —

If it is asked as to how the undivided Mahāliṅga became divided, the answer is given here —

अपरिच्छिन्नमव्यक्तं लिङ्गं ब्रह्म सनातनम्।
उपसनार्थमन्तःस्थं परिच्छिन्नं स्वमायया।।३६।।

The Liṅga which is undivided and unmanifest, which is the beginningless Brahman and which resides inside, gets itself divided through its Māyaśakti so that it gets worshipped. (36)

व्याख्या— अखण्डितमप्रकटं नित्यं ब्रह्मशब्दभिधेयम् अन्तःस्थं लिङ्गम् एकमपि, उपासनार्थं परिच्छिन्नं स्थानभेदेन लिङ्गत्रयरूपं ज्ञातमित्यर्थः।।३६।।

The undivided and unmanifest, which is called by the term of eternal Brahman and which is the internal Liṅga is one, but it divided itself for the sake of being worshipped. It is known as three-fold Liṅga in accordance with the difference in residing places. (36)

Notes : Liṅgatrayarūpam = Mahāliṅga divided itself into three forms as Iṣṭaliṅga, Prāṇaliṅga and Bhāvaliṅga. This division was with a view to favouring the devotees: महालिङ्गं त्रिधा जातं सुजनानुजिघृक्षया। प्रथमं भावलिङ्गं तु द्वितीयं प्राणलिङ्गकम्।। तृतीयमिष्टलिङ्गं स्यादित्येवं त्रिविधं मतम्।। (Candra. J.Ā., kri pā., 3.23) – "The Mahāliṅga got itself divided into three in order to do favour to noble persons. The first one is Bhāvaliṅga, the second is Prāṇaliṅga and the third is Iṣṭaliṅga. Thus it is threefold." This is indicated by the Liṅgopaniṣad which says : 'इष्टप्राणभावेषु लिङ्गधारणं वदन्ति' and 'सर्वदेहेषु लिङ्गधारणं भवति' (Liṅga. U., Unpublished Upaniṣads, p. 311). The Iṣṭaliṅga is meant for the gross body, the Prāṇaliṅga for the subtle body and the Bhāvaliṅga for the causal body; the three Liṅgas reside in the three bodies: इष्टं स्थूलतनोः प्रोक्तं प्राणं सूक्ष्मतनोः स्मृतम्। भावाख्यं कारणस्यैवं तनुत्रयगतं त्रयम्।। (Candra J. Ā., kri. pā., 3.45). The three Liṅgas should be worshipped with the notion that they are one: भावप्रणेष्टलिङ्गानि पूजयेदेकभावतः। (Sūkṣ. Ā., kri. pā., 6.44).

(व्या०) ननु परब्रह्म लिङ्गरूपमिति कथं व्यवह्रियत इत्यत्राह –

It may be asked as to how Parabrahman is regarded as of the form of Liṅga. The answer is given here —

लयं गच्छति यत्रैव जगदेतच्चराचरम्।
पुनः पुनः समुत्पत्तिं तल्लिङ्गं ब्रह्म शाश्वतम्।।३७।।

That into which the movable and the immovable world is merged and from which it is born again and again, is the Liṅga, the eternal Brahman. (37)

(व्या०) यत्र ब्रह्मणि एतच्चराचरं जगद् लयं गच्छति, पुनः पुनरुत्पत्तिं गच्छतीति तच्छाश्वतं ब्रह्म लिङ्गमित्यर्थः।।३७।।

That into which Brahman this movable and immovable world gets merged and from which it gets produced again and again, is the eternal Brahman and that is the Liṅga. (37)

Notes : Here the derivation of the term Liṅga as that into which the world is merged (लिं - लीयते) and from which it is born (ग = गम्यते). 'लीयते गम्यते यत्र यस्मात्तत् लिङ्गम्।' The Śaivāgamas give this derivation to show that the Liṅga is the Brahman : लिकारो लयबुद्धिस्थो बिन्दुना स्थितिरूच्यते। गकारात् सृष्टिरित्युक्ता लिङ्गं सृष्ट्यादिकारणम्।। लीनं प्रपञ्चरूपं हि सर्वमेतच्चराचरम्। सर्गादौ गम्यते यस्मात्तस्माल्लिङ्गमुदीरितम्।। (Sūkṣ. Ā., kri.pā., 6.5-6) — "Li stands for the sense of 'merging'; by 'bindu' (anusvāra), 'maintenance' is meant; 'ga' stands for creation; thus Liṅga is the cause for creation, etc. Since this form of the movable and the immovable world lies merged in it and emerges from it at the commencement of creation, it is said to be 'Liṅga'. जठरे लीयते सर्वं जगत् स्थावरजङ्गमम्। पुनरुत्पद्यते यस्मात् तद् ब्रह्म लिङ्गसंज्ञकम्।। (Candra J. Ā., kri. pā., 3.8) — "The world consisting of the movable and the immovable lies hidden in its belly and is born once again from it. It is Liṅga, the Brahman?" This derivation is in accordance with what Upaniṣads speak of Brahman: सर्वं खल्विदं ब्रह्म तज्जलानिति शान्त उपासीत। (Chand. U., 3.14.1) — "All this is Brahman; it should be silently medicated upon as 'that from which everything is born' (ज = जायते), 'that into which everything is merged ' (ल = लीयते) and 'that by which everything lives' (अन् = अनति)." (यतो वा इमानि भूतानि जायन्ते, यत्र जातानि जीवन्ति, यत्प्रयन्त्यभिसंविशन्ति तद् विजिज्ञासस्व। तद् ब्रह्म। (Tai.U., 2.1) — "That from which all the beings are born, in which those that are born live and into which they go and merge, is the Brahman. That you should enquire into."

व्याख्या— उक्तार्थं निगमयति –

What is said above is explained here —

तस्माल्लिङ्गमिति ख्यातं सत्तानन्दचिदात्मकम्।
बृहत्वाद् बृहणत्वाच्य ब्रह्मशब्दाभिधेयकम्।।३८।।

Hence it is called Liṅga which is of the nature of existence, bliss and intelligence. It is designated as Brahman because of its nature of largeness and enlargement. (38)

व्याख्या— तस्मात् सच्चिदानन्दात्मकं लिङ्गं महालिङ्गं बृहत्वान्महत्वाद् बृंहणत्वाद् विश्वसृष्ट्युन्मुखत्वाच्च ब्रह्मशब्दाभिधेयकमिति ख्यातं प्रख्यातमित्यर्थः। एवं परब्रह्मैव महालिङ्गं महालिङ्गमेव परब्रह्मेति भावः।।३८।।

Hence the Liṅga, i.e., the Mahāliṅga, which is of the nature of existence, intelligence and bliss is called by the name Brahman because of largeness or greatness and because of expansion in as much as it is prone to the creation of universe. It is so known, well known. This, the Parabrahman, is itself the Mahāliṅga and the Mahāliṅga is itself the Parabrahman. (38)

Notes : This echoes the Śaivāgama statement – "तस्माल्लिङ्गं परं ब्रह्म सच्चिदानन्दलक्षणम्।" (Sūkṣ. Ā., kri. p., 6.11).

व्याख्या— अथोक्तस्थानेष्वेकत्र ज्योतिर्लिङ्गानुसन्धनमान्तरलिङ्ग-धारणमित्याह –

It is said here that the internal initiation consists in the concentration on the 'Jyotirliṅga' (Liṅga in the form light) in one of the places mentioned here—

आधारे हृदये वापि भ्रूमध्ये वा निरन्तरम्।
ज्योतिलिङ्गानुसन्धानमान्तरं लिङ्गधारणम्।।३९।।

The concentration on or the cherishing of the Jyotir-liṅga in the Mūlādhāra, the heart or the region between the eye-brows, constitutes the internal Liṅgadhāraṇa (initiation). (39)

व्याख्या— स्पष्टम्।।३९।। It is clear. (39)

Notes : This is designated as the Prāṅaliṅga in the Śaivāgamas : प्रोणेष्वन्तर्मनःस्थानं हृदयाब्जगतं शिवम्। लिङ्गं यत् तदिह ग्राह्मं प्राणलिङ्गसमाह्वयम्।।

ज्योतीरूपं तदेव स्यात् स्थानं मुख्यं महेशितुः। (Candra J. Ā., kri. pā., 3.35-36) — "That Liṅga which has the mind as its place in the prāṇas (vital airs) and which is the Śiva residing in the lotus of heart, should be grasped as the Prāṇaliṅga. It is that which is of the nature of light and it is the principal abode of the Great Lord." Sadānandopaniṣad seems to be the source of this; see: आधारे दहरेऽव्यक्ते स्वर्णस्फटिकवैद्रुमम्। निरन्तरानुसन्धानात् तदन्तर्धारणं विदुः।। (Unpublished Upaniṣads, p. 378).

व्याख्या— अथ केन प्रकारेणानुसन्धेयमित्यत्राह –

Then it is said as to how it should be cherished —

आधारे कनकप्रख्यं हृदये विद्रुमप्रभम्।
भ्रूमध्ये स्फटिकच्छायं लिङ्गं योगी विभावयेत्।।४०।।

The Yogin should cherish the Liṅga as of golden hue in the Mūlādhāra, as of coralline lustre in the heart and as of crystalline lustre in the region between the eye-brows. (40)

व्याख्या— स्पष्टम्।।४०।। It is clear. (40)

Notes : This is an echo of the following statement from the Candra J. Ā. : आधारे कनकप्रख्यं हृदये विद्रुमप्रभम्। भ्रूमध्ये दीपसंकाशं प्राणलिङ्गं प्रकीर्तितम्।। (kri. pā., 3.33). The reading in the second half may be noted. According to this reading the Liṅga (Prāṇaliṅga) should be cherished as of lamp's light.

व्याख्या— अथेदमन्तर्लिङ्गधारणं बाह्यलिङ्गधारणापेक्षया विशिष्ट-मित्याह –

Then it is said that the internal Liṅgadhāraṇa is superior when compared to the external Liṅgadhāraṇa —

निरुपाधिकमाख्यातं लिङ्गस्यान्तरधारणम्।
विशिष्टं कोटिगुणितं बाह्यलिङ्गस्य धारणात्।।४१।।

ये धारयन्ति हृदये लिङ्गं चिद्रूपमैश्वरम्।
न तेषां पुनरावृत्तिर्घोरसंसारमण्डले।।४२।।

The internal Liṅgadhāraṇa is said to be Nirupādhika (one without any external factor) Liṅgadhāraṇa. Those who wear (cherish) the Liṅga, which is of the nature of consciousness and which is related to Śiva, in the heart, would never come within the range of terrible transmigration. (41-42)

व्याख्या— स्पष्टम्।।४१।। परमुक्तिरेवेत्यर्थः।।४२।।

It is clear. (41) It is the highest liberation. (42)

व्याख्या— तत्कथमित्यत्राह –

How is that? The answer is given here —

अन्तर्लिङ्गानुसन्धनमात्मविद्यापरिश्रमः।
गुरूपासनशक्तिश्च कारणं मोक्षसम्पदाम्।।४३।।

The cherishing of the Liṅga inside, the experience of self-knowledge and the power derived from Guru's worship, constitute the cause for the wealth of liberation. (43)

व्याख्या— ''आत्मलाभान्न परं विद्यते'' इति श्रुतेर्नाहमीश्वर इत्य-ज्ञाननिवारकीभूतात्मविद्यानैशित्यगुरुभजनसामर्थ्ययोरप्यन्तर्लिङ्गानुसन्धानं मोक्षसम्पत्कारणमित्यर्थः।।४३।।

In accordance with the Śruti statment 'Ātmalābhānna, etc.,' meaning that 'there is no better achievement than the attainment of Self,' there should be sharpness in the knowledge of Self which removes the ignorance in the form of 'Iam not Īśvara'. The other one is the power derived from the worship of Guru. Both these also constitute internal Liṅgadhārana, which is the cause of the wealth of liberation. (43)

Notes : ''आत्मलाभान्न परं विद्यते'' (Sruti; source is not known). Through the realisation of the real nature of self (as Brahman). One reaches the highest state of Mukti; nothing can surpass this: यथैव बिम्बं मृदयोपलिप्तं तेजोमयं भ्राजते तत् सुधान्तम्। तद्वाऽऽत्मतत्त्वं प्रसमीक्ष्य देही एकः कृतार्थो भवते वीतशोकः।। (Śve. U., 2.14) – 'Just as a mirror rubbed with mud and cleansed appears brilliant so does that being who has realised the principle of Self attain fulfilment free from sorrow.' This Self-knowledge is 'ātmalābha.' It becomes sharp through the concentration on the internal Liṅga.

व्याख्या— तस्मादचञ्चलहृदयानां शिवयोगिनामन्तर्लिङ्गानुसन्धान एव रूचिर्न बाह्य इत्याह–

Hence, in the case of the Śivayogins whose hearts are not unsteady, the interest is in cherishing the internal Liṅga. This is said here —

वैराग्यज्ञानयुक्तानां योगिनां स्थिरचेतसाम्।
अन्तर्लिङ्गानुसन्धाने रुचिर्बाह्ये न जायते।।४४।।

In the case of the Yogins who are endowed with detachment and knowledge and who are of firm mind, the interest is evinced in the concentration on the internal Liṅga but not in the external Liṅga. (44)

व्याख्या— स्पष्टम्।।४४।। It is clear. (44)

व्याख्या— किमुत परिपक्वब्रह्मादयोऽपि सुज्ञानयोगेन ज्योतिर्लिङ्गं पश्यन्तीत्याह –

If It is asked as to whether Brahman, etc., who are mature, would realise the Jyotirliṅga through association with knowledge, the answer in given here —

ब्रह्मा विष्णुश्च रुद्रश्च वासवाद्याश्च लोकपाः।
मुनयः सिद्धगन्धर्वा दानवा मानवास्तथा।।४५।।

सर्वे च ज्ञानयोगेन सर्वकारणकारणम्।
पश्यन्ति हृदये लिङ्गं परमानन्दलक्षणम्।।४६।।

Brahman, Viṣṇu and Rudra, the lords of quarters such as Indra, the sages, the Siddhas, the Gandharvas, the demons, the human beings, all these visualise in their heart the Liṅga which is the cause of all causes and which is of the nature of supreme bliss, through Jñānayoga. (45-46)

व्याख्या— अत्र ''ब्रह्मविष्णुरुद्रेन्द्रास्ते संप्रसूयन्ते'' इति श्रुतेः कार्यकोटिप्रविष्टरुद्रो विवक्षितः, न तु त्रिमूर्तिकारणीभूतमहालिङ्गरुद्र इत्यनुसान्धेयम्।।४५-४६।।

Here according to the Śruti statement "Brahmaviṣṇurudrendrāste, etc.," meaning that 'Brahman, Viṣṇu, Rudra and Indra give birth to all this,' Rudra referred to here is that Rudra who comes within the range of this activity (of creation, etc.,), but not that Rudra who is the Mahāliṅga that happens to be the cause of the trinity (trimūrti). This should be understood here. (45-46)

Notes : ''सर्वमिदं ब्रह्मविष्णुरुद्रेन्द्रास्ते सम्प्रसूयन्ते सर्वाणि चेन्द्रियाणि सह भूतैर्न कारणं कारणानां ध्याता कारणं तु ध्येयः सर्वैश्वर्यसम्पन्नः सर्वेश्वरः शम्भुः'' (Atha. Śikh. U., 3.4) – 'Brahma, Viṣṇu, Rudra and Indra give birth to all this world with all these senses and all beings. They are not the cause of causes. Śambhu, the lord of all, who is endowed with all lordships, is the cause'. Accordingly Rudra referred to here is the Rudra, who comes within the fold of trinity, but not Rudra, the Paraśivabrahman, which is the Mahāliṅga.

व्याख्या— तस्मात् सांसरिकदुःखनिवृत्त्यर्थमन्तर्लिङ्गानुसन्धानमेव कुर्यादित्याह —

Hence it is said that the internal Liṅga should be cherished in order to get oneself freed from all the sorrow of transmigration —

तस्मात्सर्वप्रयत्नेन शाङ्करं लिङ्गमुत्तमम्।
आन्तर्विभावयेद्विद्वान् अशेषक्लेशमुक्तये।।४७।।

Hence the wise one should with all efforts cherish inside the Supreme Śivaliṅga in order to get relieved of all afflictions. (47)

व्याख्या— स्पष्टम्।।४७।। It is clear. (47)

व्याख्या— नन्वेवं चेद् बाह्यलिङ्गधारणं किमर्थमित्याकाङ्क्षायामाह –

It may be objected as to what purpose is served by external Liṅgadhāraṇa. This is answered here —

अन्तर्धारयितुं लिङ्गमशक्तः शक्त एव वा।
बाह्यं च धारयेल्लिङ्गं तद्रूपमिति निश्चयात्।।४८।।

Whether one is able to undergo internal Liṅga-dhāraṇa or not, one should have external Liṅgadhāraṇa as its replica. (48)

व्याख्या— अन्तर्लिङ्गधारणे यद्यशक्तः शक्त एव वा, स्फटिकशिलादि-निर्मितबाह्यलिङ्गं तद्रूपमिति हृदयकमलाश्रितचिन्मयमहालिङ्गस्वरूपवदिति निश्चयात् सन्देहराहित्येन धारयेत्, ''बिन्दुस्वरूपामलमूलपीठं नादस्वरूपं स्फुरदूर्ध्वपीठम्। कलात्मतिर्यग्गतगोमुखाढ्यं चिद्रूपलिङ्गं हृदयाब्जसंस्थम्।।'' इति शिवालोकवचनात् तद्रूपबाह्यलिङ्गमन्तर्लिङ्गस्मरणार्थं वीरशैवो धारये-दित्यर्थः।।४८।।

Whether one is capable of having the internal Liṅga-dhāraṇa or not, one should wear the external Liṅga made up of crystal, stone, etc., thinking with certainty or without doubt that it is the replica of the internal Liṅga, i.e., the replica of the Mahāliṅga of the nature of consciousness residing in the heart-lotus. In accordance with the statement of the Śivāloka, viz., "Bindusvarūpāmalamūlapīṭham, etc.," meaning "that the Liṅga of the nature of consciousmess, which has 'bindu' as its pure base (mūlapīṭha), which has 'nāda' as its upper part (ūrdhvapīṭha — liṅga) and which has the artistically carved 'gomukha', is residing in the heart-lotus", the Vīraśaiva should wear the external Liṅga of that form for the purpose of cherishing the internal Liṅga.(48)

Notes : "बिन्दुस्वरूपामलमूलपीठं...." (Śi. Āloka ?). It may be noted here that the Sadānandopaniṣad has already spoken about this : अन्तर्धारणशक्तेन ह्यशक्तेन द्विजोत्तमाः संस्कृत्य गुरुणा दत्तं शैवं लिङ्गमुरःस्थले।। धार्यं विप्रेण मुक्त्यर्थे शिवतत्त्वविदो विदुः। (S.U., Unpublished Upanisads, p.379) – "The knowers of Śivatattva are aware that the Śivaliṅga given by the Guru after due purificatory process, should be borne on his chest by the Brāhmaṇa who may be or may not be able to possess the internal Liṅga."

व्याख्या— अथ महालिङ्गभेदं निरूपयति –

Then the author shows the division of the Mahāliṅga —

लिङ्गं तु त्रिविधं प्रोक्तं स्थूलं सूक्ष्मं परात्परम्।
इष्टलिङ्गमिदं स्थूलं यद्बाह्ये धार्यते तनौ।।४९।।

प्राणलिङ्गमिदं सूक्ष्मं यदन्तर्भावनामयम्।
परात्परं तु यत्प्रोक्तं तृप्तिलिङ्गं तदुच्यते।।५०।।

The Liṅga (Mahāliṅga) is said to be three-fold as Sthūla (Gross), Sūkṣma (Subtle) and Parātpara (Higher than the Highest). This Iṣṭaliṅga which is borne outside on the body, is the Sthūla. (49) This Prāṇaliṅga which is made up of feelings inside, is the Sūkṣma. That which is said to be Parātpara is spoken as Tṛptiliṅga (the Linga in the form of contentment). (50)

व्याख्या— लिङ्गं तु महालिङ्गमित्यर्थः, तत् स्थूलं सूक्ष्मं परात्परमिति त्रिविधम्। तत्र यद्बाह्ये तनौ धार्यते तदिदमिष्टलिङ्गं स्थूलम्। यद् यल्लिङ्गमन्तः

हृदयकमले भावनामयं सन्मात्रभावनारूपं तत्प्राणलिङ्गं सूक्ष्मम्, यद् यल्लिङ्गं परात्परमिति प्रोक्तं तत् तृप्तिलिङ्गमित्युच्यत इत्यर्थः ।।४९-५०।।

'Liṅga' means the Mahāliṅga. It is threefold as Sthūla, Sūkṣma and Parātpara. Among them that which is borne outside on the body is the Iṣṭaliṅga; it is the Sthūlaliṅga. That Liṅga which is inside in the heart-lotus and which is made up of feelings, i.e., which is of the nature of feeling of mere existence, is the Prāṇaliṅga; it is the Sūkṣmaliṅga. That Liṅga which is said to be Parātpara, is called as Tṛptiliṅga. (49-50)

Notes : For the threefold division of the Mahāliṅga as Iṣtaliṅga, Prāṇaliṅga and Bhāvaliṅga and their association with the three bodies, Sthūla, Sūksma and Kāraṇa respectively, see notes under stanza 36 (6.36) above. It may be noted that the Bhāvaliṅga is designated as Parātparaliṅga (Tṛptiliṅga). This can be first found indicated in the following statement of Sadānandopaniṣad; 'यदिदं लिङ्गं सकलं सकलनिष्कलं निष्कलं च स्थूलं सूक्ष्मं च तत्परम्, स्थूले स्थूलं सूक्ष्मे सूक्ष्मं कारणे तत्परं च।' (S.U., Unpublished Upaniṣads, p.379) — 'This liṅga is Sakala (Iṣtaliṅga), Sakalaniṣkala (Prāṇaliṅga) and Niṣkala (Bhāvaliṅga); It is respectively Sthūla, Sūkṣma and Tatpara; Sthūla is on the Sthula (śarīra), Sūkṣma is in the Sūkṣma (śarīra) and Tatpara is in the Kāraṇa (śarīra).'

व्याख्या— नन्विदं स्थूललिङ्गं किमर्थं धारणीयमित्यत्राह —

If it is asked as to why the Sthūlaliṅga (Iṣṭaliṅga) should be borne, the answer is given here —

भावनातीतमव्यक्तं परब्रह्म शिवाभिधम्।
इष्टलिङ्गमिदं साक्षादनिष्टपरिहारतः।।
धारयेदवधानेन शरीरे सर्वदा बुधः।।५१।।

The wise person should vigilently wear always on his body the Iṣṭaliṅga, the actual form of that which is beyond conception, which is the unmanifest and which is the

Parabrahman designated as Śiva, as it removes what is undesirable. (51)

व्याख्या— अव्यक्तं रूपाद्यभावाद् अबाह्येन्द्रियगोचरम्, समलमानस-वृत्त्यगम्यत्वाद् भावनातीतं शिवाभिधं परब्रह्म निगमागमप्रसिद्धशिवाख्यपरब्रह्मैव, अनिष्टपरिहारत: संसारपाशलक्षणानिष्टपरिहारत:, इष्टरूपपरात्परमुक्तिप्रदानत:, साक्षात् प्रत्यक्षीभूतेष्टलिङ्गमिदम्— ''इष्टमूर्जं तपसानुयच्छत'' इत्यथर्वशिर:सिद्धं लिङ्गं बुधो निगमागमनिपुण:, शरीरे सावधानेन सदा धारयेदित्यर्थ:।।५१।।

The 'unmanifest' (avyakta) means 'that which is beyond the range of external senses' as it is without form, etc. It is 'beyond conception' (bhāvanātīta) in the sense that it is not within the range of conceptual knowledge as it cannot be known through the operation of 'mala'-filled mind. It is the Parabrahman designated as Śiva, i.e., it is the Parabrahman which is called Śiva and which is well known in the Vedas and Āgamas. Since it removes what is undesirable in the sense that it gets rid of the undesirable thing in the form of the cord of transmigration and grants the desirable thing like the higher liberation, it is the Iṣṭaliṅga, which is actual, i.e., directly perceived. Such an Iṣṭaliṅga which is established in the statement of Atharvaśiras, viz., "Iṣṭamūrjaṁ tapasānuyacchata", meaning, "The energy in the form of Iṣṭa (liṅga) should be obtained through penance," should be vigilently borne on the body by the wise person who is adept in the Vedas and Āgāmas. (51)

Notes : ''इष्टमूर्जं तपसानुयच्छत'' – This statement is said be taken from Atharvaśiras. But it is not found in the available Atharvaśiras (vide Śaiva Upanisads, pp. 20-38). The Iṣṭaliṅga removes what is not desirable, i.e., the fetters of transmigration and brings what is desirable i.e., liberation. It is said – ''मोक्षमेव धारणं विद्यात्'' (L.S., Unpublished Upaniṣads, p.31) – "The wearing of the liṅga is itself liberation." It leads to liberation. That body which is without Liṅgadhāraṇa should not be seen – ''धारणं यस्य न विद्यते तद्देहं न पश्येत्'' (L. S., Unpublished Upaniṣads, p. 310).

व्याख्या— अथेदमिष्टलिङ्गं शरीरे कुत्र धारणीयमित्यात्राह –

Then, if it is asked as to where this Iṣṭaliṅga should be borne on the body, the answer is given here —

मूर्ध्नि वा कण्ठदेशे वा कक्षे वक्षःस्थलेऽपि वा।
कुक्षौ हस्तस्थले वापि धारयेल्लिङ्गमैश्वरम्।।५२।।

The Śivaliṅga (Istaliṅga) should be borne on the head, neck region, arm-pit, chest region, belly or palm. (52)

Notes : Compare : ''शीर्षे कण्ठे वक्षसि कक्षदेशे नाभौ हस्ते सर्वदा प्राणलिङ्गम्। धार्यं यथासम्प्रदायं पुरस्तद्गुरोर्विदित्वा हृदये मुख्यमुक्तम्।।'' (Si. Śi U., Unpublished Upaniṣads. p. 381) – 'The Prāṇaliṅga (Iṣṭaliṅga) should always be borne on the head, neck, chest, arm-pit, navel or hand (palm). It should be borne in accordance with time-ridden practice after knowing it from the Guru. It is said that the chest region is the main place.' It may be noted here that the Liṅga should be borne on the region upto the navel, but not below the navel-region. See the next stanza.

व्याख्या— अथ निषेधस्थानमाह –

Then the prohibited places are told —

नाभेरधस्ताल्लिङ्गस्य धारणं पापकारणम्।
जटाग्रे त्रिकभागे च मलस्थाने न धारयेत्।।५३।।

To wear the Liṅga below the navel region is the cause for sin. It should not be borne at the top of the tuft of hair, on the back or near the anus. (53)

व्याख्या— अथेदं लिङ्गं कुत्र पूजनीयमित्यत्राह –

Then, if it asked as to where this Liṅga should be worshipped, the answer is given here —

लिङ्गधारी सदा शुद्धो निजलिङ्गं मनोरमम्।
अर्चयेद् गन्धपुष्पाद्यैः करपीठे समाहितः।।५४।।
बाह्यपीठार्चनादेतत् करपीठार्चनं वरम्।
सर्वेषां वीरशैवानां मुमुक्षूणां निरन्तरम्।।५५।।

He who wears the Liṅga is always pure. He should worship the pleasing Iṣṭaliṅga with concetration on the seat in the form of palm through sandal paste, flowers, etc. (54) The worship (of the Liṅga) on the seat in the form of palm is ever superior to the worship (of it) on any other seat in the case of all Vīraśaivas who are desirous of liberation. (55)

Notes : ''लिङ्गधारी सदा शुद्धः'' – compare : गच्छंस्तिष्ठन्निमिषन्नुन्मिषन् वा स्वपञ्जाग्रल्लिङ्गधारी शुचिः स्यात्। भुञ्जन् मूत्राद्युत्सृजन् वा कदाचिन्न तस्योच्छिष्टं भजते शुद्धदेही।।'' (Si. Śi. U., Unpublished Upaniṣads, p. 381) – 'Walking, standing, closing the eyes, opening the eyes, sleeping or waking, he who wears the Liṅga is always pure. He with his pure body never gets stale (impure) whether he takes food or discharges urine, etc.'' Śaivāgamas speak of 'Karapīṭha' as the best for Vīraśaivas to worship the Iṣṭaliṅga : भक्तस्य सकलं पीठं मज्ज्ञस्य मम योगिनः। पाणिपीठं महल्लिङ्गं जगदेतच्चरचरम्।। अथोच्यते बहिःपीठं ततो न्यूनाधिकारिणः। लिङ्गस्य नित्यपूजायां करपङ्कजमादितः।।.......... तत्र सर्वोत्तमं देवि पीठार्थं करपङ्कजम्।। (Pāra. Ā., 13, 8, 10, 16) — 'For an ordinery devotee, any seat is good, while for a person who knows Śiva, Pāṇipīṭha (Karapīṭha) is great and the Liṅga is the movable and the immovable world........ For less eligible persons, other seats (pīṭhas) are prescribed. But in regard to the daily worship of the Liṅga, the palm-lotus is the foremost .... To serve as the seat of worship, the palm-lotus is the best.'

व्याख्या— अथेदं लिङ्गधारणं कैरङ्गीकृतमित्यत्राह –

Then, if it is asked as to who have accepted the 'Liṅgadhāraṇa' the answer is given here —

ब्रह्मविष्ण्वादयो देवा मुनयो गौतमादयः।
धारयन्ति सदा लिङ्गमुत्तमाङ्गे विशेषतः।।५६।।

लक्ष्म्यादिशक्तयः सर्वाः शिवभक्तिविभाविताः।
धारयन्त्यलिकाग्रेषु शिवलिङ्गमहर्निशम्।।५७।।

The gods, Brahman, Viṣṇu, etc., and the sages, Gautama, etc., wear always the Liṅga especially on their heads. (56) All the Śaktis, Lakṣmī, etc., who have clear manifestation of devotion to Śiva, wear the Śivaliṅga day and night at the top of their foreheads. (57)

व्याख्या— अनेन स्त्रीपुरुषयोरपि लिङ्गधारणमुक्तं भवति।।५६-५७।।

By this it is told that 'Liṅgadhāraṇa' is meant for both men and women. (56-57)

Notes : There is no discrimination between men and women as regards Dīkṣā in the Vīraśaiva tradition. Śaivāgamas have especially advocated Dīkṣā (Liṅgadhāraṇa) for women on two grounds; Firstly, they are given Dīkṣā so that they become eligible to participate in the religious activities, etc., with their husbands who have received Dīkṣā: अदीक्षासंस्कृता नारी दीक्षितस्य निजेशितुः। न योग्या परिचर्यायै दीक्षणीया सती ततः।। (Kā. Ā., kri. pā., 2.67; also see 2.68-69). Secondly, they are given Dīkṣā (Liṅgadhāraṇa), because they are also eligible for Mokṣa. They may be dependent on their husbands in religious rites leading to heaven and in worldly activities. But they are free in respect of Mokṣa. Hence, women should also be given Dīkṣā : पारतन्त्र्यं तु नारीणामुक्तं स्वर्ग्येषु कर्मसु। ऐहिकेष्वपि मोक्षार्थे न स्वातन्त्र्यं विहन्यते। तस्मादवश्यं नारीणां दीक्षा देया बुधोत्तमैः।। (Kā. Ā., kri. pā., 2.70).

व्याख्या— अथेदं लिङ्गधारणं कुत्रोक्तमित्यत्राह –

Here it is said as to where 'Liṅgadhāraṇa' is propounded–

वेदशास्त्रपुराणेषु कामिकाद्यागमेषु च।
लिङ्गधारणमाख्यातं वीरशैवस्य निश्चयात्।।५८।।

'Liṅgadhāraṇa' has been advocated certainly for the Vīraśaiva in Veda, Śāstra and Purāṇa and also in the Āgamas, Kāmika, etc. (58)

व्याख्या— अथ श्रुतौ कुत्र प्रसिद्धमित्यत्राह –

Then it is said as to where it (Liṅgadhāraṇa) is known in Veda —

ऋगित्याह पवित्रं ते विततं ब्रह्मणस्पते।
तस्मात्पवित्रं तल्लिङ्गं धार्यं शैवमनामयम्।।५९।।

'Pavitraṁ te vitataṁ brahmaṇaspate' (O Brahmanaspati! Your 'liṅga' is sacred and all-pervasive) — says the Ṛgveda. Hence, the Śivaliṅga is sacred and without defects; it should be borne (on the body). (59)

व्याख्या— ''पवित्रं ते विततं ब्रह्मणस्पते'' इति ऋग्वेद आह। भो ब्रह्मणस्पते ते तव लिङ्गमिति शेषः, विततं शिवादिभूम्यन्तं विस्तृतम्, पवित्रं पावनम्, तस्मादनामयं दोषरहितं शैवं तल्लिङ्गं धारयेदित्यर्थः।।५९।।

"Pavitraṁ te, etc.,"— says the Ṛgveda. O Brahmaṇa-spati! yours, i.e., your 'Liṅga,' is expansive in the sense that it has spread from Śiva to earth, is sacred and hence it is without 'dirt' in the sense that it is without any defect. Such a 'Linga' should be borne. (59)

Notes : The full Mantra of the Ṛgveda cited here is: ''पवित्रं ते विततं ब्रह्मणस्पते प्रभुर्गात्राणि पर्येषि विश्वतः। अतप्ततनुर्न तदामो अश्नुते श्रुतास इद्वहंतस्तत्समाशते।।'' (Ṛv. 9. 83. 1). The meaning of this Mantra is: "O Brahmaṇaspati! i.e., O Paraśiva, who is always residing in the body in the form of Liṅga, your Liṅga that is designated as Brahman, is pure (pavitra) in the sense that it is fit to be borne at all times. It is expansive (vitata), as it assumes many forms as Iṣṭaliṅga, Prāṇaliṅga, Bhāvaliṅga, Ācāralinga, Guruliṅga, Śivaliṅga, Jaṅgamaliṅga, Prasādaliṅga and Mahāliṅga or as it is many in view of each devotee wearing it on his body. It is the Lord (Prabhu) who is capable of restraining and conferring favour. It pervades (lit., you pervade) all the bodies (sthūla, sūkṣma and kāraṇa) of the devotees. That body which is not burnt, i.e., not purified by the process of Dīkṣā and which is on that

count not baked (not ripe), cannot get that Liṅga. Those who are possessing knowledge and who resort to that Liṅga, get that Liṅga." (It may be noted here that the six liṅgas, Ācāralinga, Guruliṅga, Śivaliṅga, Jaṅgamaliṅga, Prasādaliṅga and Mahāliṅga are the forms of the three Liṅgas, Iṣṭalinga, Prāṇaliṅga and Bhāvaliṅga). The interpretation of the above Mantra has been given in the next two stanzas.

व्याख्या— ननु किमत्र धारणेनेत्याह –

If it is asked as to what is the use of wearing it, the answer is —

ब्रह्मेति लिङ्गमाख्यातं ब्रह्मणः पतिरीश्वरः।
पवित्रं तद्धि विख्यातं तत्सम्पर्कात्तनुः शुचिः।।६०।।

By 'Brahman' the Liṅga is meant. The 'Lord of Brahman' means 'Īśvara'. That Liṅga is well known as sacred. By its association, the body is pure. (60)

व्याख्या— तत्पवित्रमिति तत्सम्पर्कात् तनुः शरीरं पवित्रं भवतीत्यर्थः।।६०।।

It (the Liṅga) is sacred. Hence by its association, the body also becomes pure. (60)

व्याख्या— अथैतादृशं लिङ्गं दीक्षया रहितो न धारयेदित्याह –

It is said here that such a Liṅga should not be borne by one who is without Dīkṣā —

अतप्ततनुरज्ञो वै आमः संस्कारवर्जितः।
दीक्षया रहितः साक्षान्नाप्नुयाल्लिङ्गमुत्तमम्।।६१।।

He who has an unbaked body is indeed ignorant. He is immature as he has not undergone any purificatory process (Dīkṣā). He who is without Dīkṣā should not actually get that Supreme Liṅga. (61)

व्याख्या— अतप्ततनुः तपोरहितदेहः, आमः अपरिपक्वः, अवैराग्यशील इत्यर्थः, संस्कारवर्जितः शिवसंस्काररहितः, अज्ञः नित्यानित्यवस्तुविवेकशून्यः, दीक्षया रहितः गुरुकारुण्यरहितः, साक्षात् प्रत्यक्षम् उत्तमं श्रेष्ठलिङ्गं नाप्नुयाद् न धारयेत्। अस्मिन्नर्थे - ''अतप्ततनुर्न तदामो अश्नुते'' इति श्रुतिः। तद् आम इति विच्छेदः, तत् तल्लिङ्गमित्यर्थः। अनेन सुप्रसन्नेन गुरुणा दत्तं लिङ्गमेव भोगमोक्षप्रदम्, स्वेच्छया धृतं विफलमिति सूचितम्।।६१।।

'He who has an unbaked body' means 'he whose body has not undergone penance'. 'Āma' means 'he who is immature' in the sense that he is not given to renunciation. 'He who has not undergone any purificatory process' means 'he who is without Śaiva initiation. He is 'ignorant' in the sense that he does not have the discriminatory knowledge of what is eternal and what is non-eternal. He who is without Dīkṣā is the one who is without compassionate favour of the Guru. 'Sākṣāt' means 'actual' (perceivable). Such a person should not wear that Supreme Liṅga. In this sense there is a Śruti statement – "Ataptatanurna tadāmo aśnute" 'Tadāma' should be split as 'Tad' and 'āma', 'Tat' (that) means 'that Liṅga'. By it is indicated that that Liṅga alone which is granted by the Guru, who is pleased, brings enjoyment and emancipation; but that which is borne on his own is without any reward. (61)

Note: "अतप्ततनुर्न...." (Ṛv., 9.83.1). This is taught by the Śaivāgamas: ''शिवदीक्षां विना देवि यः कुर्याल्लिङ्गधारणम्। स याति नरकं घोरं यस्त्यजेत्तदभक्तितः।।''(Pāra. Ā., 1.76) – 'He who wears the Liṅga without Śivadīkṣā, attains terrible hell; so does he who rejects it without devotion.'

व्याख्या— अथ लिङ्गधारणे याजुषी श्रुतिरस्तीत्याह –

Then it is said that there is Yajurveda statement as regards 'Liṅga-dhāraṇa'—

अघोराऽपापकाशीति या ते रुद्र शिवा तनूः।
यजुषा गीयते यस्मात् तस्माच्छैवोऽघवर्जितः।।६२।।

Since the Yajurveda declares that Rudra's auspicious body (Liṅga) is not terrible (peaceful) and shines on the sinless persons (devotees), the Śaiva initiation (Liṅga-dhāraṇa) is without any blemish. (62)

व्याख्या— "या ते रुद्र शिवा तनूरघोराऽपापकाशिनी" इति श्रीरुद्रश्रुतिः। अस्याः श्रुतेरयमर्थः – भो रुद्र, ते तव, शिवा मङ्गलरूपा, या तनूः, "लिङ्गं तु शिवयोर्देहः" इत्यागमोक्तेः शिवशक्त्यात्मिका लिङ्गमूर्तिः, सा अघोरा शान्ता, अपापकाशी अपापेषु भक्तेषु काशत इति अपापकाशी, इष्टलिङ्गरूपेण तत्र स्थिता, इति बजुषा यजुर्वेदेन, यस्माद गीयते, तस्मात् शैवः इष्टलिङ्गसम्बन्धी, अघवर्जितः पापरहित इत्यर्थः।।६२।।

"Yā te rudra śivā tanūḥ, etc", is the statement of Śrīrudra (a chapter of Yajurveda). The meaning of this Śruti statement is: O Rudra, your auspicious body, i.e., the Liṅga form consisting in the communion between Śiva and Śakti, is not terrible, i.e., peaceful. It is 'apāpakāśī' in the sense that it shines (kāśate) on the sinless persons (devotees – apāpeṣu). It resides there in the form of the Iṣṭaliṅga. Since this is declared by the Yajurveda, the Śaiva rite connected with Śivaliṅga is free from 'agha', i.e., sin. (62)

Notes : "या ते रुद्र शिवा तनूरघोराऽपापकाशिनी" (Tai. Saṁ., 4.5.1.1). Its meaning is given in the Sanskrit commentary. "लिङ्गं तु शिवयोर्देहः" – It is not known from which Āgama this is taken. The same idea is presented in another Āgama : "लिङ्गं शैवमिदं साक्षाच्छिवशक्त्युभयात्मकम्।" (Sūkṣ.Ā., kri.pā., 6.7) – 'This Śivaliṅga is of the nature of both Śiva and Śakti'. This is elaborated thus : "नादरूपः शिवः साक्षाल्लिङ्गमित्यभिधीयते। तत्पीठिका महाशाक्तिः सा च वै बिन्दुरूपिणी।। तयोः सम्मेलनाद्देवि कला तत्र प्रतिष्ठिता।। सा कला परमा सूक्ष्मा व्याप्ता सर्वत्र सर्वदा। तस्माल्लिङ्गमितिख्यातं नादबिन्दुकलत्मकम्।।" (Sukṣ.Ā., kri.pā., 6.3-4) – "Śiva who is of the nature of 'nāda' is actually the Liṅga and Mahāśakti who is of the nature of 'bindu' is its 'Pīṭhikā'. By the communion of those two, 'Kalā' is stablished in it. That 'Kalā' is extremely subtle; it pervades everywhere and at all times. Hence the Liṅga is well known as consisting of 'nāda', 'bindu', and 'kalā'." The same idea is presented in different terms in another Āgama: "सा देवी जगतां माता स शिवो जगतः पिता। पित्रोः सुश्रूषके नित्यं कृपाधिक्यं हि वर्धते।। … तस्मादन्तर्गतानन्दलाभार्थं मुनिपुङ्गव। पितृमातृस्वरूपं हि शिवलिङ्गं प्रपूजयेत्।।" (Candra J.Ā; kri.pā., 3.18-19) – "She, the Goddess, i.e., Śakti, is the mother and he, i.e., Śiva, is the father. In the case of the devotee of the parents, the excess of compassion (of God) grows. ..... Hence, in order to realise internal bliss, he should worship the Śivaliṅga which is of the nature of parents of the world." See also the present work – 11.32.

(व्या०) अथ लिङ्गधारणस्थलं समाप्य तत्सम्पन्नस्य भस्मधारणस्थलं सूचयति–

Then after having concluded the Liṅgadhāraṇasthala, the author indicates the commencement of Bhasma-dhāraṇasthala —

यो लिङ्गधारी नियतान्तरात्मा नित्यं शिवाराधनबध्दचित्तः।
स धारयेत् सर्वमलापहत्यै भस्मामलं चारु यथाप्रयोगम्।।६३।।

इति श्रीमहावीरमाहेश्वराचार्य-शिवयोगिप्रणीते वेदागमपुराणादि-सारभूते श्रीसिद्धान्तशिखामणौ भक्तस्थले गुरुकारुण्य-लिङ्गधारणप्रसङ्गो नाम षष्ठः परिच्छेदः समाप्तः।।६।।

He who wears the Liṅga, whose inner soul is restrained and whose mind is ever dedicated to the worship of Śiva, should apply according to procedure the pure and charming Bhasma for the removal of all the impurities. (63)

Here ends the sixth chapter dealing with Sthalas called Gurukāruṇya and Liṅgadhāraṇa under Bhaktasthala in Śrī Siddhāntaśikhāmaṇi,

which is composed by Śivayogin, the great teacher among the great Vīramāheśvaras, and which happens to be the gist of Vedas, Āgamas and Purāṇas. (6)

व्याख्या— यः पुरुषो लिङ्गधारी लिङ्गधारणसम्पन्नः, नियतान्तरात्मा निर्मलान्तःकरणः, नित्यं शिवपूजाबध्दचित्तः, स शिवलिङ्गधारकः सर्वमलापहत्यै सर्वदोषनिवृत्यै चारु मनोहरम् अमलं निर्मलं भस्म यथाप्रयोगं शात्रोक्तप्रकारेण धारयेदित्यर्थः।।६३।।

इति लिङ्गधारणस्थलम्।

श्रीमत्पदवाक्यप्रमाणपारावारधुरीण-श्रीमरितोण्टदार्येण विरचितायां तत्त्वप्रदीपिकाख्यायां श्रीसिद्धन्तशिखामणिव्याख्यायां भक्तस्थले गुरुकारुण्यलिङ्गधारणप्रसङ्गो नाम षष्ठः परिच्छेदः समाप्तः।।६।।

That person who is endowed with Liṅgadhāraṇa (initiation consisting in the wearing of Liṅga), has his inner soul refined in the sense that his inner senses are rendered pure and is ever dedicated himself to the worship of the Liṅga. He who is thus wearing the Liṅga, should apply the charming and sacred Bhasma according to procedure set down in the Śāstras. (63)

Liṅgadhāraṇasthala ends

Here ends the sixth chapter dealing with Gurukāruṇyasthala and Liṅgadhāraṇasthala under the Bhaktasthala in the commentary on Śrī Siddhāntaśikhāmaṇi called Tattvapradīpikā written by Śrī Maritoṇṭadārya, who is the foremost among those who are well-versed in Grammar, Mīmāṁsā and Tarka (6).



सप्तमः परिच्छेदः

विभूतिरुद्राक्षधारणप्रसङ्गः

अथ भस्मधारणस्थलम् - (६)

व्याख्या— अथ ''भूत्यै न प्रमदितव्यम्'' इति श्रुतिप्रसिद्धभस्मधारणस्थलं निरूपयति श्रीरेणुकः। अत्रादौ निरुपाधिकभस्मधारणं सूत्रद्वयेन निरूपयति —

Bhasmadhāraṇasthala – (6)

Then Srī Reṇuka expounds Bhasmadhāraṇasthala which is well known in the Śruti as evident from the statement "Bhūtyai na pramaditavyam" meaning that 'one should not be negligent towards Bhūti (Bhasma)'. Here he first propounds the doctrine of the cherishing of Bhasma of adjunctless type (Nirupādhika-bhasmadhāraṇa) in two verses —

Notes : ''भूत्यै न प्रमदितव्यम्'' (Tai. U., 1.11.1).

भस्मधारणसंयुक्तः पवित्रो नियताशयः।
शिवाभिधानं यत्प्रोक्तं भासनाद्भसितं तथा।।१।।

महाभस्मेति सञ्चिन्त्य महादेवं प्रभामयम्।
वर्तन्ते ये महाभागा मुख्यास्ते भस्मधारिणः।।२।।

He who is endowed with the application of Bhasma, is pure and of controlled aspirations. Those blessed persons who cherish the Mahādeva (Great God) full of resplendence

as the Mahābhasma, who is said to be Śiva by name and who is likewise called 'Bhasita' due to shining (bhāsana), are the foremost among those who apply the Bhasma. (1-2)

व्याख्या— भस्मधारणसंयुक्तः शिवलिङ्गधारकः, नियताशयः भस्मध्यानात् संधानं भवति, भस्मध्यानात् पञ्चाक्षरीस्मरणं भवति, तस्माद् ध्यानात् स्थाणुत्वं च गच्छति। ''स एष भस्मज्योतिः स एष भस्मज्योतिः'' इति भस्मजाबालश्रुतेर्भस्मज्योतिर्लिङ्गमयमिति नियमितचित्तः सन्, पवित्रः शुद्धो यद्भस्मज्योतिर्लिङ्गं शिवाभिधानं परशिवब्रह्माभिधानं सत् प्रोक्तमिति प्रभामयं ज्योतिर्लिङ्गस्वरूपम्, तं महादेवं भासनात् प्रकाशनाद् भसितं भसितमिति तथा महाभस्मेति सञ्चिन्त्य महाभागाः श्रेष्ठा ये केचिल्लिङ्गधारका वर्तन्ते, ते मुख्या मुख्यभस्मधारिणो निरुपाधिकभस्मधारिण इत्यर्थः।।१-२।।

He who has applied Bhasma to himself and who wears the Liṅga, is the one with restrained aspirations. With meditation on Bhasma, there is a bond (with Śiva); with meditation on Bhasma, there is the remembrance of Pañcākṣarīmantra; hence, with meditation on Bhasma, the devotee attains Śiva-hood (the state of Śiva). He becomes one of controlled mind thinking that Bhasma is of the nature of 'Jyotirliṅga' (Liṅga of the nature of lustre), in accordance with the Bhasmajābālaśruti which says "Sa eṣa bhasmajyotiḥ, sa eṣa bhasmajyotiḥ" meaning that he (who applies Bhasma) becomes 'Bhasmajyoti', he becomes 'Bhasmajyoti.' He becomes sacred (pure). That Bhasma which is the 'Jyotirliṅga', is designated as 'Śiva', i.e., said to be Paraśivabrahman'. It is full of lustre in its form as 'Jyolirliṅga'. The 'Mahādeva' (Great Lord) is called 'Bhasita' because of 'bhāsana', i.e., shining. Thus thinking Paraśiva as the 'Mahābhasma', the blessed persons who are the best and who wear the Liṅga, remain the foremost in the sense that they cherish the Principal Bhasma (Śiva). It means they are those who cherish the Bhasma without adjunct (Nirupādhikabhasma), i.e., Śiva. (1-2)

Notes : ''स एष भस्मज्योतिः, स एष भस्मज्योतिः'' – This is cited by the Sanskrit commentator as taken from Bhasmjābālaśruti (Upaniṣad). But in the available portion of the Upaniṣad, (vide Śaiva Upaniṣads, pp. 129-147), this statement is not found. It is, however, found in the following statement of Bṛhajjābāpaniṣad: ''यस्य कस्यचिच्छरीरे त्रिपुण्ड्रस्य लक्ष्म वर्तते प्रथमा प्रजापतिर्द्वितीया विष्णुस्तृतीया सदाशिव इति स एष भस्मज्योतिः स एष भस्मज्योतिरिति।'' (Bṛ. Jā. U., 7.14) – "Whoever has the mark of 'tripuṇḍra', wherein the first line (paṅkti) is 'Prajāpati', the second line is 'Viṣṇu' and the third line is 'Sadāśiva', is the 'Bhasmajyoti' (the lustre in the form of Bhasma)." Bhasma is the lustre of Śiva : ''भस्मेदं शाम्भवं ज्योतिस्तद्ध्यानाद् ध्यात ईश्वरः। भस्मसन्दर्शनादेव शिवदर्शनमश्नुते।।'' (Candra J. Ā., kri. pā., 6.66) – "This Bhasma is the lustre of Śambhu (Śiva); through meditation on it, Śiva is meditated upon; through the vision of Bhasma one attains the vision of Śiva." Bhasma is looked upon as Śiva himself, who is the inner soul of all; ''अग्निर्यथैको भुवनं प्रविष्टो रूपं रूपं प्रतिरूपो बभूव। एकं भस्म सर्वभूतान्तरात्मा रूपं रूपं प्रतिरूपो बहिश्च।।'' (Bṛ. Jā. U., 2-2) – "Just as Agni is one and having entered the world, became many assuming the forms of those which he resorted to, so is the Bhasma one and inner soul of all beings, yet assuming many forms as residing in all forms and remaining outside also." (Compare : Kaṭha U., 5.9). Śiva is thus the Mahābhasma. It is this cherishing of Śiva as the Mahābhasma that constitutes 'Nirupādhikabhasmadhāraṇa'.

व्याख्या— अथ सोपाधिकभस्मस्वरूपं निरूपयति –

Then the author expounds the nature of 'Sopādhika-bhasma' (Bhasma depending on external factors)—

शिवाग्न्यादिसमुत्पन्नं मन्त्रन्यासादियोगतः।
तदुपाधिकमित्याहुर्भस्मतन्त्रविशारदाः ।।३।।

That which is born from the fire sanctified by Śiva-mantra to the accompaniment of Mantranyāsa, etc., is called as 'Sopādhikabhasma' by the experts in the art of preparing Bhasma (or in the Śāstra pertaining to Bhasma). (3)

व्याख्या— यद्भस्म मन्त्रन्यासादियोगतः पञ्चब्रह्ममन्त्रन्यासादिसम्बन्धात् शिवाग्न्यादिसमुत्पन्नं शिवमन्त्रसंस्कृताग्निसमुत्पन्नं भवति, तत् तद्भस्मतन्त्र-विशारदाः शिवागमप्रवीणा उपाधिकं भस्म सोपधिकं भस्मेत्याहुरित्यर्थः।।३।।

The Bhasma which is born from Śivāgni, i.e., the fire which is sanctified by the mantra dedicated to Śiva, to the accompaniment of Mantranyāsa, etc., which means 'to the accompaniment of Nyāsa by Pañcabrahmamantras', is the Sopādhikabhasma. So say those who are experts in Bhasmatantra, i.e., experts in Śaivāgamas. (3)

Notes : It is about this 'Sopādhikabhasma' that the details about preparation and use are given.

व्याख्या— अथास्य भस्मनः कारणभेदेन नामपञ्चकमस्तीत्याह –

Then it said as to how this Bhasma has five names due to five different reasons —

विभूतिर्भसितं भस्म क्षारं रक्षेति भस्मनः।
एतानि पञ्चनामानि हेतुभिः पञ्चभिर्भृशम्।।४।।

Vibhūti, Bhasita, Bhasma, Kṣāra and Rakṣā — these are the five names of Bhasma often due to five reasons. (4)

व्याख्या— स्पष्टम्।।४।। It is clear. (4)

Notes : These names of Bhasma are already known in the Bṛ. Jā. U. (1.15) : ''विभूतिर्भसितं भस्म क्षारं रक्षेति भस्मनो भवन्ति पञ्चनामानि।'' Pāra. Ā. (17.60-61) mentions four of these names; it does not mention 'Kṣāra'.

व्याख्या— तत्कारणमन्वर्थनाम कृत्वा कथयति–

The author speaks of the reasons to show that they (the names) are true to their meanings —

विभूतिर्भूतिहेतुत्वाद् भसितं तत्त्वभासनात्।
पापानां भर्त्सनाद्भस्म क्षरणात् क्षारमापदाम्।।
रक्षणात् सर्वभूतेभ्यो रक्षेति परिगीयते।।५।।

It is called 'Vibhūti' because it is the cause for prosperity, 'Bhasita' because it reveals the spiritual truth, 'Bhasma' because it threatens away sins, 'Kṣāra' because it makes all the adversities to flow away and 'Rakṣā' because it protects from all evil beings. (5)

व्याख्या— अणिमाद्यैश्वर्यकारणाद् विभूतिः, शिवतत्त्वप्रकाशनाद् भसितम्, पापानां मनोवाक्कायजन्यानां भर्त्सनाद् भयोत्पादनाद् भस्म, आपदां तापत्रयोत्पन्नविपदां क्षरणात् क्षयीकरणात् क्षारम्, सर्वभूतेभ्यो ग्रहयक्षादिभ्यो (रक्षणात्) रक्षेति परिगीयते इत्यर्थः।।५।।

It is called 'Vibhūti' because it is the cause for the eight divine faculties (aiśvarya) such as 'Aṇiman', 'Bhasita' because it reveals the principle of Śiva, 'Bhasma' because it frightens the sins committed by the mind, speech and body, 'Kṣāra' because it causes the adversities born of three affictions to vanish and 'Rakṣā' because it protects from all evil beings, planets, Yakṣas, etc. (5-6)

Notes : It is already noted (vide notes under stanza 4 above) that the five names of Bhasma are known in the Bṛ. Jā. U. The siginificance of those names are also given there: ''पञ्चभि-र्नामभिर्भृशमैश्वर्यकारणाद्भूतिः। भस्म सर्वाघभक्षणात्। भासनाद्भसितम्। क्षारणादापदां क्षारम्। भूतप्रेतपिशाचब्रह्मराक्षसापस्मारभवभीतिभ्योऽभिरक्षणाद्रक्षेति।।'' (Bṛ. Jā.U.,1.15) — "With those five names it is called. It is called 'Bhūti' (Vibhūti) because it is the cause of divine faculties (aiśvarya), 'Bhasma' because it devours all sins, 'Bhasita' because it reveals the spiritual truth, 'Kṣāra' because it makes all adversites flow away and 'Rakṣā' becaue it protects all round from evil spirits, ghosts, goblins, devils,

epilepsy, fear of transmigration, etc." Same explanation of four names is found in Pāra.Ā., 17.60-61. "भासनाद्भसितं प्रोक्तं भस्म कल्मशभक्षणात्। भूतिर्भूतिकरी यस्माद् रक्षा रक्षाकरी यत:।"

व्याख्या— नन्वेवंविधक्रियाभेद: किंनिबन्धन इत्यत्र गोमूलक इत्याह –

It may be asked as to what is the source of this kind of difference in effects. The answer is given here that it is through their sources, the cows —

नन्दा भद्रा च सुरभि: सुशीला सुमनास्तथा।
पञ्च गावो विभोर्जाता: सद्योजातादिवक्त्रत:।।६।।

Nandā, Bhadrā, Surabhi, Suśīlā and Sumanās - these are the five cows born from the Lord's faces, Sadyojāta, etc., respectively. (6)

व्याख्या— शिवस्य सद्योजातमुखान्नन्दा, वामदेववदनाद् भद्रा, अघोरास्यात् सुरभि:, तत्पुरुषवक्त्रात् सुशीला, ईशानाननात् सुमना:। एवं पञ्च गावो जाता:। तत्कृतोऽयं कार्यभेद इत्यर्थ:।।६।।

'Nandā' is born from the face 'Sadyojāta', 'Bhadrā' from the face 'Vāmadeva' 'Surabhi' from the face 'Aghora', 'Suśīlā' from the face 'Tatpuruṣa' and 'Sumanās' from the face 'Īśāna'. This difference in effects is due to them. (6)

व्याख्या— तर्हि किमासां रूपमित्यत्राह —

Then what are their (cows') colours? The answer is given here —

कपिला कृष्णा च धवला धूम्रा रक्ता तथैव च।
नन्दादीनां गवां वर्णा: क्रमेण परिकीर्तिता:।।७।।

Tawny, black, white, grey and red are said to be the colours of the cows, Nandā, etc., respectively. (7)

व्याख्या— तथैव क्रमेण इति सम्बन्ध:।।७।।

'Thus they are respectively so' — is the relation. (7)

व्याख्या— अथ कया गवा कीदृशं भस्मोत्पन्नमित्यत्राह बृहज्जाबालश्रुत्यर्थमेव–

Then if it is asked as to which Bhasma was born from which cow, the answer is given here, bringing out the teaching of Brhajjābālaśruti itself —

सद्योजाताद्विभूतिश्च वामाद्भसितमेव च।।८।।

अघोराद्भस्म संजातं तत्पुरुषात्क्षारमेव च।
रक्षा चेशानवक्त्राच्च नन्दादिद्वारतोऽभवत्।।९।।

'Vibhūti' was born from 'Sadyojāta', 'Bhasita' from 'Vāmadeva', 'Bhasma' from 'Aghora', 'Kṣāra' from 'Tatpuruṣa' and 'Rakṣā' from 'Īṣāna' face, through 'Nandā', etc. (8-9)

व्याख्या— सद्योजातमुखोत्पन्ननन्दया विभूति:, वामदेवमुखोद्भूतभद्रया भसितम्, अघोरमुखसञ्जातसुरभिगवा भस्म, तत्पुरुषमुखाविर्भूतसुशीलया क्षारम्, ईशानमुखनिर्गतसुमनसा रक्षा, अभवदासीदित्यर्थ:।।८-९।।

'Vibhuti' was born from 'Nandā' which arose from the face 'Sadyojāta', 'Bhasita' from 'Bhadrā' which was born from the face 'Vāmadeva', 'Bhasma' from 'Suśīlā' which emerged from the face 'Tatpuruṣa' and 'Rakṣā' from 'Sumanās' which was derived from the face 'Īśāna'. (8-9)

Notes : These details are taken from Bṛ. Jā. U. (1-10-14) : "ओं तथेति। सद्योजातात् पृथिवी। तस्या: स्यान्निवृत्ति:। तस्या: कपिलवर्णा नन्दा। तद्गोमयेन विभूतिर्जाता।। वामदेवादुदकम्। तस्मात् प्रतिष्ठा। तस्या: कृष्णवर्णा भद्रा। तद्गोमयेन भसितं जातम्।। अघोराद्वह्नि:। तस्माद्विद्या। तस्या रक्तवर्णा सुरभि:। तद्गोमयेन भस्म जातम्।। तत्पुरूषाद्वायु:। तस्माच्छान्ति:। तस्या: श्वेतवर्णा सुशीला। तस्या गोमयेन क्षारं जातम्।।

ईशानादाकाशम्। तस्माच्छान्त्यतीता। तस्याश्चित्रवर्णा सुमनाः। तद्रोमयेन रक्षा जाता।।'' — "Om, so it is. From 'Sadyojāta', earth was produced; from it (the earth) the 'Nivṛttikalā'; from that 'Kalā', 'Nandā' of tawny colour. From its dung 'Vibhūti' was born. From 'Vāmadeva', water was born; from water, the 'Pravṛttikalā', from that 'Kalā', the black-coloured Bhadrā. From its dung, 'Bhasita' was born. From 'Aghora', fire was born; from fire, the 'Vidyākalā', from that 'Kalā' the red-coloured Surabhi. From its dung, 'Bhasma' was born. From 'Tatpuruṣa', wind was born, from wind the 'Śāntikalā'; from that 'Kalā'; the white-coloured 'Suśīlā'. From its dung, 'Kṣāra' was born. From 'Īśāna', ether was born. From the ether, the 'Śāntyatītakalā'; from that 'Kalā', 'Sumanās' of variegated colour was born. From its dung, 'Rakṣā' was born." It may be noted here that colours of 'Surabhi', 'Suśīlā' and 'Sumanās' are respectively red, white and variegated. But according to S.S., they are respectively white, grey and red.

व्याख्या— अथैषां विनियोगमाह –

Then the author speaks of their use —

धारयेन्नित्यकार्येषु विभूतिं च प्रयत्नतः।
नैमित्तिकेषु भसितं क्षारं काम्येषु सर्वदा।।१०।।

प्रायश्चित्तेषु सर्वेषु भस्म नाम यथाविधि।
रक्षा च मोक्षकार्येषु प्रयोक्तव्या सदा बुधैः।।११।।

'Vibhūti' should be applied necessarily in daily (nitya) rites, 'Bhasita' in occasional (naimittika) rites, 'Kṣāra' in rites performed with some desire to fulfil (kāmya), 'Bhasma' in all the propitiatory rites according to procedure and 'Rakṣā' should be employed by the wise in the rites connected with liberation. (10-11)

व्याख्या— अथैवंविधभस्मनां वर्णमाह –

Then, the colours of such Bhasma varieties are told here —

नन्दादीनां तु ये वर्णाः कपिलाद्याः प्रकीर्तिताः।
त एव वर्णा विख्याता भूत्यादीनां यथाक्रमम्।।१२।।

Those very colours, tawny, etc., which are said to belong to 'Nandā', etc., are well known in the case of 'Vibhūti', etc., respectively. (12)

व्याख्या— स्पष्टम्।।१२।। It is clear. (12)

Notes : Thus the colours of Vibhūti, Bhasita, Bhasma, Kṣāra and Rakṣā are respectively tawny, black, white, grey and red.

व्याख्या— अथैतद्भस्मोत्पत्तिश्चतुर्विधेत्याह –

Then, it is said that the production of 'Bhasma' is fourfold—

भस्मोत्पादनमुद्दिष्टं चतुर्धा तन्त्रवेदिभिः।
कल्पं चैवानुकल्पं तु उपकल्पमकल्पकम्।।१३।।

एषामादिममुत्कृष्टमन्यत् सर्वमभावतः।

The production of 'Bhasma' is spoken as fourfold by the experts in Śaivāgamas : Kalpa, Anukalpa, Upakalpa and Akalpa. Among them the first one (Kalpa) is the best; the rest are to be used when it is not available. (13)

व्याख्या— कल्पानुकल्पोपकल्पाकल्पाख्यचतुर्विधभस्मस्वादिमं प्राथमिकं कल्पं भस्मोत्कृष्टम्, अन्यत्सर्वं शिष्टं त्रिविधं भस्म अभावतः कल्पभस्मालाभादङ्गीकरणीयमित्यर्थः।।१३।।

Kalpa, Anukalpa, Upakalpa and Akalpa — among the Bhasmas of these names, the first one, i.e., Kalpabhasma is the best; all the rest, i.e., the remaining three types of Bhasma are to be accepted when that is absent, or in other words when the Kalpabhasma is not available. (13)

व्याख्या— अथ तेषां स्वरूपं क्रमेण कथयति –

Then the author speaks of their characteristics in due order —

यथाशास्त्रोक्तविधिना गृहीत्वा गोमयं नवम्।।१४।।

सद्येन वामदेवेन कुर्यात् पिण्डमनुत्तमम्।
शोषयेत्पुरुषेणैव दहेद् घोराच्छिवाग्निना।।१५।।

कल्पं तद्भस्म विज्ञेयमनुकल्पमथोच्यते।
वनेषु गोमयं यच्च शुष्कं चूर्णीकृतं तथा।।१६।।

दग्धं चैवानुकल्पाख्यमापणादिगतं तु यत्।
वस्त्रेणोत्तारितं भस्म गोमूत्राबद्धपिण्डितम्।।१७।।

दग्धं प्रागुक्तविधिना भवेद्भस्मोपकल्पकम्।
अन्यैरापादितं भस्माप्यकल्पमिति निश्चितम्।।१८।।

In accordance with the procedure laid down in the Śāstras, one should take the fresh cowdung uttering 'Sadyojāta-mantra' and then make it into a good ball (piṇḍa) uttering 'Vāmadeva-mantra'. Then one should dry it with 'Tatpuruṣa-mantra' and bake it in Śivāgni uttering 'Aghora-mantra'. (14-15) That Bhasma should be known as 'Kalpa'. Now Anukalpa is told. The dry cowdung which is found in the forests, which is powdered and which is burnt, is the Bhasma called 'Anukalpa'. That Bhasma, which is found in shops, etc., which is sifted through cloth, which is made into balls with cow's urine and which is burnt according to the procedure mentioned above, is what is called as 'Upakalpa'. That Bhasma which is prepared by others, is called 'Akalpa'. (16-18)

व्याख्या— शास्त्रोक्तप्रकारेण नन्दादिभिराविर्भूतनूतनगोमयं सद्येन सद्योजातमन्त्रेणान्तरे गृहीत्वा वामदेवमन्त्रेण पिण्डीकृत्य तत्पुरुषमन्त्रेण शोषयित्वा

शिवमन्त्रसंस्कृताग्निनाघोरादघोरमन्त्राद् दहेद् भस्मीकुर्यादित्यर्थः। अथैशानमन्त्रेण बिल्वादिपात्रे स्थापितं तद्भस्म कल्पमिति ज्ञातुं योग्यमित्यर्थः। अरण्येषु यच्छुष्कं गोमयं चूर्णीकृत्य पूर्ववद्दग्धं भस्मानुकल्पाख्यमित्यर्थः। अत्र मन्त्रत्रयलोपः। आपणादिगतं यद्भस्मास्ति तद्वस्त्रेण संशोधितं सत् पुनर्गोमूत्रेण पिण्डीकृतं सत् पश्चात् प्रागुक्तविधिना दग्धं चेदुपकल्पाख्यं भस्म भवेत् स्यादित्यर्थः। अन्यैः अमन्त्रज्ञै आपादितं सम्पादितं भस्म अकल्पमिति कल्पितं कथितमित्यर्थः।।१४-१८।।

In accordance with Śāstras, one should take the fresh cowdung emerging from cows such as 'Nandā' before it falls to the ground with the 'Sadyaojāta-mantra'. It should be made into a ball with 'Vāmadeva-mantra', dried with 'Tatpuruṣa-mantra' and burnt to ashes with 'Aghora-mantra.' Then with 'Īśāna-mantra', it should be stored in a vessel made up of Bilva, etc. That 'Bhasma' deserves to be called 'Kalpa-bhasma'. The dry cowdung which is available in forests should be powdered and burnt as laid down before. The Bhasma so prepared is called 'Anukalpa-bhasma'. Here three Mantras are not used. When the Bhasma found in the shop is brought, sifted in cloth, made into a ball with cow's urine and burnt as per the procedure mentioned above, it is called 'Upakalpa-bhasma'. That Bhasma which is prepared by others, i.e., those who are not conversant with Mantras, is said to be 'Akalpa-bhasma'. (14-18)

Notes : The reading of the last word in stanza 18 is 'निश्चितम्'। The commentator takes the reading as 'कल्पितम्'। This fourfold classification of Bhasma on the basis of the method of preparation is first found in Bṛ. Jā. U. with some difference: ''अथ चतुर्विधं भस्मकल्पम्। प्रथममनुकल्पम्। द्वितीयमुपकल्पम्। उपोपकल्पं तृतीयम्। अकल्पं चतुर्थम्।। अग्निहोत्रसमुद्भूतं विरजानलजमनुकल्पम्। वने शुष्कं शकृत्संगृह्य कल्पोक्तविधिना कल्पितमुपकल्पं स्यात्। अरण्ये शुष्कगोमयं चूर्णीकृत्यानुसंगृह्य गोमूत्रैः पिण्डीकृत्य कल्पोक्तविधिना कल्पितमुपोपकल्पम्। शिवालयस्थमकल्पं शतकल्पं च।।'' "The preparation of Bhasma is fourfold. The first one is Anukalpa, the second 'Upakalpa', the third

'Upopakalpa' and the fourth 'Akalpa'. Accordingly that Bhasma which is produced in the 'Agnihotra' as born from 'Virajānala', is 'Anukalpa'. That Bhasma which is prepared by collecting dry cowdung from the forest and burning it according to the method prescribed in the Śāstra, is 'Upakalpa'. That Bhasma which is prepared by collecting the dry cowdung from the forest, making into powder, collecting it again, shaping it into a lump with cow's urine and burning it according to the method, is 'Upopakalpa'. That Bhasma which is found in the Śiva temples, is 'Akalpa'; 'Śatakalpa' is another name of it."

It may be noted here that the names of the Bhasma depending on the method of preparation differ. The first type of Bhasma is here called Anukalpa (Kalpam anatikramya Anukalpam). It is the type of Bhasma which is produced from the Agnihotra sacrifice. As will be clear subsequently, this Bhasma is prepared with oblations to fire. This is roughly the same as 'Kalpa-bhasma' of S.S. The second type of Bhasma called 'Anukalpa' in S. S. has its roots in the 'Upakalpa' and 'Upopakalpa' types in the Bṛ. Jā.U.

Candra. J. Ā. mentions three kinds of 'Bhasma' as 'Śāntika', 'Pauṣṭika' and 'Kāmada'. The first one is the kind of Bhasma prepared out of the cow-dung held by hands immediately as it emerges from the cow's anus and burnt with 'Pañcabrahma-mantras'. The second one is from the cowdung held before it falls to the ground and burnt with 'Ṣaḍaṅgamantras'. The third one is from the cowdung fallen on pure ground and burnt with 'Prasādamantra': "शान्तिकं पौष्टिकं भस्म कामदं च त्रिधा भवेत्। गोमयं योनिसम्बद्धं यद्धस्तेनैव गृह्यते।। ब्रह्ममन्त्रैश्च सन्दग्धं तच्छान्तिकमिहोच्यते।।" (Candra J. Ā., kri. pā., 6.31-33). It may be noted here that the 'Śāntika' and 'Pauṣṭika' types are similar to 'Kalpabhasma' of S.S. and 'Kāmada' has no traces in S.S.

Preparation of Bhasma : The first details regarding the preparation of Bhasma are found in Bṛ. Jā. U. and Bha. Jā. U. The preparation of Bhasma as per Bṛ.Jā.U. is as follows: The cow should be sanctified by the Mantra, "आ गावो अश्मन्नुत भद्रमक्रन्"; it should be fed with grass and water by uttering the mantra, "गावो

भगो गाव इन्द्रो मे अच्छात्।" The devotee should fast on the fourteenth day of the bright fortnight (Śuklapakṣa) or the dark fortnight (Kṛṣṇapakṣa). The next day he should take bath and collect the cow's urine in golden, silver, copper or earthen vessel, or in lotus leaf, palāśa leaf or in cow's horn, with the Gāyatrī Mantra; the cowdung should be collected in a similer vessel with the Mantra, "गन्धद्वारां, etc." The cowdung should be purified with the Mantra, "श्रीर्मे भजतु अलक्ष्मीर्मे नश्यतु"; the cow's urine should be mixed with it with the Mantra, "सं त्वा सिञ्चामि।" Seven balls should be made out of it with the Mantra, "पञ्चानां त्वा वातानां यन्त्राय धर्त्राय गृह्णामि"; they should be dried by solar rays and collected once again in the same vessel. Fire should be lit according to the procedure laid down in the Gṛhyasūtras. The balls should be put into fire. Oblations should be offered with Mantras, "सद्योजाताय स्वाहा, etc., परब्रह्मणे स्वाहा" and "अग्नये स्वाहा, सोमाय स्वाहा।" Then oblations should be offered with thirteen Mantras starting from "निधनपतये नमः" and Pañcabrahma-mantras and others. 'Pūrṇāhuti' should be offered. With the Mantra "आहरिष्यामि देवानां", the fire should be covered with 'pulakas' (corn chaff). Then Brāhmaṇas should be fed; the devotee should also take food. On the fourth day, when the fire is extinct, Bhasma of the balls alone should be collected in the same vessel and worshipped. The ash of chaff should be left out. This Bhasma is called Śrautabhasma. Another method is: The procedure is the same upto the baking of seven balls. Then the seven balls should be picked up with the mantra "अग्नेर्भस्मास्याग्नेः पुरीषमसि" and mixed and made into one heap with the Mantra "अग्निरिति भस्म।" That Bhasma should be mixed with the urine of Kapilā cow, sandal paste and water and then camphor, saffron, flower powder, etc, should be added. Then with the mantras "ओमिति ब्रह्म" and "अणोरणीयान्", that lump should be shaped into square-shaped tablets and kept in suitable vessels. (Bṛ. Jā. U., 3.5-31). (A brief version of the procedure is found in Bha. Jā.U., 1.3-4)

Candra J.Ā. (kri.pā., 6.6-28) gives a similar version of the preparation of Bhasma: The cow should be sanctified by the 'Pañcākṣarī' Mantra. Water and grass sanctified by muttering the 'Pañcākṣarī' mantra 108 times, should be given to the cow.

The devotee should fast on the fourteenth day of the bright fortnight or black fortnight. The next morning he should get up and take bath. Putting on white garments, he should make the cow stand up for milking. After milking it, its urine should be collected with 'Gāyatrī-mantra', in a vessel made of gold, silver or copper or in an earthen pot or in a container made of lotus leaf or palāśa leaf or in cow's horn. Cowdung should be collected before it falls to the ground with 'Mūla-pañcākṣarī-mantra', in the same type of vessel. With the chanting of Mūlamantra eight times, that cowdung should cleansed. Similarly the cow's urine should be purified with the same mantra muttered ten times. Then cow's urine should be mixed with cowdung with the mantra, ''भवाय नमः'' (Ma.Nā.U., 14.6), and fourteen balls should be made out of it with the Mantra, ''शर्वाय नमः'' (Ma.Nā.U.14.7). With the same Mantra uttered seven times, those balls should be dried in sun's rays and stored again in the same vessel. Then according to the procedure laid down in the Śaivāgamas (Ajit.Ā,kri.pā., 21st Paṭala), fire should be lit and the balls should be put into that fire with the 'Mūlapañcākṣarī' starting and ending with 'Om'. With the syllables of the 'Ṣaḍakṣara-mantra' in due order and reverse order adding 'svāhā' to them, oblations of the cowdung balls should be offered and with 'Mūlamantra' oblations of ghee should be offered. With the mantra, ''निधनपतये नमः। निधनपतान्तिकाय नमः'', (Ma. Nā. U., 14.1), the twenty-third oblation should be offered. The oblations of ghee should be again offered with "Pañcabrahma-mantras", (Tai. Ā., 10.43-47) and with ''नमो देवाय शम्भवे''. Similarly, oblations of ghee should be offered with the Mantres, ''भवाय शिवाय नमः, शर्वाय शिवाय नमः, मृडाय शिवाय नमः, रुद्राय शिवाय नमः, हराय शिवाय नमः, शम्भवे शिवाय नमः, महेश्वराय शिवाय नमः, शिवाय शिवाय नमः।'' Then with 'Pañcākṣara-mantra' three oblations are to be offered to Śiva and finally the devotee should offer 'Tarpaṇa' with water 108 times uttering the 'Mūlamantra'. Again with 'Pañca-brahmamantras', that water should be sprinkled on his head by the devotee. In the ten directions also, that water should be sprinkled. Then the devotee should give 'Dakṣiṇā' to the Śaivas and the corn chaff should be brought for pacifying fire. The fire should be covered with corn chaff (pulaka) uttering the Mantra,

''शैवानामाहरिष्यामि सर्वेषां कर्मगुप्तये। जातवेदसमेनं त्वां पुलकैश्छादयाम्यहम्।।'' (Candra J.Ā., kri. pā., 6.21). Then the devotee should feed the Brāhmaṇas with devotion and should himself take food. On one of the next three days, he should mutter the 'Mūla-mantra' and remove the ash of the chaff. Then with 'Sadyojāta-mantra', the excellent Bhasma balls should be collected from the extinguished fire, crushed to become nice powder, mixed with sandal paste and urine of Kapilā cow, along with camphor, saffron, musk, 'uśīra' and sandal and made into square-shaped tablets uttering once the 'Aghora-mantra' and ten times the 'Mūla-mantra'.

This method of preparation of Bhasma agrees with that found in Bṛ. Jā. U. which is already given above. Only in respect of Mantras used at each stage, there are differences. Another and simpler method is also given here: The cowdung should be collected with 'Sadyojātamantra' and dried with 'Vāmadeva-mantra'. The cowdung balls should be baked with Aghoramantra and the Bhasma should be taken up again with 'Tatpuruṣamantra' and applied to the body with 'Īśānamantra'. (Candra J.Ā., kri. pā., 6.29-30). Compare this with the method given in the text (S.S.). The difference lies in the use of 'Vāmadevamantra' for making cowdung balls and 'Tatpuruṣamantra' for drying them in S.S. (Vide preparation of 'Kalpabhasma').

व्याख्या— अथैवंविधभस्मना स्नानं कुर्यादित्याह –

Then the author says that bath should be taken with such Bhasma —

Notes : Bṛ.Jā.U., Bh. Jā. U. and Śaivāgamas speak of three uses of Bhasma, namely, smearing (snāna), sprinkling (uddhūlana) and applying with three middle fingers (tripuṇḍradhāraṇa). S.S. gives all the three uses of Bhasma. First it speaks of the 'Bhasma-snāna':

एष्वेकतममादाय पात्रेषु कलशादिषु।
त्रिसन्ध्यमाचरेत्स्नानं यथासंभवमेव वा।।१९।।

With one of these (four kinds of Bhasma) collected in vessels, pitcher, etc., the devotee should perform bath

(smearing) with it three times in the morning, midday and evening (three 'sandhyās') or once whenever possible. (19)

व्याख्या— कलशादिपात्रेषु भिन्नतया स्थापितेषु भस्मसु, एकतमं भस्मादाय, त्रिकालमेककालं वा स्नानं कुर्यादिवेत्यर्थः।।१९।।

Among the varieties of Bhasma collected in separate vessels, one of them should be taken and with it the devotee should bathe (smear) himself thrice or once a day. (19)

व्याख्या— कथं कर्तव्यमित्यत्राह —

It is said here as to how it should be done —

स्नानकाले करौ पादौ प्रक्षाल्य विमलाम्भसा।
वामहस्ततले भस्म क्षिप्त्वाच्छाद्यान्यपाणिना।।२०।।

अष्टकृत्वाथ मूलेन मौनी भस्माभिमन्त्र्य च।
शिर ईशानमन्त्रेण पुरुषेण मुखं तथा।।२१।।

हृत्प्रदेशमघोरेण वामदेवेन गुह्यकम्।
पादौ सद्येन सर्वाङ्गं प्रणवेनैव सेचयेत्।।२२।।

At the time of bath (with Bhasma), the devotee should wash his hands and feet with pure water. He should place the Bhasma on the left palm and cover it with the other palm. Then he should silently consecrate the Bhasma with 'Mūlamantra' muttered eight times. Thereafter, he should smear it (Bhasma) on the head with 'Īśānamantra', on the face with 'Tatpuruṣamantra', on the chest region with 'Aghoramantra', on the private parts with 'Vāmadeva-mantra', on the feet with 'Sadyojātamantra' and on all the limbs with 'Omkāra'. (20-22)

व्याख्या— भस्मस्नानकाले स्वच्छोदकेन हस्तौ पादौ च प्रक्षाल्य वामकरतले भस्म संस्थाप्य दक्षिणपाणिनाऽऽच्छाद्य दक्षिणोरौ निवेश्य ''मौनी

भस्माभिमन्त्रयेत्'' इति शिवागमवचनाद् मौनी भूत्वा मूलेनाष्टवारमभिमन्त्र्य शिरोमुखहृदयनाभिपादेषु प्रणतिपूर्वकैरीशानादिमन्त्रैरभ्युक्षयेत् प्रणवेन सर्वाङ्गं प्रोक्षयेदित्यर्थः।।२०-२२।।

At the time of 'Bhasma'-bath the devotee should wash his hands and feet with pure water. Placing the Bhasma on the left plam, covering it with the right palm and placing it on the right thigh, maintain silence in accordance with the Śivāgama statement, "Maunī bhasmābhimantrayet", meaning, "one should silently consecrate the Bhasma", and consecrate the Bhasma with 'Mūlamantra' muttering it eight times. Then he should smear the Bhasma on his head, face, chest, navel and feet with Mantras, 'Īśana' etc. With 'Praṇava' all the limbs should be smeared. (20-22)

Notes : "मौनी भस्माभिमन्त्रयेत्" (Śi. Ā. ?). Bṛ. Jā. U. does not make any strict distinction between 'snāna' and 'uddhūlana'. It refers to two types of 'snāna' as 'malasnāna'and 'Vidhisnāna' and describes them in terms of 'uddhūlana' ''अथ प्रणवेन विमृज्याथ सप्तप्रणवेनाभिमन्त्रितमागमेन तु तेनैव दिग्बन्धनं कारयेत् पुनरपि तेनास्त्रमन्त्रेणाङ्गानि मूर्धादीन्युद्धूलयेन्मलस्नानमिदम्।। ईशाद्यैः पञ्चभिमन्त्रैस्तनुं क्रमादुद्धूलयेत्। ईशानेति शिरोदेशं मुखं तत्पुरुषेण तु। ऊरुदेशमघोरेण गुह्यं वामेन। सद्योजातेन वै पादौ सर्वाङ्गं प्रणवेन च। आपादतलमस्तकं सर्वाङ्गं तत उद्धूल्याचम्य वसनं धौतं श्वेतं प्रधारयेद् विधिस्नानमिदम्।।'' (Bṛ.Jā.U.,4.2-3) — "Then, (in the morning, after taking bath), the Bhasma should be rubbed (by hand) with 'Praṇava' and consecrated by the same 'Praṇava' uttered seven times and by the 'Pañcākṣara-mantra' well known in Āgamas. With the same 'Pañcākṣara-mantra' the directions should be blocked. With the same Mantra all the limbs starting from the head, should be sprinkled with Bhasma. This is 'Malasnāna'. (compare: Kā.Ā., kri. pā., 3.24 — ''नद्यादिकान् समागम्य स्नानं कुर्याद्विचक्षणः। मलस्नानम्।।)'' With the five Mantras, Īśāna, etc., the devotee should sprinkle with Bhasma on the limbs of the body in order: with 'Iśānamantra' on the head, with 'Tatpuruṣamantra' on the face, with 'Aghoramantra' on the chest region, with 'Vāmadevamantra' on the private parts, with 'Sadyojātamantra' on the feet and with 'Omkāra' on all the limbs. After sprinkling

(smearing) with Bhasma on all the limbs from head to feet and sipping water (ācamya), he should put on washed and dried white garments. This is 'Vidhisnāna'. This is called 'Mantrasnāna' in Kāraṇāgama. (See Kā. Ā., kri. pā., 3.42-43; this is exactly the same in S.S.).

It may be noted here that all the procedure and Mantras given in the Bṛ.Jā.U., have been taken up in the S.S. in respect of 'Bhasmasnāna'. Candra J.Ā. gives the same account with regard to 'Bhasmasnāna' : ''भस्मस्नानविधिं वक्ष्याम्यशेषाघौघनाशनम्। भस्ममुष्टिं समादाय संहितामन्त्रमन्त्रितम्।। मस्तकात् पादपर्यन्तं भस्मस्नानं समाचरेत्।। ईशेन पञ्चाधा भस्म विकिरेन्मूर्ध्नि यत्नतः। मुखे चतुस्तत्पुरुषेणाघोरेणाष्टधा हृदि।। वामेन गुह्यदेशे तु त्रिदशधा ततः पुनः। अष्टधा सद्यमन्त्रेण पादमुद्धूल्य यत्नतः।। सर्वाङ्गोद्धूलनं कुर्यात् पञ्चभिर्ब्रह्मभिः पुनः।।'' (Candra J.Ā.. kri. pā., 6. 37-39) — "I shall tell you the procedure of 'Bhasmasnāna', which can eradicate the entire multitude of sins. The devotee should take a handful of Bhasma which is sanctified by 'Saṁhitā-mantras' and then take 'Bhasmasnāna' from head to feet. He should sprinkle (smear) Bhasma on the head five times by muttering the 'Īśāna-mantra', on the face four times by muttering the 'Tatpuruṣa-mantra', on the chest eight times with 'Aghora-mantra', on the private parts thirteen times with 'Vāmadeva-mantra', on the feet eight times with 'Sadyojāta-mantra' and on all the limbs again with all the five 'Pañcabrahma-mantras'." It may be noted here that Bṛ. Jā. U., has the same account, with a few variations. (See Bṛ. Jā. U., 4. 4-7). Candra. J. Ā. makes a distinction between 'uddhūlana' and 'snāna' (which is called as 'avaguṇṭhana') : ''पञ्चभिर्ब्रह्मभिर्वाऽपि मूलमन्त्रेण वा पुनः। संमन्त्र्य निर्जलं भस्म तेन लिम्पेत् सुसंयतः।। सर्वाङ्गमापादशिखमुद्धूलनमिदं स्मृतम्।। भस्मना मन्त्रितेनैव सजलेनानुलेपनम्। अवगुण्ठनमाख्यातं त्रिपुण्ड्रमथ कथ्यते।।'' (Candra J.Ā.,kri.pā., 6.41-42) — "When the dry Bhasma, which is consecrated by 'Pañcabrahma-mantras' or 'Mūlamantra', is smeared to the body from the head to feet, it is called 'uddhūlana'. But when the Bhasma mixed with water and consecrated with Mantras is smeared in the same way to all the limbs of the body, it is called 'avaguṇṭhana'. Then 'tripuṇḍra' will be told." (See also Kā.Ā., kri. pā., 3.44).

व्याख्या— अथेदं जलस्नानादुत्कृष्टमित्याह —

Then it is said that this (Bhasmasnāna) is superior to bath taken with water—

भस्मना विहितं स्नानमिदमाग्नेयमुत्तमम्।
स्नानेषु वारुणाद्येषु मुख्यमेतन्मलापहम्।।२३।।

The bath taken with Bhasma is the Āgenya and it is the best. Among the baths, Vāruṇa, etc., this is the foremost as it removes all impurities. (23)

व्याख्या— गङ्गोदकदिव्यवायव्यादिस्नानेषु भस्मना विहितं स्नानमिदमाग्नेयमुत्तमम्, अग्नेः सर्वभस्मकत्वेनैतदाग्नेयस्नानम्, सकलमलापहमिति मुख्यमित्यर्थः।।२३।।

Among the baths by Gaṅgā water, ethereal water, wind, etc., the bath taken with Bhasma is the 'Āgneya' bath and it is the best. Since Agni is such as to digest everything in a short time, this 'Āgneya' bath is the destroyer of all impurities and hence, it is the foremost. (23)

Notes : भस्मक is a kind of disease consisting in the digestion of anything in a short time. Kā. Ā., kri. pā., 3.44 says ''भस्मना विहितं स्नानमिदमाग्नेयमुत्तमम्।'' Six or seven kinds of 'snāna' are told in the Śāstras. (See Kūrmapurāṇa, 2.18.10-16; Vijñānabhairava, P.134).

व्याख्या— ननु जलादिस्नानस्य सकलमलनिवर्तकत्वं नास्ति वेत्यत्राह –

If it is asked as to whether there is no power of removing all impurities in bath by water, etc., the answer is given here —

भस्मस्नानवतां पुंसां यथायोगं दिनेदिने।
वारुणाद्यैरलं स्नानैर्बाह्यदोषापहारिभिः।।२४।।

In the case of those persons who take bath with Bhasma according of Śāstras everyday, enough of the baths with water, etc., which remove only external impurities. (24)

व्याख्या— यथायोगं शास्त्रोक्तप्रकारमनतिक्रम्य प्रतिदिनं भस्मस्नानवतां पुंसां बाह्याभ्यन्तरमलक्षयाद्भस्मनो ज्ञानाङ्गत्वाद् बाह्यमलमात्रनिवर्तकैर्जलादिस्नानैरलं किं प्रयोजनमित्यर्थः।।२४।।

In the case of those persons who perform 'Bhasmasnāna' everyday according to the teaching of the Śāstras, what is the use of the baths by water, etc., which remove only external impurity, because Bhasma, which is connected with knowledge, removes both external and internal impurities? (24)

व्याख्या— अत एव यतिभिर्जलस्नानादाग्नेयमेव श्रेष्ठमिति भस्मस्नानमेव विधीयत इत्याह–

That is why Bhasma-snāna alone is prescribed by sanyāsins with the conviction that 'Āgneya-snāna' is superior to water bath: This is said here —

आग्नेयं भस्मना स्नानं यतिभिस्तु विधीयते।
आर्द्रस्नानात्परं भस्म आर्द्रे जन्तुवधो ध्रुवम्।।२५।।

The bath with Bhasma is the 'Āgneya-snāna' prescribed by the sanyāsins. Smearing with Bhasma is superior to wet bath. In the wet bath there is bound to be the killing of beings. (25)

व्याख्या— भस्मना स्नानमाग्नेयमिति यतिभिर्विधीयते, वह्नेः प्रकाशकत्वेन ज्ञानप्रदत्वात्। भस्मस्नानं (यतिभिः ?) आर्द्रस्नानात्परं श्रेष्ठम्। आर्द्रे जलस्नाने जन्तुवध इति ध्रुवं निश्चयः, जलचरप्राणिपीडनया शैत्येन च। प्राणिहिंसाकरमित्यर्थः, अत्र तादृशदोषाभावाच्च।।२५।।

The bath with Bhasma is prescribed by the sanyāsins as Āgneya-snāna, because fire (Agni) being the illuminator, has been giver of knowledge. The bath with Bhasma is

superior to wet bath. In wet bath, i.e., water bath, the killing of beings is certain. It means that it causes pain to the beings through injuries inflicted on acquatic beings or through cold. Here (in the case 'Bhasmasnāna') there is no such defect. (25)

व्याख्या— अथ जलस्य दोषान्तरमुद्भावयति –

Further other defects of water are shown here —

आर्द्रं तु प्रकृतिं विद्यात् प्रकृतिं बन्धनं विदुः।
प्रकृतेस्तु प्रहाणार्थं भस्मना स्नानमिष्यते।।२६।।

The 'wet' (water) should be known as Prakṛti and Prakṛti means bondage. In order to eradicate Prakṛti (bondage), the bath with Bhasma is prescribed. (26)

व्याख्या— आर्द्रं जलं प्रकृतिं गर्भवासप्रकृतिं विद्यात्, रक्तशुक्लयोर्जलमयत्वात्, ''स वा एष पुरुषोऽन्नरसमयः'' इति श्रुतेः। प्रकृतिं बन्धनं भोज्यभोजनरूपेण पुरुषस्य पाशरूपं विदुः अभिज्ञा जानन्ति, ''पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजान् गुणान्'' इति भगवदुक्तेः पुरुषस्य प्रकृतिबद्धत्वात्; प्रकृतेस्तु प्रहाणार्थं जलस्नानोत्थदोषनिवृत्त्यर्थं भस्मना स्नानमिच्छाविषयीक्रियत इत्यर्थः।।२६।।

What is wet, i.e., water, is Prakṛti, i.e., the root cause of the being's stay in the womb, because blood and semen are made up of water, in accordance with the Śruti statement, "Sa vā eṣa puruṣo'nnarasamayaḥ," meaning that 'this being is made up of the essense of food'. Prakṛti is bondage, as it is known as the fetters of the being in the form of the enjoyed and the enjoyment. Thus the wise know. In accordance with the statement of Bhagavān, viz, "Puruṣaḥ prakṛtistho hi bhuṅkte prakṛtijān guṇān" meaning 'Puruṣa

(being) associated with Prakṛti enjoys the guṇas evolved from Prakṛti', the being is bound by Prakṛti. Hence, in order to eradicate the Prakṛti or to remove the defects of water bath, the bath with Bhasma is necessary. (26)

Notes : "स वा एष पुरुषोऽन्नरसमय:" (Tai. U., 2-1); "पुरुष: प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजान् गुणान्" (Bhag. G., 13.31)

व्याख्या— अथेदं भस्मना स्नानं कैरङ्गीकृतमित्यत्राह –

Then, if it is asked as to who have accepted bath with 'Bhasma', the answer is given here —

ब्रह्माद्या विबुधाः सर्वे मुनयो नारदादयः।
योगिनः सनकाद्याश्च बाणाद्या दानवा अपि।।२७।।

भस्मस्नानयुताः सर्वे शिवभक्तिपरायणाः।
निर्मुक्तदोषकलिला नित्यशुद्धा भवन्ति हि।।२८।।

All the gods, Brahman, etc., sages, Nārada, etc., Yogins, Sanaka, etc., and demons, Bāṇa, etc., all having been undergone 'Bhasmasnāna', have been absorbed in devotion towards Śiva and freed from the masses (all kinds) of defects and ever pure. (27-28)

व्याख्या— कलिला: समूहा इत्यर्थ:। शिष्टं स्पष्टम्।।२७-२८।।

'Kalila' means 'masses'. The rest is clear. (27-28)

व्याख्या— अथ भस्मोद्धूलनं त्रिपुण्ड्रधारणं च कर्तव्यमित्याह –

Then it is said that 'Bhasmoddhūlana' and 'Bhasma-tripuṇḍradhāraṇa' should be done—

नमश्शिवायेति भस्म कृत्वा सप्ताभिमन्त्रितम्।
उद्धूलयेत्तेन देहं त्रिपुण्ड्रं चापि धारयेत्।।२९।।

After consecrating the Bhasma seven times with 'Namaḥ Śivāya', the devotee should sprinkle (smear) his body with Bhasma and 'tripuṇḍra' also should be applied. (29)

व्याख्या— भस्म नमश्शिवायेति मन्त्रेण सप्ताभिमन्त्रितं सप्तजन्मकृतदोषनिवृत्त्यर्थं सप्तवारमभिमन्त्रितं कृत्वा तेन भस्मना देहमुद्धूलयेत्, त्रिपुण्ड्रं चापि देहे रचयेदित्यर्थ:।।२९।।

Bhasma should be consecrated seven times by the Mantra 'Namaḥ Śivāya'. In other words it should be consecrated seven times in order to get rid of sins committed in seven lives. With that Bhasma, the devotee should sprinkle his body and 'tripuṇḍra' should be marked. (29)

व्याख्या— अत्रोद्धूलनापेक्षया त्रिपुण्ड्रस्याधिक्यमाह —

It is said here that 'tripuṇḍra' is superior to 'uddhūlana'–

सर्वाङ्गोद्धूलनं चापि न समानं त्रिपुण्ड्रकैः।
तस्मात् त्रिपुण्ड्रमेवैकं लिखेदुद्धूलनं विना।।३०।।

The 'uddhūlana' to the entire body, is not equal to 'tripuṇḍra'. Hence, without 'uddhūlana', 'tripuṇḍra' should be applied. (30)

व्याख्या— स्पष्टम्।।३०।। It is clear. (30)

व्याख्या— अथ त्रिपुण्ड्रं कदा कथं कुत्र धारणीयमित्यत्राह —

Then it is said here as to when, how and where the 'tripuṇḍra' should be applied —

त्रिपुण्ड्रं धारयेन्नित्यं भस्मना सलिलेन च।
स्थानेषु पञ्चदशसु शरीरे साधकोत्तमः।।३१।।

The best aspirant of Mokṣa should apply 'tripuṇḍra' with Bhasma mixed with water at fifteen places on the body. (31)

व्याख्या— स्पष्टम्।।३२।। It is clear. (31)

व्याख्या— तानि कानीत्यत्राह —

Which are those places? The answer is given here —

उत्तमाङ्गे ललाटे च श्रवणद्वितये तथा।
गले भुजद्वये चैव हृदि नाभौ च पृष्ठके।।३२।।

बाहुयुग्मे ककुद्देशे मणिबन्धद्वये तथा।
त्रिपुण्ड्रं भस्मना धार्यं मूलमन्त्रेण साधकैः।।३३।।

'Tripuṇḍa' with Bhasma should be marked by the aspirants of Mokṣa (devotees) muttering the 'Mūlamantra', on the head, forehead, two ears, neck, two shoulders, chest, navel, back, two arms, hump region and two forearms.(32-33)

व्याख्या— त्रियायुषत्रियम्बकप्रणवपञ्चाक्षरमन्त्रैर्धारयेत्, "शिरोललाटकण्ठस्कन्धवक्षःस्थलेषु त्रियायुषत्रियम्बकैस्तिस्रो रेखाः कुर्वीत। व्रतमेतच्छाम्भवम्" इति श्रुतेः।।३२-३३।।

With Mantras 'Triyāyuṣam', 'Triyambakam', 'Oṁkāra' and 'Pañcākṣara', 'Bhasmatripuṇḍra' should be applied (to the body), in accordance with the Śruti statement, "Śirolatāṭakaṇṭhaskandhavakṣaḥsthaleṣu, etc.," meaning "on the head, forehead, neck, shoulder and chest region, three lines (tripuṇḍra) of Bhasma should be marked with Mantras 'Triyāyuṣam' and 'Triyambakam" (32-33)

Notes : "शिरोललाटकण्ठ...." (Śru. ?). ''त्रियायुषम् = त्र्यायुषं जमदग्ने'' (Vā. Saṁ., Rudrādhyāya 6.7). ''त्रियम्बकम्'' = ''त्र्यम्बकं यजामहे'' (Ṛv. 5.4.30). As regards the number of places (limbs) on the body, Bṛ. Jā. U., speaks of thirty-two, sixteen, eight or five : ''द्वात्रिंशत्स्थानके चार्धं (चाथ) षोडशस्थानकेऽपि वा। अष्टस्थाने तथा चैव पञ्चस्थानेऽपि योजयेत्।।'' (Bṛ. Jā.U., 4.16). The thirty two places for applying 'tripuṇḍra' are mentioned there : ''उत्तमाङ्गे ललाटे च कर्णयोर्नेत्रयोस्तथा। नासावक्त्रे गले चैवमंसद्वयमतः परम्।। कूर्परे मणिबन्धे च हृदये पार्श्वयोर्द्वयोः। नाभौ गुह्यद्वये चैवमूर्वोः स्फिग्बिम्बजानुनी।। जङ्घाद्वये च पादौ च द्वात्रिंशत्स्थानमुत्तमम्।'' (Ibid., 4.17-19, 11.13-15) — (1.Head, 2. fore-head, 3-4. ears, 5-6. eyes, 7-8. nostrils, 9. face, 10. neck, 11-12. shoulders, 13-14. elbows, 15-16. forearms, 17. chest, 18-19. sides, 10. navel, 21-22. private parts, 23-24. thighs, 25-26. buttocks, 27-28. knees, 29-30, shanks and 31-32. feet). The sixteen places are : ''शीर्षके ललाटे च कण्ठे चांसद्वये तथा। कूर्परे मणिबन्धे च हृदये नाभिपार्श्वयोः।। पृष्ठे चैकं प्रतिस्थानं (प्रतिष्ठायां) जपेत्तत्राधिदेवताः।। (Ibid., 4.22-23) – (1. Head, 2. fore-head, 3. neck, 4-5. shoulders, 6-7. elbows, 8-9. forearms, 10. chest, 11. navel, 12-13. sides, 14. back and 15-16. buttocks). Or – अथवा मूर्ध्न्यलीके च कर्णयोः श्वसने तथा। बाहुद्वये च हृदये नाभ्यामूर्वोर्युगे तथा।। जानुद्वये च पदयोः पृष्ठभागे च षोडश।।'' (Ibid., 4.24-26) – (1.Head, 2. fore-head, 3-4. ears, 5. nose, 6-7. arms, 8.chest, 9.navel, 10-11. thighs, 12-13. knees, 14-15. feet and 16. back). The eight places are : ''गुरुस्थानं (शिरःस्थानं) ललाटं च कर्णद्वयमनन्तरम्। अंसयुग्मं च हृदयं नाभिरित्यष्टमं भवेत्।।'' (Ibid., 4.29) – (1. Head, 2. fore-head, 3-4. ears, 5-6. shoulders, 7. chest and 8. navel). The five places are : ''अथवा मस्तकं बाहू हृदयं नाभिरेव च'' (Ibid., 4.30) 1. Fore-head, 2-3. arms, 4. chest and 5. navel).

It may be noted here that in applying 'Bhasmatripuṇḍra' at thirty-two places, thirty-two deities are to be remembered (Ibid., 4.19). They are: 8–Śiva's forms (Bhava, Śarva, Rudra, Paśupati, Ugra, Mahān, Bhīma and Īśāna — Mah. S., 5.28) or Pañcabhūtas, Candra, Sūrya and Yajamāna), 8–Vidyeśas (Ananta, Sūkṣma, Śivottama, Ekanetra, Ekarudra, Trimūrti, Śrīkaṇṭha and Śikhaṇḍin), 8–Dikpālas (Indra, Agni, Yama, Nirṛta, Varuṇa, Vāyu, Kubera and Īśāna) and 8–Vasus (according to Mahābhārata: Dhara, Dhruva, Soma, Viṣṇu, Anila, Anala, Pratyūṣa and Prabhāsa; the list in Bṛ. Jā.U., 4.20 agrees with this except for 'Kṛpa' in the place of 'Viṣṇu'; according to Bhāgavata : Droṇa, Prāṇa, Dhruva, Arka, Agni, Doṣa, Vastu and Vibhāvasu). In applying 'Bhasmatripuṇḍra' in sixteen places, the sixteen devatās to be ramembered are; Śiva, Śakti, Sadāśiva (Sādākhya), Īśa, Vidyā (Rudra), Nāsatya and Dasra (two Aśvins) and nine Śaktis (Vāmā, Jyeṣṭhā, Raudrī, Kālī, Kalavikaraṇī, Balavikaraṇī, Balapramathanī, Sarvabhūtadamanī and Manonmanī) (Ibid., 4.23-24). Or the sixteen deities could be: Śiva, Indra (Skanda),

Rudra (Candra), Arka, Vighneśa, Viṣṇu, Śrī, Hṛdayeśa, Prajāpati, Nāgagaṇa, Nāgakanyās, Ṛṣigaṇa, two Ṛṣikanyās, Samudras and Tīrtha (Ibid., 4.26-28). Then the eight deities in respect of eight places are : Brahman and seven Ṛṣis (of Vaivasvata-manvantara: Vasiṣṭha, Kaśyapa, Atri, Jamadagni, Gautama, Viśvāmitra and Bhāradvāja) – (Ibid., 4.30). Bṛ. Jā.U. does not mention names of the five deities in respect of five places.

Candra. J.Ā. and other Āgamas mention uniformally thirty-two places on the body to which 'Bhasmatripuṇḍra' should be applied. (Candra J.Ā., kri-pā., 6.44; Kā. Ā., kri. pā., 3.47-49; Ma. Ā., kri,pā., 2.13-16). Candra J.Ā., in particular, closely following Bṛ. Jā.U., speaks of thirty-two places, sixteen places, eight places and five places on the body where 'Bhasmatripuṇḍra' can be applied. As regards the deities of the thirty-two, sixteen and eight, Candra. J.Ā. closely follows Bṛ.Jā.U. While Bṛ Jā. U. does not mention the five deities in respect of five places of 'tripuṇḍra-dhāraṇa', Candra J.Ā. mentions Pañcabrahmans as the deities in that connection. (Vide Candra. J.Ā., kri.pā.,4.44-56).

S.S. has identified fifteen places for applying 'Bhasmatri-puṇḍra'. This can be compared with the list of sixteen found in Bṛ.Jā.U. and Candra J.Ā. S.S. has left out two elbows, two sides and buttocks from that list. It has eleven places common with that of Bṛ. Jā. U. and Candra J.Ā. and has added neck, humph region and two arms (bāhudvaya) to make up the number of places as fifteen. Another point to be noted is that S.S. in 7.30 above has said that 'tripuṇḍra-dhāraṇa' can be resorted to without 'Uddhūlana', thereby implying that 'tripuṇḍradhāraṇa' is superior to 'uddhūlana'. But Bṛ.Jā.U. and Candra J.Ā. have said that 'tripuṇḍra-dhāraṇa' can be resorted to without 'uddhūlana' when the devotee is incapable of doing 'uddhūlana'. ''उद्धूलनेऽप्यशक्तश्चेत् त्रिपुण्ड्रादीनि कारयेत्''– say Bṛ. Jā. U. (4.32) and Candra J.Ā. (kri.pā.,6.57).

It may be further noted that Cannabasavaṇṇa has referred to eight, sixteen, thirtytwo, thirty-six, forty-four and forty-eight places for applying 'Bhasmatripuṇḍra': "Ayyā, vibhūtiya dharisuva bhedaventendaḍe, sahajaliṅgadhārakaru eṇṭu sthānadalli dharisuvadayyā. Kriyādīkṣānvitarāda upādhibhaktaru hadināru sthānadalli dharisuvadayyā. Kriyādīkṣe mantradīkṣeyuktarāda nirupādhibhaktaru mūvatteraḍu sthānadalli dharisuvadayyā. Kriyādīkṣemantradīkṣe vedhādīkṣe yuktavāda Sahajabhaktaru mūvattāru sthānadalli dharisuvadayyā. Kriyādīkṣe mantradīkṣe vedhādīkṣe saccidānandadīkṣāyuktavāda nirvañcakabhaktaru nālvattunālku sthānadalli dharisuvadayyā. Kriya-mantra-vedhā-saccidānanda-nirvāṇapadadīkṣāsamanvitarāda sadbhakta Śaraṇa gaṇaṅgaḷu āpādamastaka pariyantara snānadhūlanava māḍi nālvatteṇṭu sthānadalli mantrasmaraṇeyinda tripuṇḍrava dhari-suvadayyā, Kūḍalacannasaṅgamadevā" (Canna.Va.,no.154)—"O revered one, the discrimination behind the application of Śrī Vibhūti is this : Those who wear the Liṅga without any Dīkṣā (sahajaliṅgadhāraka), should apply in eight places. Those Upādhibhaktas who have undergone Kriyādīkṣā, should apply in sixteen places. Those Nirupādhibhaktas who have undergone Kriyādīkṣā and Mantradīkṣā, should apply in thirty-two places. Those sahajabhaktas who have undergone Kriyādīkṣa, Mantra-dīkṣā and Vedhādīkṣā, should apply in thirty-six places. Those Nirvañcakabhaktas who have undergone Kriyādīkṣā, Mantra-dīkṣā, Vedhādīkṣā and Saccidānandadīkṣā, should apply in forty four. Those Sadbhaktaśaraṇagaṇas who have undergone Kriyā-dīkṣā, Mantradīkṣā, Vedhādikṣā Saccidānandadīkṣā and Nirvāṇa-padadīkṣā, should perform 'snāna' and 'uddhūlana' with Bhasma from head to feet and apply 'tripuṇḍra' in forty-eight places cheri-shing the Mantras, O Kūḍalacannasaṅgamadeva."

Cannabasavaṇṇa has not mentioned the case of five places. He has mentioned the cases of thirty-eight, forty-four and forty-eight places in addition to those of eight, sixteen and thirty-two places. He has given a gradation of devotees from sahajaliṅga-dhārakas to sadbhaktaśaraṇas in order of merit showing the increase in the number of places for applying 'Bhasmatripuṇḍra' from eight to forty-eight according to that gradation of devotees.

(व्या०) अथ तदभिमन्त्रणप्रकारपूर्वकं समन्त्रकत्रिपुण्ड्रधारणस्य फलमाह —

Then the author speaks of the fruits of 'tripuṇḍra-dhāraṇa' with Mantras after duly consecrating it (Bhasma)–

वामहस्ततले भस्म क्षिप्त्वाच्छाद्यान्यपाणिना।
अग्निरित्यादिमन्त्रेण स्पृशन् वाराभिमन्त्र्य च।।३४।।

त्रिपुण्ड्रमुक्तस्थानेषु दध्यात् सजलभस्मना।
शिवं शिवङ्करं शान्तं स प्राप्नोति न संशयः।।३५।।

Having placed the Bhasma on the left palm, covered it by the other (right) palm, touched it with water and consecrated it with the Mantra, "Agniriti bhasma", the devotee should apply 'tripuṇḍra' of Bhasma mixed with water to the places already told. He attains Śiva, who is bringer of auspiciousness and who is peaceful; there is no doubt about it. (34-35)

व्याख्या— ''अग्निरिति भस्म वायुरिति भस्म जलमिति भस्म स्थलमिति भस्म व्योमेति भस्म सर्वं ह वा इदं भस्म मन एतानि चक्षूंषि भस्मानि'' इति मन्त्रैः, स्पृशन् वारा उदकेन सप्तवारं मूलेनाभिमन्त्रयेदित्यर्थः।।३४-३५।।

"Agniriti bhasma, etc.," means "Bhasma is Agni, Vāyu, Jala, Sthala and Vyoma (fire, air, water, earth and sky—the five elements). All this is Bhasma. The mind and these eyes are Bhasma." With this Mantra, the devotee should touch it with water and consecrate it seven times with 'Mūlamantra'. (34-35)

Notes : ''अग्निनरिति भस्म, etc.,'' as quoted in the commentary is taken from Atha. Śi.U. (67). Its version in Bha. Jā.U.is: ''अग्निरिति भस्म वायुरिति भस्म जलमिति भस्म स्थलमिति भस्म व्योमेति भस्म देवा भस्म ऋषयो भस्म सर्व ह वा एतदिदं भस्म।''(1.5). The method has been taught in Bṛ.Jā.U., Bha. Jā. U., Kā. Ā., Ru. U, Candra J.Ā., etc. ''त्रिपुण्ड्रं कारयेत् पश्चाद् ब्रह्मविष्णुशिवात्मकम्। मध्याङ्गुलीभिरादाय तिसृभिर्मूलमन्त्रतः।।'' (Br. Jā. U., 4.14); ''त्रिपुण्ड्रं कारयेद्धीमान् ब्रह्मविष्णुशिवात्मकम्। मध्याङ्गुलिभिरादाय तिसृभिर्मूलमन्त्रितम्'' (Candra J.Ā., kri. pā., 6.43) – "Tripuṇḍra, which is of the nature of Brahman, Viṣṇu and Śiva and which is consecrated with the 'Mūlamantra', should be marked by taking it with the middle

fingers". It may be noted here that the three lines of 'tripuṇḍra' represent Brahman, Viṣṇu and Śiva, who form the trinity (trimūrti) and others: ''याऽस्य प्रथमा रेखा सा गार्हपत्यश्चाकारो रजो भूर्लोकः स्वात्मा क्रियाशक्तिः ऋग्वेदः प्रातःसवनं प्रजापतिर्देवो देवतेति। याऽस्य द्वितीया रेखा सा दक्षिणाग्निरुकारः सत्त्वमन्तरिक्षमन्तरात्मा चेच्छाशक्तिर्यजुर्वेदो माध्यन्दिनं सवनं विष्णुर्देवो देवतेति। याऽस्य तृतीया रेखा साऽऽहवनीयो मकारस्तमो द्यौर्लोकः परमात्मा ज्ञानशक्तिः सामवेदस्तृतीयसवनं महादेवो देवता।।'' (Jā.U.,21) – "That which is the first line, represents Gārhapatyāgni, A-kāra, Rajoguṇa, Bhūloka, Svātman, Kriyāśakti, Ṛgveda, morning Savana (sacrifice, extracting Soma) and God Brahman, the deity. That which is the second line represents Dakṣiṇāgni, U-kāra, Sattvaguṇa, Antarikṣaloka, Antarātman, Icchāśakti, Yajurveda, midday Savana and God Viṣṇu, the deity. That which is the third line represents Āhavanīyāgni, Ma-kāra, Tamoguṇa, Dyuloka, Paramātman, Jñānaśakti, Sāmaveda, evening Savana and God Śiva, the deity." (See also Bṛ.Jā.U., 7.14). The same account is found in Kā. A., Ru. U. (6-8) except for the names of the deities. The deities here are respectively Maheśvara, Sadāśiva and Mahādeva. For details of method of consecration, Mantras used, etc., this model statement can be seen: ''..... सद्योजातादिपञ्चब्रह्ममन्त्रैर्भस्म संगृह्य 'अग्निरिति भस्म' इत्यनेनाभिमन्त्र्य 'मानस्तोक' इति समुद्धृत्य जलेन संसृज्य 'त्र्यायुषम्' इति शिरोललाटवक्षःस्कन्धेष्विति तिसृभिस्त्र्यायुषैस्त्र्यम्बकैस्तिस्त्रो रेखाः प्रकुर्वीत। व्रतमेतच्छाम्भवं सर्वेषु वेदेषु वेदवादिभिरुक्तं भवति। तत् समाचरेन्मुमुक्षुर्न पुनर्भवाय।।'' (Jā. U., 19) "Taking the Bhasma with 'Pañcabrahma-mantras' such as "Sadyojataṁ prapadyāmi, etc"., consecrating it with "Agniriti bhasma, etc." and mixing it with water with "Mānastoke tanaye", three lines (tripuṇḍra) should be marked with three middle fingers on the head, forehead, chest and shoulders by uttering the Mantras 'Tryāyuṣam' and 'Tryambakam'. This is told in all Vedas by the knowers of Veda. It should be practised by the aspirant of Mokṣa not to be born again." (See also Kā. Ā., Ru U., 3; Bṛ. Jā. U., 7.2; Bha. Jā. U., 1.5-6).

व्याख्या— अथ त्रिपुण्ड्ररचनाप्रकारमाह —

Then the author speaks of the method of drawing 'tripuṇḍra' —

मध्याङ्गुलित्रयेणैव स्वदक्षिणकरस्य तु।
षडङ्गुलायतं मानमपि वाऽलिकमानकम्।।३६।।
नेत्रयुग्मप्रमाणेन फाले दध्यात् त्रिपुण्ड्रकम्।

With the three middle fingers of one's right hand, one should mark the 'tripuṇḍra' of six inches long or of the measurement of the forehead and on the forehead, or it should measure upto the ends of both eyes. (36-37)

व्याख्या— स्पष्टम्।।३६-३७।। It is clear. (36-37)

Notes : Kā. Ā., Ru. U. (5) speak of the measurement of lines : ''त्रिधा रेखा आललाटादाचक्षुषोरामूर्ध्नोराभ्रुवोर्मध्यतश्च।'' Accordingly the three lines should be of the length extending between the ends of the forehead, eyes, head or eyebrow. See also Jā.U., 20.

व्याख्या— अथ प्रकारान्तरेण त्रिपुण्ड्रीकरणमाह –

Then the author speaks of applying 'tripuṇḍra' in a different way —

मध्यमानामिकाङ्गुष्ठैरनुलोमविलोमतः ।
धारयेद्यस्त्रिपुण्ड्राङ्कं स रुद्रो नात्र संशयः।।३७।।

He who makes 'tripuṇḍra' marks with the middle finger, ring finger and thumb from left to right and right to left, is indeed Rudra; there is no doubt about it. (37)

व्याख्या— मध्यमानामिकाभ्याम् अनुलोमतः प्रदक्षिणतो रेखाद्वयं तन्मध्ये अङ्गुष्ठेन विलोमतः अप्रदक्षिणतः एकां रेखां रचयेत्। एवं धृतत्रिपुण्ड्रो रुद्र इत्युक्तत्वात्, पूर्वापेक्षया विशेष इत्यर्थः।।३७।।

Two lines are to be marked with the middle and ring fingers from left to right and one line between them should be drawn with the thumb from right to left. He who has put on 'tripuṇḍra' in this way, is said to be Rudra. This has some speciality when compared to the previous one. (37)

व्याख्या— अथ तल्लक्षणं कथयति –

Then the author gives its (tripuṇḍra's) features —

ऋजु श्वेतमनुव्याप्तं स्निग्धं श्रोत्रप्रमाणकम्।
एवं सल्लक्षणोपेतं त्रिपुण्ड्रं सर्वसिद्धिदम्।।३८।।

The 'tripuṇḍra' which is straight, bright, unbroken, thick and of the length between the ears and which is thus endowed with good features, is the one which brings all welfare. (38)

व्याख्या— अथास्य त्रिपुण्ड्रस्य महत्त्वं सूचयति –

Then the author reveals through two verses the greatness of 'tripuṇḍra'—

प्रातःकाले च मध्याह्ने सायाह्ने च त्रिपुण्ड्रकम्।
कदाचिद्भस्मना कुर्यात् स रुद्रो नात्र संशयः।।३९।।
एवंविधं विभूत्या च कुरुते यस्त्रिपुण्ड्रकम्।
स रौद्रधर्मसंयुक्तस्त्रयीमय इति श्रुतिः।।४०।।

He who applies 'tripuṇḍra' with Bhasma once in the morning, midday and evening, is indeed Rudra; there is no doubt about it. He who marks 'tripuṇḍra' of this type by Bhasma, is associated with Rudra's religion and the Śruti says that he is made up of Veda. (39-40)

व्याख्या— यो विभूत्या च भस्मना एवंविधं ऋजुश्वेतादिसल्लक्षणोपेतं त्रिपुण्ड्रकं कुरुते, स रौद्रधर्मसंयुक्तो रुद्रसम्बन्धी यो धर्मः शिवाचारः तेन संयुक्तः सन् त्रयीमयो वेदत्रयस्वरूप इति श्रुतिः, ''य इदं त्रिपुण्ड्रं धरते स वेदत्रयधारी भवति, स सन्ततं त्रेताग्निर्भवति स पुष्करत्रय स्नातो भवति। यस्त्रिपुण्ड्रधारी

पुरुषः स रुद्रः स परमेष्ठी, य इदं त्रिपुण्ड्रं धृतवंन्तं पुरुषं पश्यति स सर्वपापेभ्यो विनिर्मुक्तो भवति स सर्ववेदाध्ययनजन्यफलवान्'' इति वृद्धजाबालादिबहुश्रुति-सिद्धोऽयमर्थः। तस्मात् प्रातरादिकालत्रये कदाचित् त्रिपुण्ड्रं यः कुर्यात्, स रुद्रः शिव एव न संशयः इत्यर्थः।।३९-४०।।

He who with Bhasma marks 'tripuṇḍra' of such features, i.e., of such good features as straightness, brightness, etc., is associated with Rudra's religion, that religion connected with Rudra in the sense of that which is connected with Śaiva practices. Being associated with that, he possesses the three Vedas, i.e., becomes one of the nature of three Vedas. This is the sense emerging from this statement of Vṛddhajābālaśruti, etc.: "Ya idam tripuṇḍram, etc.", which means – "He who bears this 'tripuṇḍra' is the one who bears three Vedas, i.e., he becomes a regular nourisher of three fires; he gets the merit of taking bath in three holy places. That person who bears 'tripuṇḍra' is Rudra; he is Parameṣṭhin. He who sees a person bearing 'tripuṇḍra', becomes relieved of all sins; he gets the fruits of the study of all Vedas." Hence, once in three times, morning, etc., if he applies 'tripuṇḍra', he is undoubtedly Rudra, Śiva himself. (39-40)

Notes : "य इदं त्रिपुण्ड्रं...." (Vṛ. Jā. U. ?). ''त्रयीमयः'' — It is said that he who marks himself with 'tripuṇḍra' becomes one of the nature of three Vedas. This is because 'tripuṇḍra' itself stands for three Vedas: ''ऊर्ध्वपुण्ड्रं भवेत् साम मध्यपुण्ड्रं त्रियायुषम्।'' (Bṛ. Jā. U., 5.1). Here त्रियायुषम् = याजुषमित्यर्थे यायुषमिति वर्णव्यत्ययः। मध्यस्थतिर्यक्पुण्ड्रं संहितापदक्रमविशिष्टं त्रियायुषं विद्धीत्यर्थः। अधःस्थतिर्यक्पुण्ड्रे तु ऋग्वेदट्टष्टिः कर्तव्येत्यध्याहार्यम्।। (Śrī Upaniṣad – Brahma – Yogin's commentary on. Bṛ. Jā. U., P. 111). This is fully presented in the following Āgama statement: ऊर्ध्वपुण्ड्रं भवेत् साम मध्यपुण्ड्रं यजूंषि च। अधःपुण्ड्रमृचः साक्षात्तस्मात्पुण्ड्रं त्रियायुषम्।। (Candra J.Ā., kri. pā., 6.58) — "The upper 'puṇḍra' (line) stands for sāmaveda, the middle 'puṇḍra' for Yajurveda and the lower 'puṇḍra' for Ṛgveda." The statement from Vṛddhajābālopaniṣad

is not traceable to its original. Bhasma – (tripuṇḍra) – dhāranaphala has been presented more or less on the same lines in the following statements of Śruti : (1) तं प्रजापतिरब्रवीद् यथैवेश्वरस्य माहात्म्यं तथैव त्रिपुण्ड्रस्येति विष्णुराह।'' (Bṛ. Jā.U., 7.10-12) - "Prajāpati told him (Janaka) that the greatness of 'tripuṇḍra' is the greatness of Iśvara". The same is told by Viṣṇu to Paippalāda. (2) ''त्रिपुण्ड्रं भस्मना करोति यो विद्वान् ब्रह्मचारी गृही वानप्रस्थो यतिर्वा स महापातकोपपातकेभ्यः पूतो भवति। स सर्वान् वेदानधीतो भवति। स सर्वान् देवान् ध्यातो भवति। स सर्वेषु तीर्थेषु स्नातो भवति। स सकलरुद्रमन्त्रजापी भवति। न स पुनरावर्तते न स पुनरावर्तते।।'' (Jā. U., 22); See also Kā. Ā., Ru. U., 9; Bṛ. Jā. U., 7.14) — "The wise person who marks himself with 'Bhasmatripuṇḍra', be he a celebate, a house-holder, one retired to forest (vānaprastha) or a sanyāsin, becomes purfied from major and minor sins. He gets the merit of the study of all Vedas. He attains the fruit of meditating upon all gods. He gets the merit of taking bath in all holy places (waters). He acquires the reward of muttering all the 'Rudramantras'. He will never take birth again; he will never take birth again (he gets liberated)". Candra J.Ā. speaks of the same rewards of 'Bhasmatripuṇḍradhāraṇa': ''भस्मज्योतिः समाम्नातमवश्यं तस्य धारणात्। संसारसागरं तीर्त्वा कैवल्यफलमश्नुते।। भस्मसंधारणादेव सर्वतीर्थफलं भवेत्। भस्मसंधारणात् सर्वं भस्मीभवति किल्बिषम्।। भस्मेदं शाम्भवं ज्योतिस्तद्ध्यानाद् ध्यात ईश्वरः। भस्मसन्दर्शनादेव शिवदर्शनमश्नुते।।'' (kri. pā., 6. 64-66) – "Bhasma is said to be lustre; through its application, the devotee attains the fruits of liberation by crossing over the ocean of transmigration. By virtue of the application of Bhasma itself, there would be the rewards of visiting all holy places. By virtue of the application of Bhasma all sins would be reduced to ashes. This Bhasma is the lustre of Śambhu. Through meditation on it Śiva himself is meditated upon. Through the sight of Bhasma the devotee gets the vision of Śiva."

व्याख्या— अथैतादृशं त्रिपुण्ड्रं कैर्धृतमित्यत्राह —

If it is asked as to who are those that apply this kind of 'tripuṇḍra' the answer is given here

ब्रह्मा विष्णुश्च रुद्रश्च देवाः शक्रपुरोगमाः।
त्रिपुण्ड्रं धारयन्त्येव भस्मना परिकल्पितम्।।४१।।

वसिष्ठाद्या महाभागा मुनयः श्रुतिकोविदाः।
धारयन्ति सदाकालं त्रिपुण्ड्रं भस्मना कृतम्।।४२।।

Brahman, Viṣṇu, Rudra, gods headed by Indra apply 'tripuṇḍra' with Bhasma. The great souls, Vasiṣṭha, etc., and the sages who are well-versed in Vedic lore always apply 'tripuṇḍra' with Bhasma. (41-42)

व्याख्या— स्पष्टम्।।४१-४२।। It is clear. (41-42)

व्याख्या— अथेदं कुत्र विहितमित्यत्राह —

It is now said as to where it is prescribed —

शैवागमेषु वेदेषु पुराणेष्वखिलेषु च।
स्मृतीतिहासकल्पेषु विहितं भस्मपुण्ड्रकम्।।
धारणीयं समस्तानां शैवानां च विशेषतः।।४३।।

'Bhasmatripuṇḍra' is prescribed in the Śaivāgamas, Vedas, all the Purāṇas, Smṛtis, Itihāsas and Kalpa. It is prescribed to be applied; it is for all and especially for the Śaivas. (43)

व्याख्या— कल्पेषु कल्पसूत्रेष्वित्यर्थः। शिष्टं स्पष्टम्।।४३।।

'Kalpas' means 'Kalpasūtras'. The rest is clear. (43)

Notes : Kalpasūtras is the name given to four types of works called Śrautasūtras, Gṛhyasūtras, Dharmasūtras and Sulvasūtras. 'Kalpa' is one of the six Vedāṅgas.

व्याख्या— अथानेन त्रिपुण्ड्रधारणेन सकलपापक्षय इत्युक्त्वा भस्मधारणस्थलं समापयति–

Then saying that all sins are exhausted by this 'tripuṇḍra-dhāraṇa', the author concludes the Bhasmadhāraṇasthala–

नास्तिको भिन्नमर्यादो दुराचारपरायणः।
भस्मत्रिपुण्ड्रधारी चेन्मुच्यते सर्वकिल्बिषैः।।४४।।

He who applies 'tripuṇḍra' with Bhasma, whether he is a heterodox person, has transgressed the limits of deceney or has been engaged in bad conduct, becomes free from all sins. (44)

व्याख्या— वेदविरुद्धाचारनिष्ठो नास्तिकः शरीरेन्द्रियबुद्धिव्यतिरेकेण कश्चिदात्मा नास्तीति वदन् चार्वाकादिः। अत एव दुराचारपरायणस्तादृशोऽपि भस्मत्रिपुण्ड्रधारी चेत्, सर्वकिल्बिषैः समस्तपापैर्मुच्यत इत्यर्थः।।४४।।

इति भस्मधारणस्थलम्।

'Nāstika' (heterodox person) is he who is given to religious practices which are opposed to Veda. He is Cārvāka or the like who is of the view that there is no Ātman apart from the body, the senses or intellect. That is why he is absorbed in bad practices. Even such a person, provided he applies 'tripuṇḍra' with Bhasma, is relieved of all sins. (44)

Bhasmadhāraṇasthala ends

Notes : The very name 'Bhasma' is significant, as already explained earlier. This is emphasised in all the Śaiva lores: ''भक्षणात् सर्वपापानां भस्मेति परिकीर्तितम्'' (Śiva U., 5.12) ''भस्मसन्धारणात् सर्वं भस्मीभवति किल्बिषम्'' (Candra J.Ā., kri.pā.6.65).

अथ रुद्राक्षधारणस्थलम् - (७)

व्याख्या— अथ रुद्राक्षधारणस्थलं निरूपयति —

Rudrākṣadhāraṇasthala – (7)

Then the author presents Rudrākṣadhāraṇasthala —

भस्मना विहितस्नानस्त्रिपुण्ड्राङ्कितमस्तकः।
शिवार्चनपरो नित्यं रुद्राक्षमपि धारयेत्।।४५।।

The devotee who has taken bath with Bhasma, who has marked his forehead with Bhasmatripuṇḍra and who is engaged in the worship of Śiva, should always wear the Rudrākṣas (beads). (45)

व्याख्या— मस्तको ललाट इत्यर्थः। शिष्टं स्पष्टम्।।४५।।

'Mastaka' means the forehead. The rest is clear. (45)

व्याख्या— किमनेन प्रयोजनमित्यत्राह –

It is said here as to what is use of this (Rudrākṣa-dhāraṇa) –

रुद्राक्षधारणादेव मुच्यन्ते सर्वपातकैः।
दुष्टचित्ता दुराचारा दुष्प्रज्ञा अपि मानवाः।।४६।।

By wearing the Rudrākṣas, even those men who are of wicked mind, who are of wicked practices or who are of wicked intentions, are relieved of all sins. (46)

व्याख्या— स्पष्टम्।।४६।। It is clear. (46)

Notes : ''भक्तानां धारणं पापं दिवारात्रिकृतं हरेत्।'' (Ru. Jā. U., 6) – 'The wearing (of Rudrākṣas) removes the sin committed day and night in the case of devotees.' ''रुद्राक्षधारणात् सद्यः सर्वपापैः प्रमुच्यते।'' (Ru. Jā. U., 44) – 'With the wearing of Rudrakṣas one becomes immediately relieved of all sins.'

व्याख्या— नन्वेते रुद्राक्षाः कथमुत्पन्नाः? कुत एतादृक् सामर्थ्यमित्यत्राह –

If it is asked as to how the Rudrākṣas originated and whence arose such a power, the answer is given here —

पुरा त्रिपुरसंहारे त्रिनेत्रो जगतां पतिः।
उदपश्यत् पुरां योगमुन्मीलितविलोचनः।।४७।।

निपेतुस्तस्य नेत्रेभ्यो बहवो जलबिन्दवः।
तेभ्यो जाता हि रुद्राक्षा रुद्राक्षा इति कीर्तिताः।।४८।।

रुद्रनेत्रसमुन्पन्ना रुद्राक्षा लोकपावनाः।

Once in the past, on the occasion of destruction of three cities, Triṇetra (Śiva with three eyes), the Lord of worlds, opened widely the three eyes and gazed intently at the concord of the (three) cities. From his eyes profuse drops of tears fell. From them the Rudrākṣas were born and they are called Rudrākṣas because they originated from Rudra's eyes; Rudrākṣas are such as to make the people sacred. (47-49)

व्याख्या— पूर्वं त्रिपुरसंहारे जगतां पतिः विश्वपतिः त्रिनेत्रः सोमसूर्याग्निनयनः शिवः उन्मीलितविलोचनः संहारकाल एव ललाटनेत्रस्योन्मेषात् विकसितनेत्रत्रयः सन् पुरां त्रिपुराणां योगं सम्बन्धम् उदपश्यद् ऊर्ध्वं दृष्टवान्। तस्य नेत्रेभ्यो बहवो जलबिन्दवः उदककणाः निपेतुः भूमौ पतिताः। तेभ्यो जलबिन्दुभ्यो रुद्राक्षा जाताः। हि यस्मात् कारणाद् रुद्रनेत्रसमुत्पन्नास्तस्मात् कारणाद् रुद्राक्षा इति कीर्तितास्तत एव लोकपावना इत्यर्थः। ''अत्र पुरा त्रिपुरवधायोन्मीलिताक्षोऽहं तेभ्यो जलबिन्दवो भूमौ पतितास्ते रुद्राक्षा जाताः सर्वानुग्रहार्थाय। तेषां नामोच्चारणेन दशशतगोदानफलं भवति, दर्शनस्पर्शनाभ्यां द्विगुणं त्रिगुणं फलं भवति। अत ऊर्ध्वं वक्तुं न शक्यम्'' इति बृहज्जाबालादिश्रुतिः।।४७-४९।।

In the past, on the occasion of destruction of three (aerial) cities, Triṇetra, 'Śiva' with three eyes in the form of the moon, sun and fire, opened his eyes, i.e., at the time of destruction (of cities) itself, he opened his eyes with his eye in the forehead also opened. 'Purām yoga' means the communion of three (aerial) cities. He looked up at them. Then from his (three) eyes, profuse drops of tears (jalabindavaḥ) fell on the ground. From those drops of tears,

Rudrākṣas were born. It was because they originated from Rudra's eyes that they are spoken as 'Rudrākṣas'. That is why they are such as to make the people sacred. This is according to the Bṛhajjābāla and other Śrutis which say "Atra purā tripuravadhāyonmīlitākṣo'ham, etc.," which means – "Here once upon a time, I opened my (three) eyes to destroy the three cities. From them tears fell on the ground. They became the Rudrākṣas for the favour of all. Through the uttering of their name, there arises the fruit of offering ten hundred cows. Through their sight and touch, the fruit will be twice and thrice more than that. It cannot be said beyond that." (47-49)

Notes : The Śruti statement quoted in the commentary (Bṛ.Jā. U.) is actually from Rudrākṣajābālopaniṣad. The statement is as follows: ''त्रिपुरवधार्थमहं निमीलिताक्षोऽभवम्। तेभ्यो जलबिन्दवो भूमौ पतितास्ते रुद्राक्षा जाताः। सर्वानुग्रहार्थाय तेषां नामोच्चारणमात्रेण दशगोप्रदानफलं दर्शनस्पर्शनाभ्यां द्विगुणफलमत ऊर्ध्वं वक्तुं न शक्नोमि।'' (Ru. Jā. U., 2). There is a second version of this account in Ru. Jā. U.: ''दिव्यवर्षसहस्राणि चक्षुरुन्मीलितं मया। भूमावक्षिपुटाभ्यां तु पतिता जलबिन्दवः।। तत्राश्रुबिन्दवो जाता महारुद्राक्षवृक्षकाः। स्थावरत्वमनुप्राप्य भक्तानुग्रहकारणात्।।'' (4-5). Similar is the account of Candra J.Ā. (see below). In Bṛ. Jā. U., the account is very brief as : ''रुद्रस्य नयनादुत्पन्ना रुद्राक्षा इति लोके ख्यायन्ते। सदाशिवः संहारं कृत्वा संहाराक्षं मुकुलीकरोति तन्नयनाज्जता रुद्राक्षा इति होवाच। तस्माद्रुद्राक्षत्वमिति।'' (7. 16) – "Rudrākṣas are known in the world as born from the eyes of Rudra (Śiva). After destroying the cities, Sadāśiva closed his eye of destruction. From that eye, Rudrākṣas were born. So he (i.e., Kālāgnirudra) said. Hence is their 'Rudrakṣatva' (name Rudrākṣa)." Candra J.Ā. gives another version of this account : ''त्रिपुराणां वधार्थाय विभुना शम्भुना पुरा। उन्मीलितानि चक्षूंषि दिव्यं वर्षसहस्रकम्। उभाभ्यां चारुपक्ष्मभ्यां पतिता जलबिन्दवः। त एव बिन्दवो जाता महारुद्राक्षवृक्षकाः।। स्थावरत्वमनुप्रापुर्भक्तानुग्रहकारणात्।।'' (kri. pā., 7.4-5) – "In order to destroy the three cities (of the demons), Lord Śambhu, once upon a time, opened his eyes for a thousand divine years. From both the charming lids of each of those eyes, drops of tears fell. Those drops of tears themselves became big Rudrākṣa trees. Then they (the trees) became regularly established for the favour

of the devotees." These accounts about the origin of Rudrākṣas differ in details. Ru. Jā. U. tells that the Rudrakṣas were born from the tears which fell from the closed eyes of Rudra when he was concentrating on the task of destroying the three aerial cities of the demons. Bṛ. Jā. U. speaks of the Rudrākṣas as born from the Saṁhārākṣa or the Agninetra (the third eye on the forehead) of Śiva, when he closed that eye after destroying the cities. According to the second account of the Ru. Jā. U. and the accounts of the Candra J.Ā., and S.S., Rudrākṣas were born from the tears which fell from the opened eyes (all the three eyes) of Śiva on the occasion of the destruction of the cities. The point to be noted is that Rudrākṣas are called so because they were born from Rudra's eyes (akṣīṇi). This accounts for the sacredness of the Rudrākṣas also.

व्याख्या— एवं रुद्रनेत्रसमुत्पन्नत्वात् तत्कलाभेदेनाष्टत्रिंशत्प्रकारेणोत्पत्तिं भजन्त इत्याह–

It is said that Rudrākṣas get their birth as belonging to thirty-eight varieties in accordance with the difference in the 'Kalās' (digits) of those eyes of Rudra (sun, moon and fire – Sūrya, Candra and Agni), since they are said above as born from the eyes of Rudra —

अष्टत्रिंशत्प्रभेदेन भवन्त्युत्पत्तिभेदतः।।४९।।

They (Rudrakṣas) are of thirty-eight varieties in accordance with the difference in their origin. (49)

व्याख्या— स्पष्टम्।।४९।। It is clear. (49)

व्याख्या— अथ कस्मान्नेत्रात् कियन्त उत्पन्ना इत्यात्राह —

It is said here as to from which eye how many of them were born —

नेत्रात्सूर्यात्मनः शम्भोः कपिला द्वादशोदिताः।
श्वेताः षोडश सञ्जाताः सोमरूपाद्विलोचनात्।।५०।।

कृष्णा दशविधा जाता वह्निरूपाद्विलोचनात्।
एवमुत्पत्तिभेदेन रुद्राक्षा बहुधा स्मृता।।५१।।

From Śambhu's eye of the form of Sūrya twelve tawny varieties were born. Sixteen white varieties originated from his eye of the form of Candra. Ten black varieties arose from his eye of form of Agni. Thus Rudrākṣas are regarded as multifarious in accordance with the difference in their origin. (50-51)

व्याख्या— शिवस्य सूर्यात्मनो नेत्रात् कपिला: कपिलवर्णा द्वादश द्वादशभेदवन्तो रुद्राक्षा उदिता, उत्पन्ना इत्यर्थ:, सूर्यनेत्रस्य तपिन्यादि-द्वादशकलात्मकत्वात्। सोमरूपाद्विलोचनात् चन्द्रनयनात् श्वेता: शुभ्रवर्णा: षोडश षोडशभेदवन्त: सञ्जाता उत्पन्ना:, तन्नेत्रस्यामृतादिषोडशकलात्मकत्वात्। वह्निरूपाद्विलोचनाद् वह्निनयनात् कृष्णा: कृष्णवर्णा: दशविधा: दशभेदवन्त: जाता उत्पन्ना:, तन्नेत्रस्य धूम्रार्चि:प्रभृतिदशकलात्मकत्वात्। एवमुत्पत्तिभेदेन रुद्राक्षा बहुधा बहुविधा: स्मृता इत्यर्थ:।।५०-५१।।

From Śiva's eye of the form of Sūrya, twelve tawny-coloured varieties of Rudrākṣas arose, i.e., were born, because the eye in the form of Sūrya is made up of twelve digits, Tapinī, etc. From the eye in the form of Soma (Candra), sixteen white-coloured varieties of Rudrākṣas originated, because the eye in the form of Candra is consisting in sixteen digits, Amṛtā, etc. From the eye in the form of Agni, ten black coloured varieties of Rudrākṣas were born, because the eye in the form of Agni is made up of ten digits, Dhūmrā' etc. Thus in accordance with the difference in their origin, Rudrākṣas are multifarious. (50-51)

Notes : The twelve 'kalās' of Sūrya-netra are : 1. Tapinī 2. Tāpinī, 3. Dhūmrā, 4. Marīcī, 5. Jvalinī, 6. Rucī, 7. Suṣumnā, 8. Bhogadā, 9. Viśvā, 10. Bodhinī, 11. Dhāriṇī and 12. Kṣamā. The sixteen 'kalās' of Candra-netra are : 1. Amṛtā, 2. Mānadā, 3. Pūṣā, 4. Tuṣṭi, 5. Puṣṭi, 6. Rati, 7. Dhṛti, 8. Śālinī, 9. Candrikā,

10. Kānti, 11. Jyotsnā, 12. Śrī, 13. Prīti, 14. Agadā, 15. Pūrṇā and 16. Pūrṇāmṛtā. The ten 'kalās' of Agni-netra are: 1. Dhūmrā, 2. Arciṣ, 3. Ūṣman, 4. Jvalinī, 5. Jvālinī, 6. Visphuliṅginī, 7. Suśrī, 8. Surūpā, 9. Kapilā and 10. Havyakavyavahā. It may be noted here that this account about the thirty-eight varieties of Rudrākṣas depending on the difference in the number of 'kalās' of Sūrya-netra, etc., of Rudra cannot be traced to any earlier sources, either the available Upaniṣads or Śaivāgamas. There are other accounts of varieties in Śrutis and Āgamas. For instance Ru. Jā. U. gives two classifications of Rudrākṣas; according to the first classification they are threefold as Śreṣṭha (Uttama), Madhyama and Adhama depending on their sizes; according to the second, they are fourfold as Brāhmaṇa, Kṣatriya, Vaiśya and Śūdra depending on their colours: (1) ''धात्रीफलप्रमाणं यच्छ्रेष्ठमेतदुदाहृतम्।। बदरीफलमात्रं तु मध्यमं प्रोच्यते बुधै:। अधमं चणमात्रं स्यात् प्रक्रियैषा मयोच्यते।।'' (Ru. Jā. U., 8-9) –"That Rudrākṣa which is of the size of Āmalaka (Āvalā, Nelli in Kannaḍa – Emblic Myrobalan) fruit, is Uttama (best). That which is of the size of Badari (Ber, Bāri in Kannaḍa - Jujube) fruit, is Madhyama (middle variety). Adhama (low variety) is that which is of the size of Caṇaka (canā, kaḍale in Kannaḍa – chickgram)". (2) ''ब्राह्मणा क्षत्रिया वैश्या: शूद्राश्चेति शिवाज्ञया। वृक्षा जाता: पृथव्यां तु तज्जातीय: शुभाक्षिक:।। श्वेतास्तु ब्राह्मणा ज्ञेया: क्षत्रिया रक्तवर्णका:। पीता वैश्यास्तु विज्ञेया: कृष्णा: शूद्रा उदाहृता:।।'' (Ru. Jā. U., 10-11) – "On Śiva's ordination, four kinds of (Rudrakṣa) trees called Brāhmaṇa, Kṣatriya, Vaiśya and Śūdra were born on the earth. To their species belong the auspicious Rudrākṣas. The white ones are known as Brāhmaṇas, the red coloured ones are Kṣatriyas, the yellow ones are Vaiśyas and the black ones Śūdras." Both these accounts are found in Candra J.Ā.; they verbally agree with the account found in Ru. Jā. U. (Vide, kri.pā., 7.9-12). There is another classification of Rudrākṣas both in Ru.Jā.U. and Candra J.Ā. as Uttama and Madhyama on the basis of having respectively a natural hole and a man-made hole: ''स्वयमेव कृतद्वारं रुद्राक्षं स्यादिहोत्तमम्। यत्तु पौरुषयत्नेन कृतं तन्मध्यमं भवेत्।।'' (Ru. Jā. U., 14-15; Candra J.Ā., kri. pā. 7.15)

(व्या०) अथ धार्यरुद्राक्षलक्षणमाह —

Then the author says about the characteristics of the Rudrākṣas which are fit to be worn —

अच्छिद्रं कनकप्रख्यमनन्यधृतमुत्तमम्।
रुद्राक्षं धारयेत् प्राज्ञः शिवपूजापरायणः।।५२।।

A wise person who is engaged in the worship of Śiva should wear a good Rudrākṣa which is free from holes, which has golden hue and which is not worn by others. (52)

व्याख्या— अच्छिद्रमकृमिचुम्बितमित्यर्थः। शिष्टं स्पष्टम्।।५१।।

'Free from holes' (acchidram) means 'not eaten by worms'. The rest is clear. (52)

Notes : Ru. Jā. U. and Candra J.Ā. speak of the Rudrakṣas which are fit to be worn and those which are to be rejected: "समाः (ताम्राः) स्निग्धा दृढाः स्थूला कण्टकैः संयुता शुभाः। क्रिमिदष्टं छिन्नभिन्नं कण्टकैर्हीनमेव च। व्रणयुक्तमयुक्तं (मवृत्तं) च षड् रुद्राक्षान् विवर्जयेत्।।" (Ru. Jā. U., 13-14, Candra J.Ā., kri. pā., 7.14) – "Equal all round (coppery red), charming, hard, big-sized and thorny Rudrākṣas are auspicious. Those that are bitten by worms, broken, cleaven, not endowed with thorns, bruised and not round – these six kinds of Rudrākṣas are to be rejected."

व्याख्या— अत्र कुत्र कथं कति धारणीया इत्यत्राह —

Here it is said as to where, how and how many are to be worn —

यथास्थानं यथावक्त्रं यथायोगं यथाविधि।
रुद्राक्षधारणं वक्ष्ये रुद्रसायुज्यसिद्धये।।५३।।

In accordance with the place (limb) of the body, with the number of faces of them, with the relation and with the Śastra, I tell you about the wearing of Rudrākṣas for the attainment of union with Rudra. (53)

व्याख्या— स्पष्टम्।।५३।। It is clear (53)

व्याख्या— प्रतिज्ञाय स्थानं संख्यां चाह –

Having thus made the promise, the author speaks of the place and number (of Rudrākṣas) —

शिखायामेकमेकास्यं रुद्राक्षं धारयेद् बुधः।
द्वित्रिद्वादशवक्त्राणि शिरसि त्रीणि धारयेत् ।।५४।।

षट्त्रिंशद्धारयेन्मूर्ध्नि नित्यमेकादशानान्।
दशसप्तपञ्चवक्त्रान् षट षट् कर्णद्वये वहेत्।।५५।।

षडष्टवदनान् कण्ठे द्वात्रिंशद्धारयेत् सदा।
पञ्चाशद्धारयेद् विद्वान् चतुर्वक्त्राणि वक्षसि।।५६।।

त्रयोदशमुखान् बाह्वोर्धरेत् षोडश षोडश।
प्रत्येकं द्वादश वहेन्नवास्यान् मणिबन्धयोः।।५७।।

चतुर्दशमुखं यज्ञसूत्रमष्टोत्तरं शतम्।
धारयेत् सर्वकालं तु रुद्राक्षं शिवपूजकः।।५८।।

In the lock of hair on the crown of head (śikhāyām), one Rudrākṣa of one face should a wise man wear. On the head three Rudrākṣas of two, three and twelve faces should be worn. On the crest thirty-six Rudrākṣas of eleven faces should be worn. In both the ears six Rudrākṣas each of ten, seven and five faces should be worn. In the neck, thirty-two Rudrākṣas of six and eight faces should be borne. On the chest, fifty Rudrākṣas of four faces should be put on. In each of the arms, sixteen Rudrākṣas of thirteen faces should be tied. In each of fore-arms, twelve Rudrākṣas of nine faces should be worn. One hundred and eight Rudrākṣas of fourteen faces should be the Yajñasūtra (Yajñopavīta). Thus the Rudrākṣas should a devotee of Śiva wear at all times. (54-58)

व्याख्या— अत्र दशसप्तपञ्चवक्त्रान् षट् षट् कर्णद्वय इत्यत्र दशमुखं द्वयं पञ्चमुखं द्वयं सप्तमुखं द्वयम् एवं षट षट् कर्णद्वये धारणीयमित्यर्थः, ''समं स्यादश्रुतत्वात्'' इति न्यायात्, ''षट् षट् कर्णयोरेकमेकम्'' इति रुद्राक्ष-जाबालश्रुतेः। एकमेकं वा कर्णद्वये धारयेत्। एवं कण्ठेऽपि षडष्टवदनान् समत्वेन धारयेदिति। शिष्टं स्पष्टम्। अयं भावः – शुद्धमिश्रसंकीर्णभुवनाधीश-शिवाष्टविद्येश्वरशतरुद्रसंख्यातयज्ञोपवीतधारणेन भुवनाध्वशुद्धिः; वर्णसंख्यात-वक्षोमालया वर्णाध्वशुद्धिः, पदसंख्यातमणिबन्धबाहुकण्ठमालया पदाध्वशुद्धिः, षडङ्गपञ्चब्रह्मप्रणवमन्त्रसंख्यातकर्णाभरणेन मन्त्राध्वशुद्धिः, शिवशक्त्यात्मक कर्णाभरणेन वा तत्त्वसंख्यातमस्तकमालया तत्त्वाध्वशुद्धिः, अष्टत्रिंशत्कलापूर्ण-सोमसूर्याग्निलक्षणशिरोरन्ध्रमालया कलाध्वशुद्धिः। एवंरूपषडध्वकारणीभूत-परशिवब्रह्ममयशिखागतैकरुद्राक्षधारणेन परशिवस्वरूप एव, ''यो रुद्राक्षं धत्ते स सत्यं परमः शिवः स सत्यं परमः शिव;'' इति श्रुतेः।।५४-५८।।

Here when it is said that six Rudrākṣas of ten, seven and five faces should be worn in the two ears, it means that two Rudrākṣas of ten faces, two of seven faces and two of five faces, in all six should be worn in each of the ears. This is according to the maxim, "Samaṁ syādaśrutatvāt" meaning "Equal, if otherwise not prescribed." According to the Rudrākṣajābālaśruti, "Ṣaṭ ṣaṭ karṇayorekamekam", optionally one Rudrākṣa each can be worn in the ears. Similarly in the neck, the Rudrākṣas of six and eight faces should be equally worn. The rest is clear. This is the import: Through the wearing of Yajñopavīta with Rudrākṣas of the pure, mixed and intermingled sets of numbers of Bhuvanādhīśa, Śiva, eight Vidyeśvaras, hundred Rudras, there would be purfication of Bhuvanādhvan. Through the garland (of Rudrākṣas) of the number of Varṇas (56 letters in the alphabet) on the chest, there would be purification of 'Varṇādhvan'. Through the garlands of the number of words (4 categories of word – Nāma, Ākhyāta, Upasarga and

Nipāta) worn on the fore-arm, arms and neck, there would be purfication of 'Padādhvan'. Through the garlands of Rudrākṣas of the numbers of six Aṅgas (Vedāṅgas), five Brahmans (Sadyojāta, Vāmadeva, etc.,) and Praṇava worn as ornaments of ears, there would be purfication of 'Mantrādhvan'. Through ornaments of Rudrākṣas for the ears made up of numbers of Śiva and Śaktis or through the garlands of numbers of principles (Tattvas, either twenty-five or thirty six), there would be purification of 'Tattvādhvan'. Through the garland of Rudrākṣas which is made up of numbers equal to thirty-eight digits (kalās) of the three eyes of Rudra in the form of Soma, Sūrya and Agni and which is worn on 'Śirorandhra' (Brahmarandra), there would be purification of 'Kalādhvan'. Through the wearing of one Rudrākṣa in the 'śikhā' which is the station of Paraśivabrahman who is the cause for the six Adhvans of the aforesaid nature, one becomes Śiva in form, according to the Śruti statements, "Yo rudrākṣaṁ dhatte sa satyam paramaḥ śivaḥ", meaning, "he who wears the Rudrākṣa is, indeed the Supreme Śiva". (54-58)

Notes : ''षट्षट् कर्णयोरेकमेकम्'' – This is not found in the available text of Ru. Jā. U. ''यो रुद्राक्षं धत्ते स सत्यं परमः शिवः स सत्यं परमः शिवः'' – the source is not known. Bṛ. Jā.U., Ru. Jā. U., Si. Śi. U., Candra J.Ā and Kā. Ā. give details as regards the places on the body and number of Rudrākṣas to be worn in those places. The accounts agree in some details and vary in some details. When compared with these, still more differences are noticed. Ru. Jā. U. speaks of one Rudrāka in the Śikhā, sixteen in each of the arms and twelve each in the fore-arms. In these cases Candra J.Ā., Kā. Ā., Ma. Ā. and S. S. agree with Ru. Jā. U. As regards the garland of one hundred and eight Rudrākṣas to be worn as Yajñopavīta, Ru.Jā. U., Candra J.Ā., Kā. Ā., Ma. Ā and S.S. agree. The differences are: Ru. Jā. U., Candra J.Ā., Kā. Ā. and Ma.Ā. speak of thirty Rudrāksas to be worn on the head, while S.S. speaks of only three. 'Mūrdhanya' (crest) is mentioned in S.S. and thirty-

six Rudrākṣas are to be worn there. Ru. Jā. U. does not mention this place; nor do Candra J.Ā., Ma. Ā and Kā. Ā.; Bṛ. Jā. U. mentions this place and prescribes forty Rudrākṣas to be worn there. As regards 'Kaṇṭha' (gala), Ru. Jā. U., Kā. Ā. and Ma. Ā. prescribe thirty-six Rudrākṣas, while Bṛ. Jā. U., Candra J.Ā. and S.S. prescribe thirty-two. While Bṛ. Jā. U., Ru. Jā. U., Si. Śi. U. and Candra J.Ā. do not mention chest in this connection, S.S. mentions fifty Rudrākṣas to be worn on the chest. Ru. Jā. U. and Candra J.Ā. speak of two, three or five garlands of Rudrākṣas to be worn from the neck downwards. Naturally these Rudrākṣas occupy the region of chest also. While Bṛ. Jā. U. mentions twelve Rudrākṣas each for the two ears, S.S. mentions six each. Ru. Jā. U. and Candra J.Ā. do not mention this at all. While Ru. Jā.U., Ma. Ā., Candra J.Ā. and Kā. Ā. speak of five hundred Rudrākṣas for the 'skandha' (shoulders), S.S. does not refer to this item. Bṛ. Jā. U. mentions six Rudrākṣas each in connection with thumbs (aṅguṣṭhas), while other sources do not mention. (See Br. Jā. U., 17.17; Ru. Jā. U., 17-22; Si. Śi. U., p. 382; Candra J.Ā., kri. pā., 7.18-22; Kā. Ā., kri. pā., 3.50-54; Ma. Ā. kri. pā., 2.17-18).

It may be noted here that Rudrākṣas of one to fourteen faces are mentioned in S.S. in connection with the places on the body where they are to be worn. In this connection, other sources do not mention the faces of the Rudrākṣas. But Ru. Jā. U. and Candra J.Ā. mention them in connection with the places on the body where they are to be worn. In this connection other sources do not mention the faces of the Rudrākṣas. But Ru. Jā. U. and Candra J.Ā. mention them in connection with their respective fruits (phala). (Vide Ru. Jā. U., 27-42 and Candra J.Ā., kri. pā., 7.25-38).

व्याख्या— अथैवं रुद्राक्षधारणात् सर्वपापक्षय इत्याह —

Then it is said that all sins are exhausted by the wearing of Rudrākṣas —

एवं रुद्राक्षधारी यः सर्वकाले तु वर्तते।
तस्य पापकथा नास्ति मूढस्यापि न संशयः।।५९।।

Thus in the case of him who wears Rudrākṣas at all times, be he even a fool, there is no occasion for sin. There is no doubt about it. (59)

(व्या०) एवमुक्तप्रकारेण एषु स्थानेषु सदा रुद्राक्षधारिणो मूढस्यापि पापवार्ता नास्ति, कुतः पापसम्बन्ध इत्यर्थः।।५९।।

Thus in the manner as told above, in the case of him who has worn the Rudrākṣas always in the places mentioned, be he even a fool, there is no occasion of sin at all. Whence can there be any relation with sin? (59)

Notes : ''रुद्राक्षधारणात् सद्यः सर्वपापैः प्रमुच्यते'' – says Ru. Jā. U., (44); also see Candra J.Ā., kri. pā. 7.39. This is explained in the next stanza.

व्याख्या— ननु क्षुद्रपापसम्बन्धो नास्तीत्युच्यते वा महापातकसम्बन्धो नास्तीत्युच्यते वेत्यत्राह—

If it is asked as to whether there would be no association with minor sin or there would be no association with great sins also, the answer is given here —

ब्रह्महा मद्यपायी च स्वर्णहृद् गुरुतल्पगः।
मातृहा पितृहा चैव भ्रूणहा कृतघातकः।।
रुद्राक्षधारणादेव मुच्यते सर्वपातकैः।।६०।।

He who has killed a Brāhmaṇa, who is a drunkard, who has stolen gold, who has seduced Guru's wife, who has killed his mother, who has killed has father, who has killed the baby in the womb or who has killed his benefactor, is relieved of all his great sins by the mere wearing of Rudrākṣas. (60)

व्याख्या— अत्र सर्वशब्देनानुक्तपातकानि संगृहीतानीति बोध्यम्।।६०।।

Here by the word 'sarva' (all), it should be deemed that even the great sins which are not mentioned are understood. (60)

Notes : Ru. Jā. U. says: ''सायं प्रातः प्रयुञ्जानोऽनेकजन्मकृतपापं नाशयति षट्सहस्रलक्षगायत्रीजपफलमवाप्नोति ब्रह्महत्यासुरापानस्वर्णस्तेयगुरुदारगमनतत्संयोगपातकेभ्यः पूतो भवति सर्वतीर्थफलमश्नुते....।'' (49) –"He who uses (wears) the Rudrākṣas day and night gets the sins committed in several lives destroyed, attains the fruit of the 'japa' (muttering) of 'Gāyatrī-mantra' six thousand lakh times, gets purified from the great sins like killing the Brāhmaṇa, drinking wine, stealing gold, seducing Guru's wife, and related sins, gets the fruits of visiting all holy places...."

व्याख्या— अथ विशेषमाह –

Then some special points are told —

दर्शनात् स्पर्शनाच्चैव स्मरणादपि पूजनात्।
रुद्राक्षधारणाल्लोके मुच्यन्ते पातकैर्जनाः।।६१।।

By the sight, touch, memory and worship of Rudrākṣas and by the wearing of Rudrākṣas, people in the world become freed from great sins. (61)

व्याख्या— स्पष्टम्।।६१।। It is clear. (61)

व्याख्या— अत्र जनशब्देन को वा विवक्षित इत्यत्राह –

Here it said as to who is intended by the word 'jana' (people) —

ब्राह्मणो वान्त्यजो वापि मूर्खो वा पण्डितोऽपि वा।
रुद्राक्षधारणादेव मुच्यते सर्वपातकैः।।६२।।

The devotee, whether he is a Brāhmaṇa, a Śūdra, a fool or a learned person, is relieved of all great sins by the mere wearing of Rudrākṣas. (62)

व्याख्या— नन्वनेन पापक्षयमात्रं वा, पुण्यमपि किञ्चिदस्ति वेत्यत्राह –

If it is asked as to whether there is only the exhaustion of sins or there is some merit also, the answer is given here —

गवां कोटिप्रदानस्य यत्फलं भुवि लभ्यते।
तत्फलं लभते मर्त्यो नित्यं रुद्राक्षधारणात्।।६३।।

Whatever fruit that is obtained in the world in the case of offering a crore cows, that very fruit a human being attains certainly through the wearing of Rudrākṣas. (63)

व्याख्या— स्पष्टम्।।६३।। It is clear. (63)

Notes : This is delineated in Ru. Jā. U., Bṛ. Jā. U. and Candra J.Ā. in different ways. For instance, it is said : ''तद्रुद्राक्षे वाग्विषये कृते दशगोप्रदानेन यत्फलमवाप्नोति तत्फलमश्नुते। स एष भस्मज्योती रुद्राक्ष इति। यद्रुद्राक्षं करेण स्पृष्ट्वा धारणमात्रेण द्विसहस्रगोप्रदानफलं भवति एकादशरुद्रत्वं च गच्छति। तद्रुद्राक्षे शिरसि धार्यमाणे कोटिगोप्रदानफलं भवति।'' (Bṛ. Jā. U., 7.17) — "When Rudrākṣa is made the subject of speech, that fruit which can be obtained through the offer of ten cows can be obtained. That Rudrākṣa is the same as 'Bhasmajyoti'. Through the wearing of Rudrākṣas by touching them with hand, the fruit will be equal to that fruit which is obtained through the offer of two thousand cows and the devotee could attain the state of eleven Rudras. When the Rudrākṣa is worn on the head, there will be the fruit equal to that which is obtained through the offer of a crore cows." The same statement occurs in Ru. Jā. U., 48. The version in Candra J.Ā., (kri. pā. 7. 6-7) is : ''श्रोत्रियाय सवत्साया धेनोर्दानेन यत्फलम्। तत्फलं लक्षगुणितं दर्शनाल्लभते नरः। पुनस्तु कोटिगुणितं फलं तत्स्पर्शनाद् भवेत्। तस्य कोटिशतं पुण्यं लभते धारणान्नरः।।'' — "Whatever fruit that accrues through the offer of a cow with its calf to a learned Brāhmaṇa, one lakh times the same accrues through the sight of Rudrākṣas. Through its touch again one crore times the same accrues. Further one crore times that accrues through the wearing of Rudrākṣas".

व्याख्या— अस्यैतावन्मात्रमेव न, क्रियाभेदेनान्योऽपि चमत्कारोऽस्तीत्याह –

Not only this much about it, there is yet another miracle through a different action. This is told —

मृत्युकाले च रुद्राक्षं निष्पीड्य सह वारिणा।
यः पिबेच्चिन्तयन् रुद्रं रुद्रलोकं स गच्छति।।६४।।

He, who, at the time of death, squashes the Rudrākṣa and drinks it with water meditating on Rudra, would go to the world of Rudra. (64)

व्याख्या— एवं निश्चित्य ये भस्मरुद्राक्षधारिणः सन्ति, ते रुद्रा एवेत्याह –

Having thus decided, those who put on Bhasma and Rudrākṣa, are indeed Rudras. This is said —

भस्मोद्धूलितसर्वाङ्गा धृतरुद्राक्षमालिकाः।
ये भवन्ति महात्मानस्ते रुद्रा नात्र संशयः।।६५।।

Those great souls who have smeared themselves with Bhasma and who have worn the garlands of Rudrākṣas, are the Rudras. There is no doubt about this. (65)

व्याख्या— स्पष्टम्।।६५।। It is clear (65)

Notes : Compare "यस्य भस्म ललाटेऽस्ति कण्ठे लिङ्गं मदात्मकम्। रुद्राक्षधारणं देहे सोऽहं देवि न संशयः।।" (Pāra. Ā., 1. 48) – "He who has Bhasma on his forehead, who wears the Śivaliṅga in his neck and who has the Rudrākṣas worn on his body, is myself (i.e. Śiva)."

व्याख्या— अथ भस्मरुद्राक्षधारणशून्येन द्विजेन विधीयमानं नित्यनैमित्तिकादिकं कर्मापि व्यर्थमित्याह –

Then it is said that the daily rites and occasional rites performed by a Dvija without wearing Bhasma and Rudrākṣa, are useless —

नित्यानि काम्यानि निमित्तजानि
कर्माणि सर्वाणि सदापि कुर्वन्।
योऽभस्मरुद्राक्षधरो यदि स्याद्
द्विजो न तस्यास्ति फलोपपत्तिः।।६६।।

For the Dvija, who, while always performing all the daily rites, rites for fulfilling desires and occasional rites, does not put on Bhasma and Rudrākṣas, there is no attainment of any fruit. (66)

व्याख्या— उपपत्तिः प्राप्तिरित्यर्थः।।६६।।

'Upapatti' means 'prāpti', i.e., attainment. (66)

व्याख्या— तस्माद्वर्णाश्रमाचारनिष्ठेषु भस्मरुद्राक्षधर एक एव गरीयानित्याह —

Hence it said that among those who are devoted to the practices of Varṇas and Āśramas, he who puts on Bhasma and Rudrākṣas, is alone the best —

सर्वेषु वर्णाश्रमसंगतेषु
नित्यं सदाचारपरायणेषु।
श्रुतिस्मृतिभ्यामिह चोद्यमानो
विभूतिरुद्राक्षधरः समानः।।६७।।

इति श्रीषट्स्थलब्रह्मिणा शिवयोगिनाम्ना प्रणीते वीरशैवधर्मनिर्णये श्रीसिद्धान्तशिखामणौ भक्तस्थले विभूतिरुद्राक्षधारणप्रसङ्गो नाम सप्तमः परिच्छेदः समाप्तः।।७।।

Among those who are devoted to Varṇas and Āśramas and who are engaged in religious practices, he who has put

on Bhasma and Rudrākṣas is alone praised by Śruti and Smṛti. (67)

Here ends the Seventh Chapter dealing with Vibhūtidhāraṇasthala and Rudrākṣadhāraṇasthala coming under the Bhaktasthala in Śrī Siddhāntaśikhāmaṇi which declares Viraśaiva religion and which is composed by Śivayogin, who has attained Brahman through six Sthalas. (7)

व्याख्या— ब्राह्मणादिवर्णब्रह्मचर्याद्याश्रमसंयुतेषु सर्वेषु विषये इह लोके विभूतिरुद्राक्षधरः समानो भस्मरुद्राक्षधर एक एव श्रुतिस्मृतिभ्यां चोद्यमानः श्लाघनीयः।।६७।।

इति रुद्राक्षधारणस्थलम्।

इति श्रीमत्पदवाक्यप्रमाणपारावारधुरीण-श्रीमरितोण्टदार्येण विरचितायां तत्त्वप्रदीपिकाख्यायां श्रीसिद्धान्तशिखमणिव्याख्यायां सप्तमः परिच्छेदः समाप्तः।।७।।

Among those who are devoted to Varṇas such as Brāhmaṇa, etc., and to Āśramas such as Brahmacarya, etc., he who is putting on Bhasma and Rudrākṣas, is alone praised by Śrutis and Smṛtis. (67)

Rudrākṣadharaṇasthala ends

Here ends the Seventh Chapter in the commentary on Śri Siddhāntaśikhāmaṇi called Tattvapradīpikā written by Śrī Maritoṇṭadārya, who is foremost among those who are learned in Vyākaraṇa, Mīmāṁsā and Nyāya. (7)



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of

Śrī Śivayogi Śivācārya's

Śrī Siddhāntaśikhāmaṇi

with Śrī Maritoṇṭadārya's Tattvapradīpikā

Edited
with introduction, translation and notes in English
by

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ŚRĪ SIDDHĀNTAŚIKHĀMAṆI OF ŚRĪ ŚIVAYOGI ŚIVĀCĀRYA
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At the Threshold

It had been my aspiration to make this sacred treasure of spiritual knowledge, Śrī Siddhāntaśikhāmaṇi, which hormonises the concepts of Dvaita and Advaita in the broad vista of the cosmic sport of Śiva, known to the world at large in English. As a young Lecturer in Sanskrit at Basaveshwara College, Bagalkot, I prepared an abridged edition of Śrī Siddhāntaśikhāmaṇi under the title **Śrī Jagadguru Reṇukagītā** and got it published through Jñānaguru Vidyāpīṭha, Saddharma Siṁhāsana Pīṭha, Ujjain (Ballari district), in 1968.*

Then with the gracious direction of His Holiness Jagadguru Dr. Chandrasekhara Shivacharya Mahaswamiji of Kāśi Jñāna Siṁhāsana Pīṭha, Jangamawadi Math, Varanasi, I prepared an edition of Śrī Siddhāntaśikhāmaṇi with the Sanskrit commentary of Śrī Maritoṇṭadārya called Tattvapradīpikā and with an Introduction, Translation and Notes in English. The Introduction makes a clear and conclusive efforts to answer all the objections so far raised about the authorship, date and contents of Śrī Siddhāntaśikhāmaṇi. The Notes are exhaustive enough to bring in the sources of the textual parts and remarks made in the Sanskrit commentary. Further the corresponding passages from the various sources such as Vedic Saṁhitās, Upaniṣads, the Bhagavadgītā, Śaivāgamas, etc., have been brought in to elucidate the concepts of Vīraśaiva

* The second edition of the same is published in 2010 by the Poornaprajna Samshodhana Mandira, Poornaprajna Vidyapeetha, Katriguppa, Bengaluru.

religion and philosophy as delineated in Śrī Siddhānta-śikhāmaṇi.

This book was first published in 2007 by the Shaiva Bharati Shodha Pratisthana, Jangamawadi Math, Varanasi. The same work with some revision and additional matter in the Notes, is now being published under the Project of Complete Works of Dr. M. Sivakumara Swamy, as the first Volume in three parts. The second part here covers Paricchedas 8 to 14 (Dvitīya Paricchedasaptaka). *Paricchedas 8th and 9th* give an account of the rest of the eight Aṅgasthalas coming under Bhaktasthala (8th–1 and 9th–7). The *tenth Pariccheda* deals with nine Aṅgasthalas of the Māheśvarasthala. The *eleventh Pariccheda* has details of seven Aṅgasthalas coming under Prasādisthala. The *twelfth Pariccheda* gives an account of five Angasthalas belonging to Prāṇaliṅgi-sthala. The *thirteenth Pariccheda* contains details about four Aṅgasthalas of the Śaraṇasthala. The *fourteenth Pariccheda* covers four Aṅgasthalas of the Aikyasthala.

I offer my salutations to His Holiness Jagadguru Dr. Chandrasekhara Shivacharya Mahaswamiji for the blessings conferred on me in my academic pursuits. I am extremely grateful to Sri S.R. Kanabur and Sri Chetan Kanabur for having undertaken the above-mentioned Project. I am especially grateful to Sri Chetan Kanabur for having taken up this Volume in three parts for publication under Chetan Books. I thank Sri Venkatesh Inamati and Mrs. Vanaja Inamati for having done re-typesetting work of the book from crown 1/4 size to Demy 1/8 size and correction of errors in the text. I also thank M/s. Ammaji Printers, Bengaluru, for their neat work.

Bangalore — *With regards, yours*

21.04.2015 : Akṣaya Tritīyā — **M. Sivakumara Swamy**

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* * * * *

Abbreviations (Akārādi)

A. Ko. - *Amara Kośa*
A. Vi. Sā - *Acintya Viśva Sādākhya*
Ajit. Ā - *Ajita Āgama*
Atha. V. - *Atharva Veda*
Atha. Śikh. U. - *Atharva Śikhā Upaniṣad*
Atha. Śiras. - *Artharva Śira-Upaniṣad*
Atha. Śru. - *Artharvaśruti*
Anu. S.(Śiva. Sū) - *Anubhava sūtra (Śivanubhava-sūtra)*
Abhi. va. - *Abhiyuktavacana*
Amṛta B. U. (Bra. B.U.) - *Amṛta Bindu Upaniṣad (Brahma Bindu Upaniṣad)*
Allama Va. Saṁ -*Allamaprabhu-devara Vacana Saṁpuṭa*
Ā. - *Āgama*
Ātma. U. - *Ātmaprabodha Upaniṣad*
Īśa. U. - *Īśāvāsya Upaniṣad*
Īśāna. Pa. - *Īśānaguru Paddhati*
Īśvara Pra. - *Īśvara Pratyabhijñā*
Ṛv. - *Ṛgveda*
Ṛ. Bhā. Bhu - *Ṛg Bhāṣya Bhūmika (Kapālī Śāstrin)*
Ai. Ā. - *Aitareya Āraṇyaka*
Ai. U. - *Aitareya Upaniṣad*
Ka. Ka. Ca. - *Karnāṭaka Kavi Carite-2*
Kaṭha U. - *Kaṭha Upaniṣad*
Kaṭha Ru. U. - *Kaṭha Rudra Upaniṣad*
Kā. Ā. - *Kāraṇa Āgama*
Kā. Ku. Saṁ. - *Kālidāsa's Kumara Sambhava*
Kāmika Ā. - *Kāmika Āgama*
Ki. Ā. - *Kiraṇa Āgama*
Kūrma P. - *Kūrma Purāṇa*
Kai. U. - *Kaivalya Upaniṣad*
Kri. Sā. - *Kriyā Sāra*
Gu. Vaṁ. Kā. - *Guru Vaṁśa Kāvya*
Gau. Kā. (Māṇḍūkya Kā) - *Gauḍapāda Kārikā (Māṇḍūkya Kārikā)*
Ca. Ba. Va. - *Cannabasavaṇṇa-navara Vacanagaḷu*
Candra J.Ā. - *Candra Jñāna Āgama*
Chānd. U. - *Chāndogya Upaniṣad*
Jā. U. - *Jābāli Upaniṣad*
Jai. Brā. - *Jaiminīya Brāhmaṇa*
Jñānottara Ā. - *Jñānottara Āgama*
Tattva P. - *Tattva Prakāśa*
Ta. Pra. - *Tattva Pradīpikā*
Tejo. U. - *Tejobindu Upaniṣad*
Tai. Ā. - *Taittirīya Āraṇyaka*
Tai. U. - *Taittirīya Upaniṣad*
Tai. Saṁ. - *Taittirīya Saṁhitā*
Tra. Ta. - *Trayī Tantra*
Tripād. V. Mahā. - *Tripād Vibhūti Mahānārāyanopaniṣad*
D. K. - *Devī Kālottara*
Dakṣiṇā. U. - *Dakṣināmūrti Upaniṣad*
Dvā. - *Dvādaśa Sāhasrī*
Dha. Gu. - *Dharma Guptābhyudaya*
Nāda. U. - *Nādhabindu Upaniṣad*
Niḥśvāsa Kā. - *Niḥśvāsa Kārikā*

Nīla R.U. - *Nīla Rudra Upaniṣad*
Nṛ.U.Tā.U. - *Nṛsiṁha Uttara Tāpinī Upaniṣad*
Nṛ. Tā. U. - *Nṛsiṁha Tāpanī Upaniṣad*
Ne. U. - *Netra Udyota*
Pa. Tri. - *Parā-triṁśikāśāstra*
Pa. Pu. - *Padma Purāṇa*
Pa. Śa. - *Pampā Śataka*
Pañca B.U. - *Pañca Brahma Upaniṣad*
Pañca Śā. - *Pañcāśikā Śāstra*
Paṇḍita. Ca. - *Paṇḍitārādhya Caritra*
Patiparā. - *Patiparātantra*
Padma P. - *Padma Purāṇa*
Parama. U. - *Paramahaṁsa Upaniṣad*
Pā. Ā. - *Pāśupata Āgama*
Pāra. Ā. - *Pārameśvara Āgama*
Pārā. P. - *Pārāśaropapurāṇa*
Pu. - *Purāṇa*
Pū. Kā. - *Pūrva Kāraṇa (Āgama)*
Pauṣ. Ā. - *Pauṣkara Āgama*
Pra. U. - *Praśna Upaniṣad*
Pra. Ka. - *Prabuddha Karnāṭaka/20, 4, 1949*
Pra. Sā. - *Prapañca Sāra*
Pra. Hṛ. - *Pratyabhijñā Hṛdaya*
Ba. Pu. - *Basava Purāṇa*
Ba. Ṣaṭ. Va. - *Basavaṇṇa-navara Ṣaṭsthala Vacanagaḷu*
Bā. Ma. - *Bāla Manoramā*
Bṛ. U. - *Bṛhadāraṇyaka Upaniṣad*
Bṛ. Jā. U. - *Bṛhad Jābāla Upaniṣad*
Bra. U. - *Brahma Upaniṣad*
Bra. Uttara. - *Brahma Uttarakhaṇḍa*
Bra. Sū. - *Brahma Sūtra*
Bhag. G. - *Bhagavad Gītā*
Bhaj. - *Bhajagovindam (Stotra)*
Bhag. G. Bhā. - *Bhagavadgītā Bhāsya of Śaṇkara*
Bha. Jā. U. - *Bhasma Jābāla Upaniṣad*
Bhāga. P. - *Bhāgavata Purāṇa*
Bhāva. - *Bhāvacintāratna*
Ma. Ā. - *Makuṭa Āgama*
Ma. U. - *Mahā Upaniṣad*
Manīṣā P. - *Manīṣā Pañcaka*
Ma. Bhā. - *Mahā Bhārata*
Ma. Bhā. Tā. Nir. - *Mahā Bhārata Tātparya Nirṇaya*
Maruḷa. Vi. - *Maruḷārādhya Vijaya*
Maruḷa. Si. - *Maruḷa Siddhāṅka*
Ma. Smṛ. - *Manu Smṛti*
Mah. S. - *Mahimnaḥ Stotra*
Ma. Nā. U. - *Mahā Nārayana Upaniṣad*
Māṇḍūkya Kā. - *Māṇḍūkya-kārikā*
Māṇḍūkya U. - *Māṇḍūkya Upaniṣad*
Muktika U. - *Muktika Upaniṣad*
Muṇḍ. U. - *Muṇḍaka Upaniṣad*
Mṛg. Ā. - *Mṛgendra Āgama*
Mai. U. - *Maītrāyaṇī Upaniṣad*
Maitreya U. - *Maitreya Upaniṣad*
Maitreyi - *Maitreyī Upaniṣad*
Yā. Ni. - *Yāska's Nirukta*
Yā. Smṛ. - *Yājñavalkya Smṛti*
Yo. Arṇava - *Yoga Arṇava*
Yogaja Ā. - *Yogaja Āgama*
Yo. Vā. - *Yoga Vāsiṣṭha*
Yo. Śā. - *Yogaśāstra*
Yo. Śi. U. - *Yoga Śikhā Upaniṣad*
Yo. Sū. - *Yoga Sūtra*
Raghu. - *Raghuvaṁśa*
Ru. U. - *Rudra Upaniṣad*
Ru. J.U. - *Rudrākṣa Jābāla Upaniṣad*
Ru. Mantras. - *Rudra Mantras*
Ru. Yā. - *Rudra Yāmala*
Ru. Hṛ.U. - *Rudra Hṛdaya Upaniṣad*
Re.Ra. - *Revaṇasiddheśvara Ragaḷe*
Re.Vi. - *Reṇuka Vijaya*
Liṅga. U. - *Liṅga Upaniṣad*
Liṅga. Dhā. Ca. - *Liṅga Dhāraṇa Candrikā*
Lai. P. - *Laiṅgya Purāṇa*
Vajra U. - *Vajra Upaniṣad*
Varāha U. - *Varāhopaniṣad*
Vā. Ā. - *Vātula Āgama*
Vā. Pa. - *Vākya - Padīya*
Vāsiṣṭha. - *Vāsiṣṭhavacana*
Vāy. Saṁ. - *Vāyavīya Saṁhitā*
Vāyu P. - *Vāyu Purāṇa*
Vā. Śu. Ā. - *Vātula Śuddha Āgama*
Vā. Saṁ. - *Vājasaneyī Saṁhitā*
Vi. Cū. - *Viveka Cūḍāmaṇi*
Vidvan Mā. Haṁ. - *Vidvan Mānasa Haṁsa*
Vim. Sāhasrī - *Vimarśana Sāhasrī*
Virū. Pa. - *Virūpākṣa Pañcāśikāśāstra*
Viṣṇu P. - *Viṣṇu Purāṇa*
Viśva Sā. - *Viśva Sādākhya*
Viśva Sāra. - *Viśva Sārottara*
Vī. S.S. - *Vīraśaiva Sadācāra Saṅgraha*
Vī. A. Pu. - *Vīraṣaiva Amṛta Purāṇa*
Vī. Ā. - *Vīra Āgama*
VĪ. Ā. Ca. - *Vīraśaiva Ānanda Candrikā*
Vīra. Pra. - *Vīraśaivācāra Pradīpa*
Vī. Dha. Śi. - *Vīraśaiva Dharma Śiromaṇi*
Vī. Pañca. Pa. - *Vīraśaiva Pañcapīṭha Parampare*
V.B.P. - *Vīraśaiva Bhavya Parampare*
Vīra. Sadā. - *Vīraśaiva Sadācārasaṇgraha*
Vīra. Sar. Dī. - *Vīraśaiva Sarvotkarṣa Dīpikā*
Ve. Vī. Ci. - *Vedasāra Vīraśaiva Cintāmaṇi*
Śa. Saṁ. - *Śaṅkara Saṁhitā*
Śata. Bhā. - *Śatapatha Brāhmaṇa*
Śara. U. - *Śarabha Upaniṣad*
Śā. - *Śākuntala*
Śi. Ā. - *Śivāgama*
Śi. Āloka - *Śivāloka*
Śiva. U. - *Śiva Upaniṣad*
Śiva. Dṛ. - *Sīva Dṛṣṭi*
Śiva Dha. P. - *Śiva Dharmottara Purāṇa*
Śiva Mā. Pū. - *Śiva Mānasa Pūjāstotra*
Śi. Ta. R. - *Śiva Tattva Ratnākara*
Śi. Ta. Sā. - *Śiva Tattva Sāramu*
Śivayogi. P. - *Śivayogīśvara Purāṇa*
Śiva Sa. U. - *Śiva Saṅkalpa Upaniṣad*
Śiva R. - *Śiva Rahasya*
Śiva Sū. - *Śivasūtra*
Śu. Ra. U. - *Śuka Rahasya Upaniṣad*
Śaiva. P. - *Śaiva Purāṇa*
Śaiva R. - *Śaiva Ratnākara*

Śrīkara Bhā. - *Śrīkara Bhāṣya*
Śru. - *Śruti*
Śve. U. - *Śvetāśvatara Upaniṣad*
Sa. Da. Sa. - *Sarva Darśana Saṅgraha*
Sa. Ma. - *Sarvamaṅgalāgama*
S.U. - *Sadananda Upaniṣad*
Saṅ. P. - *Saṅketa Paddhati*
Sar. Ā. - *Sarvajñānottara Āgama*
Saddharma Vā. - *Saddharma Vāridhi*
Sā. Kā. - *Sāṅkhya Kārika*
Sā. Kau. - *Sāṅkhyatattva Kaumudī*
S. Ā. - *Siddhānta Āgama*
Si. Kau. - *Siddhānta Kaumudī*
Si. Bo. - *Siddhānta Bodhinī*
Si. Śi. U. - *Siddhānta Śikha Upaniṣad*
S.S. - *Siddhānta Śikhāmaṇi*
S.S.S.D. - *Siddhānta Śikhāmaṇi Saundarya Darśana*
Si. Śi. - *Siddhānta Śikhopaniṣad*
S. Śe. - *Siddhānta Śekhara*
Si. Sā. - *Siddhānta Sārāvalī*
Siddha. Ca. - *Siddharāma Carita*
Supra Ā. - *Suprabheda Āgama*
Sūkṣ. Ā. - *Sūkṣma Āgama*
Sū. Gī. - *Sūtagītā*
Sū. Saṁ. - *Sūta Samhitā*
Sau. L. - *Saundarya Laharī*
Skanda P. - *Skanda Purāṇa*
Smṛ. - *Smṛti*
Sva. La. Bhai. - *Svacchanda Lalita Bhairavī*
Svā. - *Svāvabodha*
Svāy. Ā. - *Svāyambhuva Āgama*
Haṁsa U. - *Haṁsa Upaniṣad*
Ha. Ra. - *Hariharana Ragaḷegaḷu*
Hā. Ka. Ra. - *Hāvinahāḷu Kallayyana Ragaḷe*

Books or Articles (Alphabetical order)

Handbook – *Handbook of Vīraśaivism*
Indus Script – *Indus Script and the Myth of the Aryan Invasion*
Marshall – *Mohenjo-daro and Indus Valley Civilization*
S.S. Three Lectures – *Siddhāntaśikhāmaṇi : Mūru Upanyāsagaḷu (Kannaḍa)*
S.S. & S.B. – *Siddhāntaśikhāmaṇi Mattu Śrīkarabhāṣya : Nijada Niluvu (Kannaḍa)*
Tamil – *Tamil and Other Cultures*
Vedic Aryans – *Vedic Aryans and Origins of Civilization*
Vīraśaiva – *Vīraśaivada Ugama Mattu Pragati*
Vīraśaivism – *Vīraśaivism in Tamil Nadu*
Winternitz – *History of Indian Literature, Vol. 1*

Diacritical marks

ॐ	अ	आ	इ	ई	उ	ऊ	ऋ	ॠ	लृ	ए	ऐ	ओ	औ	अं	अः
oṁ	a	ā	i	ī	u	ū	ṛ	ṝ	lṛ	e	ai	o	au	aṁ	aḥ

क्	ख्	ग्	घ्	ङ्	च्	छ्	ज्	झ्	ञ्
k	kh	g	gh	ṅ	c	ch	j	jh	ñ
ट्	ठ्	ड्	ढ्	ण्	त्	थ्	द्	ध्	न्
ṭ	ṭh	ḍ	ḍh	ṇ	t	th	d	dh	n

प्	फ्	ब्	भ्	म्
p	ph	b	bh	m

य्	र्	ल्	व्	श्	ष्	स्	ह्	ळ
y	r	l	v	ś	ṣ	s	h	ḷ

अष्टमः परिच्छेदः

पञ्चाक्षरीजपप्रसङ्गः

अथ पञ्चाक्षरीजपस्थलम् - (८)

व्याख्या— अथैवं शिवलिङ्गभस्मरुद्राक्षधारणसंपन्नः शिवतत्त्वप्रकाशार्थं पञ्चाक्षरीं जपेदिति पञ्चाक्षरीजपस्थलमगस्त्याय निरूपयति श्रीरेणुकः—

Pañcākṣarījapasthala – (8)

Then Śrī Reṇuka explains Pañcākṣarījapasthala to Agastya saying that he who has been wearing the Śivaliṅga (Iṣṭaliṅga), Bhasma and Rudrākṣas, should perform the 'Japa' (muttering in a low tone or cherishing mentally) of Pañcākṣarīmantra (Five-lettered Mantra) in order to get the revelation of the Śivatattva (Principle of Śiva) —

धृतश्रीभूतिरुद्राक्षः प्रयतो लिङ्गधारकः।
जपेत्पञ्चाक्षरीविद्यां शिवतत्त्वप्रबोधिनीम्।।१।।

He who has worn Bhasma and Rudrākṣas, who has been endowed with self-restraint and who has borne the Liṅga, should perform 'japa' of Pañcākṣarīmantra, which reveals the principle of Śiva (i.e., of his Self as Śiva). (1)

व्याख्या— धृतमाङ्गल्यभूतिरुद्राक्षपवित्रितः शिवलिङ्गधारकः शिवतत्त्वप्रबोधिनीं परशिवतत्त्वप्रकाशिनीं पञ्चाक्षरीविद्यां नमश्शिवायेति श्रीरुद्रमन्त्रप्रसिद्धपञ्चाक्षरीमन्त्रं जपेत् मानसोपांशुवाचिकस्वरूपेणोच्चरेत् ''जप अव्यक्तायां वाचि'' इति धातोरित्यर्थः।।१।।

He who is sanctified by the wearing of the auspicious Bhasma and Rudrākṣas and who has borne the Śivaliṅga (Iṣṭaliṅga), should perform 'japa' of the Pañcākṣarīmantra which reveals the principle of Paraśiva, i.e., the five-lettered Mantra "Namaḥ Śivāya", which is well known in Śrī Rudra (the Rudrādhyāya). As per the meaning of the root 'jap to speak or utter indistinctly', 'japet' means 'one should express it in the form of being mental, lip-movement or vocal' (Mānasa, Upāṁśu or Vācika). (1)

Notes : मानस, उपांशु and मानस are the three forms of Japa. They are subsequently explained in this chapter (vide stanzas 27-29).

व्याख्या— ननु शिवतत्त्वप्रकाशकानां मन्त्राणां बाहुल्यात् किमित्येष पञ्चाक्षरमन्त्र एव जप्य इत्यात्राह—

It may be contended as to why Pañcākṣaramantra alone should be muttered when there is the abundance of Mantras revealing the Śivatattva. Here the answer is given —

शिवतत्त्वात् परं नास्ति यथा तत्त्वान्तरं महत्।
तथा पञ्चाक्षरीमन्त्रान्नास्ति मन्त्रान्तरं महत्।।२।।

Just as there is no greater principle than the principle of Śiva, so is no greater Mantra than Pañcākṣara-mantra (2)

व्याख्या— ''शिव एको ध्येयः'' इत्यादि श्रुतेः शिवतत्वात् परं व्यतिरिक्तं महत् बृहत् तत्त्वान्तरं यथा नास्ति, तथा पञ्चाक्षरीमन्त्राद् नमश्शिवायेति पञ्चाक्षरीमन्त्रात्, महत् मन्त्रान्तरं नास्तीत्यर्थः, ''विद्यासु श्रुतिरुत्कृष्टा रुद्रैकादशिनी श्रुतौ। तत्र पञ्चाक्षरी तस्यां शिव इत्यक्षद्वयम्।।'' इति पौराणिकोक्तेः शिव इत्यक्षरद्वयस्य वेदसारत्वात्, तत्रत्याकारस्य ऋक्सामसंग्रहरूपत्वात्, तयोरकाराद्यत्वात्, इकारस्य यजुःसंग्रहरूपत्वात्, तस्येकाराद्यत्वात्, शकारस्याथर्वसंग्रहरूपत्वात्, तस्य शकाराद्यत्वात्, वकारस्य व्याकरणसंग्रहरूपत्वात्, तस्य वकाराद्यत्वात्, एवं वेदवेदाङ्गसाररूपत्वात् तादृक् शिवतत्त्वघटितत्वेनैष पञ्चाक्षरीमन्त्र एव सर्वमन्त्रोत्कृष्ट इत्यर्थः।।२।।

In accordance with the Śruti statement "Śiva eko dhyeyaḥ" meaning that 'Śiva alone should be meditated upon', there is no greater principle other than the principle of Śiva. Similarly there is no greater Mantra than Pañcākṣarīmantra, i.e., the Mantra "Namaḥ śivāya". According to a Purāṇa statement, "Vidyāsu śrutirutkṛṣṭā, etc.," meaning "Among the lores Śruti is the best, among the Śrutis the eleven Anuvākas (Lessons) of Rudrādhyāya are the best; among them Pañcākṣarīmantra is the best; in that Mantra, the syllabic pair 'Śiva' is supreme", the syllabic pair 'Śiva' is the very quintessence of Veda. The 'akāra' therein is of the form of the epitome of Ṛgveda and Sāmaveda, as both of them start with 'akāra'. The 'ikāra' is of the nature of the epitome of Yajurveda, as it begins with 'ikāra'. The 'śakāra'is of the nature of the epitome of Atharvaveda, as it begins with 'śakāra'. The 'vakāra' is of the form of the epitome of Vyākaraṇa, as it begins with 'vakāra'. This Pañcākṣarīmantra with a constituent in the form of Śiva, which is thus the quintessence of Vedas and Vedāṅgas, is the best of all Mantras. (2)

Notes : ''शिव एको ध्येमः'' (Atha. śikhā U.,3.4). Sūkṣ. Ā. kri. pā., 3.75 refers to the fact that the Pañcākṣarīmantra is the substratum and source of all Vedās, Vedāṅgas, etc.: '' वेदाः साङ्गा पुराणानि मन्त्राश्च बहवस्तथा। आगमा विविधा देवि विद्यास्थानानि यानि च। पञ्चाक्षरे प्रलीयन्ते निर्गच्छन्ति पुनस्ततः।।'' — "Veda, along with Vedāṅgas, Purāṇas, large number of Mantras, the different Āgamas, all these lores merge into Pañcākṣaramantra and emerge from it." ''विद्यासु .....इत्याक्षरद्वयम्''– In Kā .Ā., kri.pā.8.4, same statement occurs with the third Pāda reading 'तत्र पञ्चाक्षरस्तत्र।'

व्याख्या— एवं पञ्चाक्षरीमन्त्रे शिवे च ज्ञाते सति मन्त्रान्तरैर्देवतान्तरैः किं प्रयोजनमित्यत्राह—

It is said here that there is no use of other Mantras and other deities when Pañcākṣarīmantra and Śiva are known –

ज्ञाते पञ्चाक्षरीमन्त्रे किं वा मन्त्रान्तरैः फलम्।
ज्ञाते शिवे जगन्मूले किं फलं देवतान्तरैः।।३।।

When the Pañcākṣarīmantra is known, what is the use of other Mantras? When Śiva, who is the source of the world, is known, what is the use of other deities? (3)

व्याख्या— ''एको ह वै नारयण आसीत्'' इति श्रुतेर्विष्ण्वादिसकलविश्वमूलकत्वेन परशिवे ज्ञाते सति तदीयसृष्ट्यन्तर्गतत्वेन जननमरणपरिपीडितैर्विष्ण्वादिदेवतान्तरैः किं फलम्? न किञ्चित्फलमित्यर्थः। ''नहि भिक्षुको भिक्षुकान्तरं याचयति, सत्यन्यस्मिन् भिक्षुके दातरि'' इति न्यायात्। ननु ''एको ह वै नारायण आसीत्'' इत्यात्र ''सदेव साम्येदमग्र आसीत्'' इत्यादिब्रह्मप्रतिपादकवाक्यसाम्यताश्रवणात् कथमुत्पत्तिपरत्वमिति चेन्न, ''रोहितो लोहितादासीच्छक्तेरासीत् पराशरः'' इतिवदुत्पत्तिपरतोपपत्तेः। न च तद्वद् हेतुश्रवणाभावात् कथमुत्पत्तिपरत्वमिति वाच्यम्, ''ब्रह्मविष्णुरुद्रेन्द्रास्ते संप्रसूयन्ते'' इति शिखोपनिषद्वचनाद् विष्णोरुत्पत्तेः श्रूयमाणत्वात् तदनुसारेणोत्पत्तिपरतासंभवात्। न चात्र नारायणस्योत्पत्तिर्न श्रूयते, किन्तु विष्णोरेव, तस्य नारायणांशीभूतत्वात्, ''आदित्यानामहं विष्णुः'' इति गीतत्वाद् अंशपरत्वमेवेति वाच्यम्, मुख्यब्रह्मरुद्रमध्यपठितविष्णुशब्दस्यांशपरत्वासंभवात्, प्रायःपाठविरोधात्, ''विष्णुरित्था परममस्य विद्वान् जातो बृहन्नभि पाति तृतीयम्'' इति श्रुतेर्महाविष्णोरेवोत्पत्तिश्रवणाच्च, ''अजात इत्येव कश्चिद्भीरुः प्रपद्यते। रुद्र यत्ते दक्षिणं मुखं तेन मां पाहि नित्यम्।।'' इति श्वेताश्वतरश्रुतेः कारणीभूतमहारुद्रस्याजातत्वश्रवणाच्चेति दिक् ।।३।।

When, in accordance with the Śruti, "Eko ha vai nārāyaṇa āsīt", meaning 'Narāyaṇa alone came into being", Paraśiva is known as the source of the universe including all Viṣṇu, etc., what is the use of other deities? It means that there is no use. This is according to the maxim – "Nahi bhikṣuko, etc.," which means that 'a beggar does not beg before another beggar when there is another giver to the beggar'. It may be objected that since in the statement "Eko ha vai nārāyaṇa āsīt" there is a note of similarity with the statement expounding Brahman like "Sadeva somyedamagra āsīt" meaning that "there was 'Sat' alone in the beginning", how could it be taken in the sense of 'coming into being'? Here the answer is that it is not tenable, because its meaning in favour of 'existence in the form of birth' is tenable as in "Lohito rohitādāsīt, etc.," which means that 'Lohita was born from Rohita and Parāśara from Śaktimuni.' It cannot be asked as to how its meaning is in favour of 'birth' when there is no authority of Śruti stating the cause as in the case of "Lohito rohitād, etc." This is because there is an authority of Śruti as regards the birth of Viṣṇu in the form of the statement of Śikhopaniṣad, viz., "Brahmaviṣṇurudrendrāste samprasūyante" which means that 'Brahman, Viṣṇu, Rudra and Indra are born.' In accordance with that, there is a possibility of taking the sense in favour 'birth'. It should not be further contended that the 'Śruti' does not speak of the birth of Nārāyaṇa but of that of Viṣṇu alone and that its meaning is in favour of 'kinship' (aṁśa) as Viṣṇu is only a 'kin' of Nārāyaṇa in accordance with the Gitā saying "Ādityānāmahaṁ viṣṇuḥ", meaning, 'I was Viṣṇu among the Ādityas'. This is because there is no possibility of taking the meaning of 'kinship' in the case of Viṣṇu since he is mentioned along with the prime deities Brahman and Rudra and also because it would be contradictory to many other similar Śrutis. In accordance with the Śruti statement, "Viṣṇuritthā paramamasya, etc.," which means that 'Viṣṇu who manifested as vast and wise defends his third manifesatation (birth)', the birth of Mahāviṣṇu has been said in Veda. Again in accordance with another Śvetāśvataraśruti statement, viz., "Ajāta ityeva, etc.," meaning, "A certain timid one resorted to you thinking that you are unborn; O Rudra, let that which is your southern face protect me

always", the Vedic authority declares that Mahārudra, who is cause of the world, is unborn. (3)

Notes : "एको ह वै नारायण आसीत्" (Ma. U., 1.1). "ब्रह्मविष्णुरुद्रेन्द्रास्ते संप्रसूयन्ते" (Atha. Śikh. U., 3.4). "आदित्यानामहं विष्णुः" (Bhag. G., 10.21). विष्णुरित्था परममस्य विद्वान् जातो बृहन्नभि पाति तृतीयम्" (Ṛv. 10. 1.3) "अजात इत्येवं कश्चिद्भीरुः प्रपद्यते। रुद्र यत्ते दक्षिणं मुखं तेन मां पाहि नित्यम्।।" (Śve. U., 4.21).

व्याख्या— ननु सप्तकोटिमहामन्त्रेषु कोऽप्यस्य समानमन्त्रो नास्ति वा इत्यात्राह—

If it is asked as to whether there is no Mantra equal to this Mantra among seven crore great Mantras, the answer is given here —

सप्तकोटिषु मन्त्रेषु मन्त्रः पञ्चाक्षरो महान्।
ब्रह्मविष्ण्वादिदेवेषु यथा शम्भुर्महत्तरः।।४।।

Among the seven crore great Mantras, the Pañcākṣarī mantra is the best, just as Śambhu is the greatest among the gods, Brahman, Viṣṇu, etc. (4)

व्याख्या— "सर्वमन्यत् परित्यज्य हेयान् विष्ण्वादिकान् सुरान्। शिव एव सदा ध्येयः सर्वसंसारनाशनः।।" इति पिप्पलादश्रुतेः, "अजात" इत्युदाहृतश्रुतेश्च मुमुक्षूपास्यत्वादजातत्वेन ब्रह्मादिषु शिवो यथा महान्, तथा सप्तकोटिमहामन्त्रेषु वेदसारत्वात् पञ्चाक्षरमन्त्रो महानित्यर्थः।।४।।

Just as in accordance with the Pippalādaśruti, "Sarvamanyat parityajya, etc.," which means, "discarding everything else, all the gods, Brahman, Viṣṇu, etc., who are fit to be abandoned, Śiva alone should be meditated upon; he is the destroyer of all transmigration," and in accordance with another Śruti already quoted, i.e., "Ajāta, etc.," Śiva is the best among all gods, Brahman, etc., as he is to be worshipped by the aspirants of emancipation and as he is unborn, so

among the seven crore great Mantras the Pañcākṣarīmantra is the greatest. (4)

Notes : "सर्वमन्यत् परित्यज्य, इत्यादि" – It is said to have been cited from Pippalādaśruti. The source is not traceable. But Atha. Śikh. U. has a passage bringing out the same idea: "शिव एको ध्येयः शिवंकरः सर्वमन्यत्परित्यज्य" (3.4) - "Śiva alone who brings auspiciousness, should be meditated upon, discarding everything else". "अजात, इत्यादि" (Śve. U., 4. 21). See transtation of the Sanskrit commentary on the previous stanza. "साम्बं सर्वदेवप्रकृष्टं शिवं वरेण्यं पक्वचित्ताः शिवस्य प्रसादतो ज्ञानमात्राद्विदन्ति" (Those with mature minds know through their knowledge by the grace of Śiva that Śiva who is coupled with mother (Śakti) is the foremost excelling all gods) - says Si.Śi.U. (Unpublished Upaniṣads, p.380). It is said that Śiva excels all gods and likewise the Pañcākṣarīmantra is the best among seven crore Mahāmantras. Pāra Ā. (10.90) speaks of the greatness of Pañcākṣaramantra : "नास्ति ज्ञानात् परं मित्रं न भक्तेः साधनं परम्। न शैवादधिको मर्त्यो मन्त्रः पञ्चाक्षरः परः।।" -'There is no friend better than knowledge, no means better than devotion and no human being better than a Śaiva. Pañcākṣaramantra is superior to all Mantras.'

व्याख्या— ननु विष्ण्वादिसकलविश्वमूलत्वात् शिवः सर्वोत्तमो भवतु, पञ्चाक्षरीमन्त्रस्य कथं सर्वोत्तमत्वमित्याशङ्क्याह —

Having anticipated an objection that Śiva could be superior to all as he is the root-cause of the entire world including Viṣṇu, etc., but how could the Pañcākṣarīmantra be superior to all, the author says —

अशेषजगतां हेतुः परमात्मा महेश्वरः।
तस्य वाचकमन्त्रोऽयं सर्वमन्त्रैककारणम्।।५।।

Maheśvara, the Supreme Soul, is the cause of the entire worlds and this Mantra expressive of him, is the sole cause of all Mantras. (5)

व्याख्या— शिवो यथा सकलजगत्कारणम्, तथा तद्वाचकमन्त्रोऽपि सकलमन्त्रकारणम्।।५।।

Just as Śiva is the cause of all the worlds, so is this Mantra expressive of him is the cause of all Mantras. (5)

Notes : Two points are emphasised here : first, that the Pañcākṣarīmantra is expressive of Śiva and second, that this Mantra is the cause of all Mantras. The first point will be further explained in the next stanza. The second point is corroborated by the Āgama statement: ''तस्मादपि श्रेष्ठतरा मम पञ्चाक्षरी शिवे। अस्य मन्त्रस्य चैवान्ये उपमन्त्राः प्रकीर्तिताः।।'' (Sūkṣ. Ā., kri. pā., 3.6) – "Above that (Aghoramantra) is my Pañcākṣarīmantra. Of this Mantra all the Mantras are the offshoots." Candra J.Ā. says : ''मन्त्रान्तरेषु सिद्धेषु मन्त्र एष न सिद्ध्यति। अस्मिन् सिद्धे महामन्त्रे तेऽपि सिद्धा भवन्ति हि।।'' (Kri. pā., 8.92) – "When other Mantras are spiritually achieved, this Mantra is not so achieved. But when this great Mantra is spiritually achieved, all other Mantras are so achieved".

व्याख्या— तत्कथमित्यत्राह —

How is that? The answer is given here —

तस्याभिधानमन्त्रोऽयमभिधेयश्च स स्मृतः।
अभिधानाभिधेयत्वान्मन्त्रात् सिद्धः परः शिवः।।६।।

This Mantra (Pañcākṣarī) is the one that denotes him (Śiva) and he (Śiva) is known to be denoted by it. Due to the relation of the denoted and the denotation, Paraśiva is evident from the Mantra. (6)

व्याख्या— अयं मन्त्रस्तस्य शिवस्य अभिधानमन्त्रः, नाम्नो मन्त्र इत्यर्थः, स शिवः अभिधेयश्च तन्मन्त्रेणाभिधातुं योग्य इति स्मृतः, अभिधानाभिधेयत्वात्, शिवाभिधानाभिधेयत्वात् मन्त्रादस्मान्मन्त्रात् परः शिवः सिद्धः प्रकाशितः, मन्त्राणां यजनीयदेवताप्रकाशकत्वेनैतन्मन्त्राभावे शिवस्य स्फूर्तिरेव न स्यात्। किं तावतेति नाशङ्कनीयम्, शिवस्य सकलतत्त्वोपादानकारणत्वात् तद्वाचक-

पञ्चाशद्वर्णमयत्वं च युक्तमिति तस्य सकलमन्त्रमूलत्वात् तत्प्रकाशकत्वेन सकलमन्त्रकारणत्वमिति। तत्कथमिति चेत्, उच्यते, ''अथाद्यास्तिथयः सर्वाः स्वरा बिन्द्वावसानकाः। तदन्तः कालयोगेन सोमसूर्यौ प्रकीर्तितौ।। पृथिव्यादीनि तत्त्वानि पुरुषान्तानि पञ्चसु। क्रमात् कादिषु वर्गेषु मकारान्तेषु सुव्रते।। वाय्वग्निसलिलेन्द्राणां धारणानां चतुष्टयम्।। तदूर्ध्वेशादि विख्यातं पुरस्ताद् ब्रह्मपञ्चकम्। आमूलात्क्रमाज्ज्ञेया क्षान्ता सृष्टिरुदाहृता।। सर्वेषां चैव मन्त्राणां विद्यानां च यशस्विनी। इयं योनिः समाख्याता सर्वतन्त्रेषु सर्वदा।।'' इति श्रीपरात्रिंशिकाशास्त्रस्थित्या शिव इत्यत्र शकारस्य ब्रह्मादिपञ्चब्रह्मवाचकत्वात्, एवं शकारवकारयोः षट्त्रिंशत्तत्त्ववाचकत्वात्, अकारस्य शिवतत्त्वकला-रूपषोडशस्वरमयत्वात्, इकारस्येच्छाशक्तिवाचकत्वात्, एवं शब्दार्थमय-प्रपञ्चयोरन्तर्भावात् सकलमन्त्रकारणत्वम्, मातृकादेः सकलशब्दप्रपञ्चो-पादानकारणत्वात्। ''पञ्चाशन्निजदेहजाक्षरभवैर्नानाविधैर्धातुभिर्बह्वर्थैः पदवाक्यमानजनकैरर्थाविनाभावितैः। साभिप्रायसदर्थकर्मफलदानन्दैरनन्तैरिदं विश्वं व्याप्य चिदात्मनाहमहमित्युज्जृम्भसे मातृके।। पञ्चाशद्वर्णमाला-बहुविधनिनदोच्चारणात् तत्त्वजालव्यक्तिव्यापारसत्तानिरिशगुरुमुखाम्नाय-विद्यास्वरूपाः। धात्वाद्युत्पत्तिपूर्वं श्रुतिमुखविविधानेकसिद्धान्तविद्या नानाभाषाः क्रियाभिः प्रकटयति यतः सैव ते साङ्गवेदे।।'' इति दूर्वासभगवदुक्तेरिति।।६।।

This Mantra is his, i.e., Śiva's, designation Mantra; it means that the Mantra is that of his name. He, i.e., Śiva, is the designated; he is to be called by that name. Since it denotes the designation, i.e., denotes the designation of Śiva, it is Śiva who is denoted or revealed by it. Since the Mantras are those that reveal the deity to be worshipped, the revelation of Śiva is not at all possible without that Mantra. It should not be doubted that it is that much only. Since Śiva is the material cause for all the 'Tattvas', it is proper to say that his name is made up of all the fifty syllables. Since this Mantra reveals him, it is the source of

all Mantras and the cause of all Mantras. How is it? This is answered here : "The lunar days (tithis) such as pāḍya, vowels (svaras), anusvāra (bindu-aṁ), visarga (avasāna-aḥ) – among these the moon and the sun are counted with the association of time. The (25) principles (Tattvas) from Pṛthivī (earth) to Puruṣa are respectively included in the letters belonging to the five 'vargas' from 'ka' to 'ma'. Then come the four supports Vāyu, Agni, Salila (Varuṇa) and Indra. Above them, Śa, etc., are well known. In front of them are the five Brahmans (Sadyojāta, etc.). Thus from the beginning upto the end of 'kṣa', there is the creation. This Mantra has been said in all Tantras (Śāstras) to be the source of all Mantras and lores at all times." In accordance with this statement of Śrīparātriṁśikāśāstra, in the term Śiva, Śakāra (syllable 'śa') is the designation of five Brahmans, Vakāra (syllable 'va') means the principle of Māyā. The thirty principles from 'Kalā' to 'Pṛthivī' are the effects (kārya) of Māyā. Thus 'Śa'and 'Va' denote thirty-six principles. The 'akāra' (in va) stands for the sixteen vowels (svaras) which are the forms of the lustre of Śivatattva and 'ikāra' (in śi) denotes Icchāśakti. Thus this world which is made of word and sense (śabdārtha), is included in the term 'Śiva'. Thus Śivapañcākṣarīmantra being the material cause of all this world made up of śabda, it is the source of all Mantras. This is stated by His Holiness Durvāsas: 'Pañcāśannijadeha, etc;" this means : "O Mother ! after having pervaded this universe with various roots (dhātus), which are born of the fifty letters arising from your body, which are endowed with many meanings, which give rise to words, sentences and means of knowledge, which are inseparable from their senses, which afford delight arising from the fruits of Karman and significant imports of words and which are infinite, you flourish with your nature of intelligence in

various forms. They are of the nature of many traditional lores which have come down through the heritage of Gurus and which are endowed with the function of manifesting the network of principles through the utterance of many sounds made up of the series of fifty syllables. She herself reveals through the birth of roots, etc., many doctrinal lores starting from Vedas and many languages; she herself reveals all through action in the Vedas along with their aṅgas (accessories – Vedāṅgas)". (6)

Notes: ''अथाद्यास्तिथयः सर्वाः, इत्यादिः – (Pa.tri.5). ''पञ्चाशन्निजदेहजाक्षरभवैः, इत्यादि'' – (Tripād. V. Mahā. U., 27). ''पञ्चशद्वर्णमाला, इत्यादि'' (source not known). This Mantra is the designation and Śiva is the designated. There is the relation of the denoted and the denotation (vācya-vācaka relation) : ''मन्त्रस्त्वक्षरतः सूक्ष्मः पञ्चब्रह्मतनुः शिवः। वाच्यवाचकभावेन स्थितः साक्षात् स्वभावतः।। वाच्यः शिवः प्रमेयत्वान्मन्त्रस्तद्वाचकः स्मृतः। वाच्यवाचकभावोऽयमनादिः संस्थितस्तयोः।।'' (Pāra. Ā., 11.17-18) — "Śiva whose body is made up of Pañcabrahmamantras resides in his subtle form in the syllables of this Mantra in the relation of the expressed and the expression. Śiva is expressed because he is to be known and this Mantra is expressive of him. This relation of the expressed and the expression exists between them (Śiva and Mantra) from beginningless time". Śiva's body is made up of Pañcākṣaramantra. Each of the syllables of the Pañcākṣaramantra stands for each of the Pañcabrahmans: 'ईशानाद्यानि सूक्ष्माणि ब्रह्माण्येकाक्षराणि तु। मन्त्रे नमःशिवायेति संस्थितानि यथाक्रमम्।।' (Pāra. A., 11.16) – The five Brahmans Īśāna, etc., (Īśāna, Tatpuruṣa, Aghora, Vāmadeva and Sadyojāta) respectively reside in their subtle form in the five syllables 'na-maḥ-śi-vā-ya'.

व्याख्या— नन्वेवं चेद् द्व्यक्षरत्वमेव युक्तम्, किमिति पञ्चाक्षररूपेण सर्वश्रुतिशिरोगतः सन् मन्त्रोऽयं प्रतिभाति ? अत्र नमस्कारेण जीवत्वमित्यत्राह —

It may be objected saying that in that case the nature of being two-lettered (as Śiva) is appropriate and asked as to why this Mantra in its five-lettered form occurs at the

head of the Śruti. Here it is said that through 'namaḥ' the principle of 'Jīva' (Individual Soul) is indicated —

नमःशब्दं वदेत्पूर्वं शिवायेति ततः परम्।
मन्त्रः पञ्चाक्षरो ह्येष सर्वश्रुतिशिरोगतः।।७।।

The word 'namaḥ' (salutations) should be uttered first and then the word 'śivāya' (to Śiva). This is the Pañcākṣara (five-lettered) Mantra which is at the head of all Śrutis. (7)

व्याख्या— शिवजीवैक्यप्रकाशनार्थं नमः शब्दपूर्वकत्वेन चित्तत्त्वेन च पञ्चाक्षररूपेण सर्वश्रुतिशिरोगतः सन् मन्त्रोऽयं प्रतिभाति। अत्र नमस्कारेण जीवत्वं शिवशब्देन परब्रह्मत्वम् आयेत्यैक्यम्, अय गतौ इति धातोरिति भावः।।७।।

In order to reveal the idea of union between Śiva and Jīva (the Supreme Soul and the Individual Soul), this mantra with the precedence of the word 'namaḥ' and with the principle of 'cit', occurs at the head of all Śrutis in its five-lettered form. Here the word 'namaḥ' means the principle of Jīva, the word Śiva means the principle of Paraśiva-brahman and 'āya' means union between them, as arising from the root 'aya – to move.' (7)

Notes : 'Namaḥ Śivāya' is the mantra in five letters. The Sanskrit commentator interprets this mantra as corresponding to the doctrine of Śivajīvaikya. He devides the mantra into three parts as 'namaḥ', 'Śiva' and 'āya' and takes them as signifying 'Jīva' (Individual Soul), 'Paraśivabrahman' (Universal Soul) and union between the two (Aikya) respectively. The term 'āya' is said to have been derived from the root 'ay – to go'. This interpretation is a symbolic representation of the Mantra, which has the support of the following Āgama statement – ''अङ्गं नमःपदमिदं शिव एष लिङ्गं सम्बन्ध आयपदमेव तयोरभेदम्। लिङ्गाङ्गसङ्गमपदत्रयबोधनार्थं पञ्चाक्षरोऽयमभिधास्यति मन्त्रराजः।।'' (source not known). This is quoted as Āgamokti in Tātparyadīpika (Kannaḍa commentary) of N.R. Karibasava Shastrin, Mysore, 1921, p.85. "The term 'namaḥ' signifies Jīva who is called 'Aṅga' and the term 'Śiva' means Paraśivabrahman who is called Liṅga. By 'āya', the relation of identity between them is meant. This Pañcākṣara, the king among Mantras, teaches the idea of Śiva-Jīvaikya through the three words 'namaḥ' 'Śiva' and 'āya'. Literally 'namaḥ' is an indeclinable (avyaya) meaning 'salutation' and 'Śivāya' is the dative case form meaning 'to Śiva'. Compare with Anu. Sū., 6.45. 'Namaḥ' governs the dative case, as per the Paṇinian sūtra – ''नमःस्वस्तिस्वाहास्वधाऽलंवषड्योगाच्च'' (Aṣṭādhyāyī, 2.3.16). In saying that the word 'namaḥ' should be stated first and 'Śivāya' should be uttered later, what is emphasised is the order in which the words are to be uttered or cherished. It is this order that gives it the sanctity of Mantra, because it occurs in that order in the Rudrādhyāya of Yajurveda (8th Anuvāka) – ''नमःशिवाय च शिवतराय च'' (Tai. Saṁ. 4.5.8). This is prescribed in the Śaivāgamas : (1) ''आदौ नमः प्रयोक्तव्यं शिवायेति ततः परम्। सैषा पञ्चाक्षरीविद्या सर्वश्रुतिशिरोगता।।'' (Candra J.Ā., kri. pā., 8.5); (2) नमःपदं वदेत्पूर्वं यान्तं शिवपदं ततः। प्रणवेन समायुक्तं षडक्षरमिति स्मृतम्।।'' (Sūkṣ. Ā., kri. pā., 3.13); (3) आदौ नमः प्रयोक्तव्यं शिवायेति ततः परम्। एषा पञ्चाक्षरीविद्या प्रणवाद्या षडक्षरी।।'' Pāra. Ā., 11. 30-31).

व्याख्या— ननु सच्चिद्घनस्य परब्रह्मणः शिव इत्यभिधानं कथमित्यत्राह —

If it is asked as to how the name Śiva is given to Parabrahman who is thick with existence and intelligence, the answer is given here —

आदितः परिशुद्धत्वान्मलत्रयवियोगतः।
शिव इत्युच्यते शम्भुश्चिदानन्दघनः प्रभुः।।८।।

The lord Śambhu (Brahman) who is thick with intelligence and bliss, is called Śiva because he is extremely pure from the beginning due to his separation from the three Malas (impurities). (8)

व्याख्या— चिदानन्दघन: सच्चिदानन्दस्वरूप: प्रभु: स्वतन्त्र: शम्भु: सुखभोक्तृत्वात् सुखप्रदत्वाच्च परब्रह्म आदित: कदापि मलत्रयवियोगत: आणवादिमलत्रयसम्बन्धाभावेन परिशुद्धत्वाद् निर्मलत्वात् शिव इत्युच्यते, ''वश कान्तौ'' इति धातो: स्वच्छप्रकाशरूपत्वादिति भाव:।।८।।

'Cidānandaghanaḥ' means 'one who is of the nature of existence, intelligence and bliss'. 'Prabhuḥ' means the lord who is 'independent'. 'Śambhu' is the Parabrahman who is the enjoyer of joy and who is the giver of joy. 'Āditaḥ' means 'at any time' (at all times). Since he is always unassociated with three Malas, i.e., the impurities such a Āṇava, etc., he is extremely pure. Hence, he is called Śiva, as he is of the nature of pure lustre, as the name is derived from the root 'vaś' – to shine. (8)

Notes : It is noted here in the Sanskrit commentary that the term 'Śiva' means 'that which shines' as it is derived from the root 'vaś'– to shine. वष्टि इति शिव:, with the addition of 'ac' (पचाद्यच्), inversion of syllables (शव) which is the case of Pṛṣodarādigaṇa and subtitution of 'i' for 'a' of the first syllable हिंसिधातो: सिंहशब्दो वशकान्तौ शिव: स्मृत:। वर्णव्यत्ययत: सिद्धे पश्यक: कश्यपो यथा।। This interpretation is supported by the following: (1) अनादिमलसंश्लेषप्रागभावात्स्वभावत:। अत्यन्तपरिशुद्धात्मेत्यतोऽयं शिव उच्यते।। (Vā. Saṁ) – "Because of his nature of being extremely pure due to his characteristic of pre-negation of association with beginningless Malas (impurities), he (Parabrahman) is called Śiva. (2) शुद्धत्वात् शिवमुद्दिष्टम्।। (Vā.Śu. Ā., 1.22) – "He is called Śiva because of purity." (3) अनादिमलसंश्लेषप्रागभावाद्विशेषत:। अत्यन्तपरिशुद्धात्मा शिव इत्युच्यते विभु:।। (Vā. Śu. Ā.) – "The lord is called Śiva, who is of the nature of being extremely pure due to the speciality of pre-negation of association with beginningless Malas." In the Māṇḍūkya U., passage starts from ''सर्वं ह्येतद्ब्रह्मायमात्मा ब्रह्म सोऽयमात्मा चतुष्पात्।'' and ends with ''शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेय:।।(2.7) – "All this is Brahman, this Ātman is Brahman, this Ātman is 'catuṣpāt' (having four feet, steps – 1. Vaiśvānara, 2. Taijasa, 3. Prājña and 4. Śiva)"– "The peaceful one is Śiva without a second; he is regarded as the fourth (pāda); he is to be known as the Ātman." Since in Māṅḍūkya the beginning (upakrama) corresponds with the concluding passage (upasaṁhāra), it is clear that Śiva is himself the Parabrahman.

व्याख्या— अथ सकलमङ्गलावासभूमित्वाच्च शिवशब्दाभिधेयं ब्रह्मेत्याह—

It is said here that Brahman is called by the name Śiva because he is the receptacle of all auspiciousness —

आस्पदत्वादशेषाणां मङ्गलानां विशेषत:।
शिवशब्दाभिधेयो हि देवदेवस्त्रियम्बक:।।९।।

The God of gods, Triyambaka, is denoted by the word Śiva because he is especially the shelter of all types of auspiciousness. (9)

व्याख्या— अत्र त्रियम्बकशब्देन सृष्टिस्थित्यादिकारणं परब्रह्मोच्यते, सूर्यादीनां सृष्ट्यादिकारणत्वात् ''ऋतं सत्यं परं ब्रह्म पुरुषं कृष्णपिङ्गलम्। ऊर्ध्वरेतं विरूपाक्षम्'' इति श्रुते:। त्रियम्बको देवदेवो ब्रह्मादीनामपि देव: परमेश्वर:, अशेषाणां समस्तानां मङ्गलानां विशेषतो विष्ण्वादिभ्योऽधिकत आस्पदत्वाद् आश्रयत्वात् शिवशब्दाभिधेयो हि, ''कल्याणं मङ्गलं शिवम्'' इति प्रसिद्धत्वात् ।।९।।

Here by the word 'triyambaka' Parabrahman who is the cause of creation, maintenance, etc., is meant, because he is the cause of creation, etc., of the sun, etc. This is in accordance with the Śruti statement "Ṛtaṁ satyam, etc.," which means : 'The sacred principle, the supreme reality is Parabrahman who is the Puruṣa, who is reddish-brown, who is Śiva and who is three-eyed. Salutations to him who is of the form of universe.' The God of gods, Triyambaka,

is the Great Lord of Brahman, etc. As he is the resort or the shelter of all auspiciousness especially superior in that respect to Viṣṇu, etc., he is indeed denoted by the term Śiva. It is well known that Śiva means auspiciousness, sacredness. (9)

Notes : Śiva is called Triyambaka because he has the sun, the moon and the fire as his eyes (sūryacandrāgninetraḥ). Since he is the cause for the creation, etc., of the sun, etc., he is the Parabrahman. Through his three eyes he is the cause for the creation, maintenance and annihilation of the world. He is called Triyambaka due to his threefold activity. As he is the shelter of all auspiciousness, he is called Śiva. ''शिवं कल्याणम् विद्यते अस्य इति शिवः''– he is called Śiva because he is endowed with all auspiciousness. ''ऋतं सत्यं परं ब्रह्म पुरुषं कृष्णपिङ्गलम्। ऊर्ध्वरेतं विरूपाक्षं विश्वरूपाय ते नमः।। (Tai. Ā., 10.12.1). कल्याणं सततं चास्ति परमात्मा शिवो यतः।'' (Sū. Saṁ). ''कल्याणं मङ्गलं शिवम्'' (A. Ko., 1.4.25).

व्याख्या— नन्वनेकनाम्नां विद्यमानत्वात् शिवशब्देन किमिति परब्रह्माभिधीयते, इत्यत्राह—

If it is asked as to why Parabrahman is called by the name Śiva in spite of the existence of many names, the answer is given here —

शिव इत्यक्षरद्वन्द्वं परब्रह्मप्रकाशकम्।
मुख्यवृत्त्या तदन्येषां शब्दानां गुणवृत्तयः।।१०।।

The dissyllabic form Śiva reveals the meaning of Parabrahman by primary function (Abhidhā) while words other than that convey that meaning through secondary function (Lakṣaṇā). (10)

व्याख्या— शिव इत्यक्षरद्वयं मुख्यवृत्त्या परब्रह्मप्रकाशकम्, तदन्येषां शब्दानां शिवशब्दातिरिक्तभवादिशब्दानां गुणवृत्त्या सिंहो माणवक इत्यादिवद् गुणयोगेन परब्रह्मप्रकाशकत्वम् इत्यर्थः।।१०।।

The syllabic pair Śiva reveals the meaning of Parabrahman by primary function. But words other than that, i.e., the words such as Bhava, etc., which are other than Śiva, convey the meaning of Parabrahman through secondary function as, for instance, in "Siṁho māṇavakaḥ" (this boy is the lion). (10)

Notes: Guṇavṛtti is the secondary function of words based on the relation of qualities (guṇas). For instance in "Siṁho māṇavakaḥ" the term 'Siṁha' is applied to the boy on the basis of qualities such as bravery, etc. Śiva gives the meaning of Parabrahman through the primary function (Abhidhā), while words like Bhava, etc., convey that meaning through secondary function (Lakṣaṇā) which operates when the primary meaning is incompatible, there is relation between the primary meaning and the secondary meaning and there is the fulfilment of some purpose. That the term Śiva conveys the meaning of Parabrahman through primary function is supported by the following statements: (1) अयं शिवाभिमर्शनः। (Ṛv. 10. 60. 12); (2) नमःशिवाय च शिवतराय च। (Tai. saṁ., 4.5.8); (3) शिव एको ध्योयः शिवंकरः सर्वमन्यत्परित्यज्य। (Atha. Śikh. U., 3.4); (3) विद्यासु श्रुतिरुत्कृष्टा रुद्रैकादशिनी श्रुतौ। तत्र पञ्चाक्षरस्तत्र शिव इत्यक्षरद्वयम्।। (Kā. Ā., kri. pā., 8.4); (4) सर्वाननशिरोग्रीवः सर्वभूतगुहाशयः। सर्वव्यापी स भगवान् तस्मात् सर्वगतः शिवः।। (Śve. U., 3.11).

व्याख्या— अथोक्तार्थमुपसंहरति—

Here the author concludes the topic on hand —

तस्मान्मुख्यतरं नाम शिव इत्यक्षरद्वयम्।
सच्चिदानन्दरूपस्य शम्भोरमिततेजसः।।११।।

एतन्नामावलम्बेन मन्त्रः पञ्चाक्षरः स्मृतः।

Hence, the syllabic pair Śiva is the principal name of Śambhu, who is of the nature of existence, intelligence and bliss and who is of infinite lustre. Depending upon this name (Śiva), the Pañcākṣaramantra is regarded as great. (11-12)

व्याख्या— महानिति शेषः। शिव इत्यक्षरद्वयमपरिमितप्रकाशरूपस्य सच्चिदानन्दघनस्य शम्भोः परब्रह्मणः मुख्यमत्यन्तमुख्यं नाम। एतन्नामावलम्बेन एतन्नामघटितत्वेन पञ्चाक्षरो मन्त्रो महानिति स्मृत इत्यर्थः।।११-१२।।

'Mahān', i.e., 'is great' should be added here. Śiva is the most important name of Parabrahman, the Śambhu, who is of limitless lustre and who is of the nature of existence, intelligence and bliss. As the Pañcākṣarīmantra is constituted by his name, it is regarded as the great. (11-12)

Notes : Āgamas declare the greatness of this Mantra : (1) मन्त्राणामपि शैवानां मुख्या एकादश स्मृताः। तत्राघोरो महामन्त्रः सर्वाभीष्टप्रदो नृणाम्।। तस्मादपि श्रेष्ठतरा मम पञ्चाक्षरी शिवे। अस्य मन्त्रस्य चैवान्ये उपमन्त्राः प्रकीर्तिताः।। (Sukṣ. Ā., kri. pā., 3.5-6) — 'Among the Śaiva Mantras, eleven are important; among those eleven (six Ṣaḍaṅgamantras plus five Brahmamantras), Aghora is the great Mantra; it fulfils all the desires of people; greater than that is the Pañcākṣarīmantra; of this Mantra all other Mantras are subsidiaries.' It is said in the Mahimnastotra (stanza 35) that there is no Mantra which is greater than Aghoramantra "अघोरान्नापरो मन्त्रः"; here Pañcākṣarimantra is superior to Aghoramantra. (2) पञ्चाक्षरमनुं नित्यं भावयेच्छिववाचकम्। भुक्तिमुक्तिप्रदं दिव्यं प्रणवं च परं शिवम्।। (Pāra. Ā., 12.56) – 'Pañcākṣaramantra should be regarded as the name of Śiva; it is giver of enjoyment and emancipation; Praṇava (Oṁkāra) stands for Paraśiva'. (3) पञ्चाक्षरात् परं नास्ति परित्राणं कलौ युगे। (Candra J.Ā., kri. pā., 8.83) – 'There is no protection better than that by Pañcākṣaramantra in the Kali Age'.

व्याख्या— अथ किमनेन कर्तव्यं किं फलमित्यत्र दृष्टान्तपूर्वकमाह –

Then, what can be achieved through this (Mantra)? What is the reward from this? These questions are answered with an illustration —

यस्मादतः सदा जप्यो मोक्षकाङ्क्षिभिरादरात्।।१२।।
यथाऽनादिर्महादेवः सिद्धः संसारमोचकः।
तथा पञ्चाक्षरो मन्त्रः संसारक्षयकारकः।।१३।।

That is why it has to be cherished with reverence by all those who are desirous of emancipation. Just as Mahādeva who is beginningless, is decided to be the liberator from transmigration, so is the Pañcākṣaramantra destroyer of transmigration . (12-13)

व्याख्या— यस्मात् शिवनामघटितत्वेन पञ्चाक्षरमन्त्रो महान्, अतः तस्मात् कारणाद् मोक्षकाङ्क्षिभिः पुरुषैरादरात् सदा जप्यः। अत्र दृष्टान्तः— "सर्वमन्यत् परित्यज्य हेयान् विष्ण्वादिकान् सुरान्। शिव एव सदा ध्येयः सर्वसंसारनाशनः।।" इति पिप्पलादश्रुतेरनादिभूतः परशिवो यथा संसारपाश-विमोचक इति प्रसिद्धः, तथा पञ्चाक्षरमन्त्रः संसारक्षयकारक इति प्रसिद्धः, "अशेषपाशविच्छित्त्यै शिव इत्यक्षरद्वयम्। अलं नमस्क्रियायुक्तो मुक्तये कल्पितो मनुः।।" इति ब्रह्मोत्तरखण्डवचनादिति।।१२-१३।।

It is because the Pañcākṣaramantra is constituted by the name Śiva that it is great. Hence, on account of that it should be muttered always with reverence by the human beings who aspire for emancipation. Here is an illustration: Just as the beginningless Paraśiva is well known to be the remover of fetters of transmigration in accordance with the Pippalādaśruti "Sarvamanyat parityajya, etc.," which means "Leaving out everyone of the gods such as Viṣṇu who are negligible, Śiva who is the remover of all transmigration, should be always meditated upon", so is Pañcākṣaramantra well known as the destroyer of transmigration. This is supported by the statement of Brahmottarakhaṇḍa, viz., "Aśeṣapāśavicchittyai, etc.," meaning that "The syllabic pair Śiva coupled with the saying of salutation is the Mantra (namaḥ Śivāya) meant for the eradication of all fetters and attainment of liberation." (12-13)

Notes : Śiva is well known as the remover of all fetters of transmigration. Similarly Pañcākṣarīmantra is well known as the destroyer of transmigration. This 'dṛṣṭānta' (illustration) is given to establish the greatness of Pañcākṣarīmantra. Pañca B. U. states

the first part of the 'dṛṣṭānta' as: ''अयं हृदि स्थितः साक्षी सर्वेषामविशेषतः। तेनायं हृदयं प्रोक्तः शिवः संसारमोचकः।।'' (41) – 'He has stationed himself in the heart of all as the witness without any exception; hence, Śiva, who is said to be the heart itself, is the remover of transmigration'. The second part of the 'dṛṣṭānta' is presented in Bha. Jā. U. as: ''तारकोऽयं पञ्चाक्षरः। कोऽयं शैवो मनुः। शैवस्तारकोऽयमुपदिश्यते मनुरविमुक्ते शैवेभ्यो जीवेभ्यः। शैवोऽयमेव मन्त्रस्तारयति। स एव ब्रह्मोपदेशः।'' (2. 4) — "The Pañcākṣaramantra is the saviour. Which is this Mantra of Śiva? This saviour Mantra of Śiva is taught to the Śaiva devotees in the Avimuktakṣetra. This Mantra of Śiva saves. This constitutes Brahmopadeśa (inculcation of Brahman)." ''सर्वमन्यत् परित्यज्य, इत्यादि'' – This is said to be taken from Pippalādaśruti. A short version of it is : ''शिव एको ध्येयः शिवंकरः सर्वमन्यत्परित्यज्य।'' (Atha. Śikh. U., 3.4) and nearly corresponding statement is: ''तस्मात् सर्वान् परित्यज्य ध्येयान् विष्ण्वादिकान् सुरान्। शिव एव सदा ध्येयः सर्वसंसारमोचकः।।'' (Śarabha U., 30-31). ''अशेषपाशविच्छित्त्यै, इत्यादि।'' (Bra. Uttara). This cannot be traced to its original source.

(व्या०) नन्वयं मन्त्रः शिववत् संसारक्षयकारकश्चेत्, विश्वकारणत्वं तद्वदस्ति किमित्यत्राह –

If it is asked as to whether this Mantra, which is regarded as the destroyer of transmigration like Śiva, is also likewise the cause of the world, the answer is given here —

पञ्चभूतानि सर्वाणि पञ्चतन्मात्रकाणि च।
ज्ञानेन्द्रियाणि पञ्चापि पञ्चकर्मेन्द्रियाणि च।।१४।।

पञ्चब्रह्माणि पञ्चापि कृत्यानि सह कारणैः।
बोध्यानि पञ्चभिर्वर्णैः पञ्चाक्षरमहामनोः।।१५।।

All the five gross elements, the five subtle elements, the five sensory organs, the five motor organs, the five Brahmans, the five activities along with causes — all these are understood through the five syllables of the great Pañcākṣaramantra. (14-15)

व्याख्या — पृथिव्यादिपञ्चभूतानि, गन्धादिपञ्चतन्मात्राः, ज्ञानशक्तिरूपघ्राणादिपञ्चज्ञानेन्द्रियाणि, क्रियाशक्तिरूपोपस्थादिपञ्चकर्मेन्द्रियाणि, पञ्चसादाख्यपञ्चब्रह्मपर्यायाचारादिपञ्चलिङ्गानि, भवमृडहरादिकारणेशैः सह सृष्ट्यादिपञ्चकृत्यानि पञ्चविधानि सर्वाण्यपि पञ्चक्षरमहामन्त्रस्य पञ्चभिर्वर्णैर्बोध्यानि प्रकाश्यानीत्यर्थः।।१४-१५।।

The five gross elements, Pṛthvī, Ap, Tejas, Vāyu and Ākāśa (earth, water, fire, wind and ether); the five subtle elements (Tanmātras): Gandha, Rasa, Rūpa, Sparśa and Śabda (odour, taste, form, touch and sound); the five sensory organs which are of the nature of Jñānaśakti: Ghrāṇa, Rasanā, Cakṣuṣ, Tvak and Śrotra (nose, tongue, eyes, skin and ears), the five motor organs, which are of the nature of Kriyāśakti: Vāk, Pāṇi, Pāda, Pāyu and Upasthā (speech, hands, feet, anus and genitals); the five Liṅgas, Ācāraliṅga, Guruliṅga, Śivaliṅga, Caraliṅga and Prasādaliṅga, which are the synonyms of the Pañcabrahmans, Sadyojāta, Vāmadeva, Aghora, Tatpuruṣa and Īśāna (the five faces of Śiva); these five Brahmans are represented by the five Sādākhyas: Śiva, Amūrta, Mūrta, Kartṛ and Karman; the five actions of Śiva: Sṛṣṭi, Sthiti, Laya, Tirodhāna and Anugraha (creation, maintenance, absorption, covering and conferring grace) and their five Kāraṇeśas : Bhava, Śarva, Mṛḍa, Rudra and Hara – all these in the sets of five each are revealed through the five syllables Na-Maḥ-Śi-Vā-Ya which constitute the Pañcākṣaramantra.

Notes : It is stated in the Sanskrit commentary that the five Liṅgas are the forms of Pañcabrahmans, the five faces of Śiva. This is supported by the following statement: ''आचारलिङ्गमाख्यातं सद्योजातमुखात्मकम्। गुरुलिङ्गं तथा वामदेववक्त्रात्मकं भवेत्।। शिवलिङ्गं तथाऽघोरमुखरूपं भवेत् पुनः। चरलिङ्गं भवत्येव तत्पूरुषमुखात्मकम्।। प्रसादलिङ्गं कथितमीशानमुखसंज्ञकम्।।'' (महालिङ्गं तथाखण्डशिवरूपं प्रकीर्तितम्।।) (Candra J.Ā., kri. pā., 3.28-30).

Vide Sūkṣ. Ā., kri.pā., 1.23-26 and 33-51 for enumeration of the names of five Sādākhyas and the description of their nature in detail. The five kṛtyas of Śiva are: जगज्जन्मस्थितिध्वंसतिरोभावविमुक्तयः। कृत्यं सकारकफलं ज्ञेयमस्यैतदेव हि।।'' (Mṛ. Ā., 2.3). Here the stanzas corresponding to the stanzas of the text are: ''सर्वाणि सर्वभूतानि तन्मात्राणां च पञ्चकम्। ज्ञानेन्द्रियाणि पञ्चापि तथा कर्मेन्द्रियाणि च।। पञ्चब्रह्माणि कृत्यानि पञ्च पञ्चात्मकानि च। तानि सर्वाणि बोध्यानि पञ्चवर्णैर्महामनोः।।'' (Sūkṣ. Ā., kri. pā., 4.58-59).

व्याख्या— नन्वालोकेन घटादिवत् प्रकाश्यानि वा स्वर्णकुण्डलादिवत् प्रकाश्यानि वेत्यत्राह–

If it is asked as to whether they are revealed like pot, etc., by light or they are manifested like golden ear-ring, etc., the answer is given here —

पञ्चधा पञ्चधा यानि प्रसिद्धानि विशेषतः।
तानि सर्वाणि वस्तूनि पञ्चाक्षरमयानि हि।।१६।।

Those objects which are especially known as sets of five are all manifestations of Pañcākṣaramantra itself. (16)

व्याख्या— पञ्चशक्तिपञ्चाङ्गुलिवचनदानादिपञ्चकर्मेन्द्रियार्थाः मनोबुद्ध्यहङ्कारप्रकृतिपुरुषादीनि पञ्च पञ्च प्रकारेण यानि विशेषतः प्रसिद्धानि, तानि सर्वाणि स्वर्णकुण्डलन्यायेन पञ्चाक्षरमयानि पञ्चाक्षरकार्याणि तत्प्रकाश्यानि चेत्यर्थः, वर्णानां शक्तिरूपत्वादिति।।१६।।

The five Śaktis, the five fingers, the five objects of motor senses such as speech, giving - taking, etc., the five, namely, mind, intellect, I-notion, Prakṛti and Puruṣa, and so on, which are especially well known as consisting of five kinds each, are all made up of Pañcākṣaramantra or manifested by it, since Varṇas (syllables) are of the nature of Śaktis. The manifestation is like gold as ear-ring. (16)

Notes : This idea has been found in the following stanza: ''लोके हि पञ्चधा यानि प्रसिद्धानि विशेषतः। ज्ञेयानि तानि सर्वाणि पञ्चाक्षरमयानि हि।।'' (Sūkṣ. Ā., kri. pā., 4.60).

व्याख्या— ननु मोक्षकारणं प्रणवः, पञ्चाक्षर्यां तदभावात् कथं मोक्षप्रदत्वमित्यत्राह –

If it is asked as to how Pañcākṣarīmantra could bring liberation, because 'Oṁkāra' which is the cause of liberation, is absent in it, the answer is given here—

ओंकारपूर्वो मन्त्रोऽयं पञ्चाक्षरमयः परः।
शैवागमेषु वेदेषु षडक्षर इति स्मृतः।।१७।।

This supreme Mantra consisting of five syllables is regarded in Śaivāgamas and Vedas as Ṣaḍakṣara (six-lettered) with the precedence of 'Oṁkāra' (oṁ - syllable). (17)

व्याख्या— पर उक्तप्रकारेण सर्वोत्कृष्टः पञ्चाक्षरमयो मन्त्रः ओंकारपूर्वः षडक्षर इति शैवागमेषु वेदेषु स्मृतः। श्रीरुद्रे "नमस्ताराय नमः शम्भवे च" इति, ईशानमन्त्रान्ते ''मे अस्तु सदाशिवोम्'' इति च श्रूयमाणत्वात्। ''ओंकारात्मतया भाति शान्त्यतीतः परः शिवः'' इत्यागमोक्तेः, ''शिवो वा प्रणवः प्रोक्तः प्रणवो वा शिवः स्मृतः। वाच्यवाचकयोर्भेदो नात्यन्तं विद्यते क्वचित्।।'' इति पौराणिकोक्तेश्च शिवप्रणवयोरभेदाद् ओंकारपूर्वत्वेन षडक्षर इत्यर्थः।।१७।।

'Paraḥ' means that which is supreme as already told. Such a supreme Mantra made up of five letters is called in the Śaivāgamas and Vedas as 'Ṣaḍakṣara' (six - lettered) with the precedence of 'Om'-syllable. In the Śrīrudra, it is said 'Namastarāya namaḥ Śambhave ca" — 'Salutations to Oṁkāra (Tāra) and Salutations to Śambhu (Śiva)'. Again at the end of Īśānamantra, the phrase "me astu sadāśivom" – 'let auspiciousness be to me, oṁ Sadaśiva' occurs. The stanza "Oṁkārātmatayā, etc.," which means 'Śiva who is beyond Śāntyatītakalā shines as of the nature of Oṁkāra', is an Āgama statement. Again the stanza "Śivo vā praṇavaḥ, etc.," which means 'Śiva is said to be Praṇava and Praṇava is said to be Śiva, there is not much of a difference between

what denotes (vācaka) and what is denoted (vācya) —' is a statement of the Paurāṇikas. Thus as there is no difference between Śiva and Oṁkāra, the Mantra (Pañcākṣara) is Ṣaḍakṣara with the precedence of Oṁ-syllable. This is the substance. (17)

Notes : ''नमस्ताराय नमः शम्भवे च'' (Tai. Saṁ., 4.5.8). ''मे अस्तु सदाशिवोम्'' (Tai. Ā., 7. 47) – it is one of the Mantras dedicated to Pañcābrahmans. ''ओंकारात्मतया भाति, इत्यादि'' (आगमोक्तिः) and ''शिवो वा प्रणवः, इत्यादि'' (पौराणिकोक्ति) cannot be traced to their sources. Śaivāgamas speak of the Ṣaḍakṣara mantra thus: (1) ''एषा पञ्चाक्षरी विद्या प्रणवाद्या षडक्षरी।'' (Pāra. Ā., 11.31) (2) ''पञ्चाक्षरो महामन्त्रः प्रणवेन युतः शिवे। षडक्षर इति प्रोक्तो मन्त्रराजाह्वयः परः।।'' (Sūkṣ. Ā., kri. pā., 4.35). Praṇava and Śiva have Vācya-Vācaka relation is supported by Śaivagamas : ''शिवरुद्रादिशब्दानां प्रणवादिपरः स्मृतः। शम्भोः प्रणववाच्यस्य भावनात् तज्जपादपि।। या सिद्धिश्च परा प्राप्या भवत्येव न संशयः। तस्मदेकाक्षरं देवमाहुरागमवादिनः।। वाच्यवाचकयोरैक्यं मन्यमाना मनस्विनः।।'' (Pāra. Ā., 11. 13-15) – 'Śiva, Rudra, etc., are regarded as standing for Praṇava. Better result can be achieved through meditating on Śiva through Praṇava than muttering merely Praṇava. Hence the most accomplished persons well versed in Āgamas regard that single syllable 'Om' as Śiva himself on the basis of identity between what is denoted and what denotes."

व्याख्या— अथ ''प्रथमं तारकरूपं द्वितीयं दण्ड उच्यते। तृतीयं कुण्डलाकारं चतुर्थं चार्धचन्द्रकम्।। पञ्चमं दर्पणाकारं षष्ठं ज्योतिस्वरूपकम्। नकारस्तारकारूपं मकारो दण्ड उच्यते।। शिकारः कुण्डलाकारो वकारश्चार्धचन्द्रकः। यकारो दर्पणाकारो ओंकारः पञ्चवर्णराट्।।'' इति शिवागमवचनात् पञ्चाक्षरकल्पतरोर्बीजभूतस्य ओंकारस्य माहात्म्यं सूत्रत्रयेण निरूपयति—

Then in accordance with the Āgama statement "Prathamaṁ tārakārūpam, etc.," which means – "The first syllable is of the form of star, the second of the form of staff, the third of the form of ear-ring, the fourth of the

form of crescent moon, the fifth one of the form of mirror and the sixth of the form of lustre; 'Na' is of the form of star, 'ma' of staff, 'śi' of ear-ring, 'vā' of crescent moon, 'ya' of mirror and 'om' is the king of the five syllables," the author speaks of the greatness of Oṁkāra, which is the seed of the Kalpa tree in the form of Pañcākṣaramantra in three stanzas — (This Āgama quotation cannot be traced to its source).

मन्त्रस्यास्यादिभूतेन प्रणवेन महामनोः।
प्रबोध्यते महादेवः केवलश्चित्सुखात्मकः।।१८।।

Mahādeva (the Great Lord) who is of the nature of existence, intelligence and bliss, is revealed by this Praṇava (Oṁ-syllable) which comes in the beginning of this Pañcākṣarīmantra, the great Mantra. (18)

व्याख्या— महामन्त्ररूपस्यास्य पञ्चाक्षरमन्त्रस्यादिभूतेन प्रणवेन सच्चिदानन्दात्मकः परशिवः प्रकाश्यत इत्यर्थः, ''यो वै रूद्रः स भगवान्'' इत्युपक्रम्य ''य ओंकारः स प्रणवो यः प्रणवः स सर्वव्यापी यः सर्वव्यापी सोऽनन्तो योऽनन्तस्तत्तारं यत्तारं तत्सूक्ष्मं यत्सूक्ष्मं तच्छुक्लं यच्छुक्लं तद्वैद्युतं यद्वैद्युतं तत्परं ब्रह्म स एकः स एको रुद्रः स ईशानः स भगवान् स महेश्वरः स महादेवः'' इत्यथर्वशिरःश्रुत्या प्रणव एव सच्चिदानन्दात्मकं परब्रह्मेति श्रूयमाणत्वादिति।।१८।।

Paraśiva who is of the nature of existence, intelligence and bliss, is revealed by the Praṇava which happens to be in the beginning of the Pañcākṣarīmantra, that is, the Great Mantra. In accordance with the statement of Atharvaśiras Upaniṣad which commences with "Yo vai rudraḥ, etc.," meaning that 'he who is Rudra, is the Supreme Divinity' and continues saying "Ya Oṁkāraḥ sa praṇavaḥ, etc.," which means "That which is oṁkāra is Praṇava, that which is

Praṇava is all-pervasive, that which is all-pervasive is infinite, that which is infinite is the Tāraka (saviour), that which is the saviour is subtle, that which is subtle is Śukla (white), that which is Śukla is the lightning, that which is the lightning is Parabrahman; it is one; the same is Rudra without a second; he is Īśāna; he is the Divine Lord; he is the Great Lord and he is the Great God," Praṇava which is of the nature of existence, intelligence and bliss, is Parabrahman, because it is heard from Śruti. (18)

Notes : ''प्रथमं तारकरूपं...'' (Śi. Ā., ?). ''यो वै रुद्रः स भगवान्'' (Atha. Śiras U., 6). ''य ओंकारः स प्रणवः, इत्यादि'' (Atha. Śiras U., 44). ओंकार is consisting of three letters as अ+उ+म; each of these letters mean सत्, चित् and आनन्द respectively. Thus oṁkāra means Śiva who is of the nature of existence (सत्), intelligence (चित्) and bliss (आनन्द). With this Oṁkāra the Pañcākṣaramantra is called Ṣaḍakṣaramantra. Each of the syllables and Oṁkāra are respectively of the forms of Satya, Cit, Ānada, Nitya, Pūrṇatā and combination of all (Miśra): ''यकारः पूर्णतायुक्तो वाकारो नित्यवाचकः।। आनन्दः स्याच्छिकारस्तु चिद्रूपो हि मकारकः। सत्यरूपो नकारः स्यान्मिश्रात्मा प्रणवो भवेत्।।'' (Sūkṣ. Ā., kri. pā., 4. 38-39).

व्याख्या— ननु शिवः प्रणवेन विना न केनापि प्रकाश्यते वेत्यत्राह —

If it is asked, whether Śiva is not revealed by anything other than Praṇava, the answer is given here —

प्रणवेनैकवर्णेन परब्रह्म प्रकाश्यते।
अद्वितीयं परानन्दं शिवाख्यं निष्प्रपञ्चकम्।।१९।।

Through the single syllable called Praṇava (Oṁ), Parabrahman, which is without a second, which is Supreme Bliss, which is called Śiva and which is free from all worldly differences, is revealed. (19)

व्याख्या— ''शिवं परात्परं सूक्ष्मं नित्यं सर्वगमव्ययम्'' इति शिवागमोक्तेः शिवाख्यं परानन्दं सच्चिदानन्दलक्षणम् अद्वितीयम् ''एकमेवाद्वितीयम्'' इति श्रुतेर्द्वितीयशून्यम्, ''नेह नानास्ति किञ्चन'' इति श्रुतेर्निष्प्रपञ्चकम्, अत एव प्रापञ्चिकभेदशून्यं परं ब्रह्म प्रणवेनैकवर्णेन प्रणवरूपैकवर्णेन, प्रणवेनैवेत्यर्थः, प्रकाश्यते प्रबोध्यते, प्रणवांशीभूताकारोकारमकाराणां सच्चिदानन्दवाचकत्वादिति। एवं च नमः शिवायेति पञ्चाक्षराण्याचारगुरुशिवचरप्रसादलिङ्गबीजाक्षराणि, ओंकारो महालिङ्गबीजमिति बीजवृक्षरूपप्रणवपञ्चाक्षर एव षट्स्थलबीजमिति तात्पर्यम्।।१९।।

According to the Śivāgama statement "Śivam parātparam, etc.," meaning that 'Śiva is the most supreme among the supreme, subtle, eternal, residing in all and immutable', Parabrahman is called Śiva; he is the supreme bliss, characterised by existence, intelligence and bliss; he is without a second, i.e., without another as the Śruti says "Ekamevādvitīam" – 'one without a second;' he is free from worldly differences according to the Śruti statement 'Neha nānāsti kiñcana", meaning that 'there is nothing amounting to difference here.' That is why he is free from mundane variety of things. Such Parabrahman is known, realised through the single Oṁ-syllable, i.e., the syllable in the form of Praṇava, Praṇava alone, because the three constituents of Oṁ, viz., 'A' 'U' 'M' denote existence, intelligence and bliss respectively. Further the five syllables of the Mantra 'Namaḥ śivāya' are the sources (bījākṣarāṇi) of the five Liṅgas, viz., Ācara, Guru, Śiva, Cara and Prasāda and Oṁkāra is the source of Mahāliṅga. Hence, the Praṇava and Pañcākṣara, which happen to be in the relation of the seed and the tree, are the source of six Sthalas. This is the substance. (19)

Notes : ''शिवं परात्परं, इत्यादि'' (Śivāgama, source not known). There is a corresponding Āgama statement as: ''अस्ति कश्चित् स्वतःसिद्धः

सच्चिदानन्दलक्षणः। नित्यो निरञ्जनः शुद्धो निर्मलो निरुपप्लवः।। निर्गुणो नित्यसम्पन्नो निर्मायो निरुपाधिकः। अकायो भक्तकायश्च परात्परतरः शिवः।।'' (Sūkṣ. Ā., kri. pā., 1.14-15). It is said that the five syllables of the Mantra and Praṇava are the sources of the five Liṅgas, Ācāraliṅga, etc., and of Mahāliṅga, so also of the six Sthalas, Bhakta, etc. The whole idea here is corresponding with the following Āgama statement: ''प्रसादश्च चरश्चैव शिवलिङ्गं गुरुस्तथा। आचारश्च महालिङ्गं यादितारान्तगोचरम्।। ऐक्यश्च शरणश्चैव प्राणलिङ्गी प्रसादकः। महेश्वरश्च भक्तश्च षट्स्थलात्मा षडक्षरः।।'' (Sūkṣ. Ā., kri. pā., 4.44-45). ''एकमेवाद्वितीयम्'' (Chand. U., 6.2.1). ''नेह नानास्ति किञ्चन'' (Bṛ. U., 4. 14.9).

व्याख्या— नन्वस्य लिङ्गाङ्गषट्स्थलयोगकारणस्य प्रणवस्य सच्चिदानन्दलक्षणब्रह्मप्रकाशकत्वमस्तु, निष्प्रपञ्चब्रह्मप्रतिपादकत्वं कथम् इत्यत्राजपागायत्रीमन्त्रयोगपूर्वकं तत्स्ववरूपं प्रदर्शयति—

It may be objected thus : Let the 'Praṇava' (Oṁkāra), which is the cause for the communion of the Liṅgasthalas and Aṅgasthalas, be that which can reveal Brahman who is of the nature of existence, intelligence and bliss. How can it be that which can reveal Brahman who is bereft of the world? Here the nature of 'Oṁkāra' is exposed through the use of 'Ajapāgāyatrīmantra'—

परमात्ममनुर्ज्ञेयः सोऽहंरूपः सनातनः।
जायते हसयोर्लोपादोमित्येकाक्षरो मनुः।।२०।।

The Mantra of Paramātman (Paraśiva) which is of the form of "So' ham" (He is myself – Śivajīvaikya), is known to be ancient. It becomes the monosyllabic Mantra as "Om" with the elision of 'ha' and 'sa'. (20)

व्याख्या— परमात्ममनुः परमात्ममन्त्रः सोऽहंरूपः प्रत्यभिज्ञानरूप इति ज्ञेयः, ''योऽसौ पुरुषः सोऽहम्'' इति श्रुतिगुरूपदेशस्वानुभवैर्विज्ञातुं योग्यः, एवं प्रतिदिनं षट्शताधिकमेकमेकविंशतिसहस्रसंख्यातं जपित्वाथास्य भेदघटितत्वात् केवलकुम्भकेन सकारहकारयोस्त्यागात् सनातनो नित्यःओमित्येकाक्षरमनुर्जायते। ततः किमिति चेत्, उच्यते, सकारस्य चन्द्रबीजत्वेन वेद्यरूपत्वात्, हकास्यार्कबीजत्वेन वेदनरूपत्वात्, एवंरूपसकारहकारयोस्त्यागाद् वृत्तिशून्यवेदकमात्रप्रकाशकरूप ओंकार एवावशिष्यत इति निष्प्रपञ्चब्रह्मप्रतिपादकः प्रणव इत्युक्तं भवति। तेन शिवजीवैक्यलक्षणलिङ्गाङ्गसामरस्यरूपश्रुत्यागमप्रसिद्धपरमुक्तिरिति बोध्यम्।।२०।।

The Mantra of Paramātman in the form of "So'ham" (He is myself) should be known as of the nature of recognition (Pratyabhijñā). In accordance with the statement "Yo' sau puruṣaḥ so'ham" (He who is the Puruṣa, is myself), it can be known through Śruti, Guru and self – experience. This Mantra "So'ham" should be muttered twenty-one thousand and six hundred times everyday. Since this mantra is consisting in difference (bheda), 'sakāra' and 'hakāra' (syllables 'sa' 'ha') are elided through 'Kumbhaka – Prāṇāyama' (restraint of the breath inside). Through this, the ancient and eternal monosyllabic Mantra 'Om' arises. Then what? The answer is given. Since 'sakara' is the seed of moon, it is of the nature of something to be known and since 'hakāra' is the seed of sun it is of the nature of knowledge. Through the elision of 'sakāra' and 'hakāra' of this nature, 'Oṁkāra' which is of the nature of lustre, i.e., which can be realised without the operation of senses, alone remains. Thus it is said here that 'Oṁkāra' denotes the Brahman who is not associated with the world. It should be realised that through this, there is the attainment of Supreme Mukti (liberation) of the nature of communion between Liṅga (Śiva) and Aṅga (Jīva), which is well known in Śruti and Āgamas. (20)

Notes : "योऽसौ पुरुषः सोऽहम्" (Śi. Ā.). Man's inhalation and exhalation (ucchvāsa and niḥśvāsa) go on for 21,600 times in a day. Throughout this process, the Mantra 'Hamsaḥ' which is of the nature of self-serenity passes through man's breath as the

natural (prākṛta) Prāṇāyāma' according to Śiva's ordination. The same becomes "So'ham" through modified (vaikṛta) Prāṇāyāma due to the knowledge of Śruti, Guru's teaching and self-experience. Here 'sa' is the seed of moon and 'ha' is the seed of sun. The moon and the sun are of the nature of what is to be known (vedya) and what is known (vedana). When 'sa' and 'ha' which are the seeds of the adjuncts of Vṛtti (operation of senses) are dropped through 'Kumbhaka – Prāṇāyāma', "O" following 'sakāra' and "m" following 'hakāra' combine to form the monosyllabic Mantra "Om", which is called Praṇava and Prakāśa. It is called 'Praṇava' because it infuses all 'prāṇas' into Paramātman – "प्राणान् सर्वान् परमात्मनि प्रणामयतीत्येतस्मात् प्रणवः।" (Atha. Śikh. U., 1.10). It is called 'Prakāśa'because it shines like a lamp distinctly from all the internal regions to be meditated upon, i.e., like a lamp which reveals itself when there is nothing else to reveal – "सर्वेभ्योऽन्तःस्थानेभ्यो ध्येयेभ्यः प्रदीपवत्प्रकाशयतीति प्रकाशः।" (Atha. Śikh. U., 2.4). It is that "Om" which denotes Niṣprapañca brahman. Through meditation on "Om", Mukti in the form of 'Śivajīvaikya' is attained.

व्याख्या— एवंस्थिते प्रणवेन निष्कलज्ञानं पञ्चाक्षर्या सकलज्ञानं प्रणवसहितपञ्चाक्षर्या सकलनिष्कल (ज्ञानम्) इति सूत्रद्वयेन प्रतिपादयति —

Such being the case, the author propounds in two stanzas that the knowledge of Niṣkala Śiva (the Absolute, one without parts) arises through 'Praṇava', that of Sakala Śiva (in the form of Pañcabrahman, etc.) arises through Pañcākṣarī and that of Sakala – Nikala Śiva arises through Ṣaḍakṣarī (pañcākṣarī with Om) —

प्रणवेनैव मन्त्रेण बोध्यते निष्कलः शिवः।
पञ्चाक्षरेण मन्त्रेण पञ्चब्रह्मतनुस्तथा।।२१।।
निष्कलः संविदाकारः सकलो विश्वमूर्तितः।
उभयात्मा शिवो मन्त्रे षडक्षरमये स्थितः।।२२।।

The Niṣkala Śiva is realised through the Mantra 'Om'. The form of Pañcabrahmans (Sakala Śiva) is revealed through

the Pañcākṣaramantra. Niṣkala is of the nature of consciousness (Saṁvit) and Sakala is of the nature of Śiva in the form of the universe. Śiva who is of the nature of both Niṣkala and Sakala resides in the Mantra made up of six syllables. (21-22)

व्याख्या— अत्र निष्कलशब्देन शुद्धचिद्रूपत्वमुच्यते, सकलशब्देन प्रपञ्चविशिष्टत्वमुच्यते। एवं च प्रणवमन्त्रेणैव निष्कलः शिवः सच्चिदानन्दात्मकः परशिवः बोध्यते, प्रकाश्यते। पञ्चाक्षरेण मन्त्रेण पञ्चब्रह्मतनुः पञ्चब्रह्ममयः शिवस्तथा बोध्यते, ''सर्वं खल्विदं ब्रह्म'' इति श्रुतेः, प्रकाश्यत इत्यर्थः। उभयात्मा शिवः सकलनिष्कलरूपः परमात्मा षडक्षरमये मन्त्रे प्रणवयुक्त-पञ्चाक्षर्यां स्थितः प्रकाशत इत्यर्थः। अत्र यद्यपि — ''अकारं ब्रह्माणं नाभौ उकारं विष्णुं हृदये, मकारं रुद्रं भ्रूमध्ये ओंकारं सर्वेश्वरं द्वादशान्ते'' इति तापनीयश्रुतेः प्रणवस्यापि सप्रपञ्चब्रह्ममयत्वमेव, तथापि वेद्यसंस्कारात्मक-बिन्दुघटितत्वेन सूक्ष्मप्रपञ्चमयत्वान्निष्कलत्वव्यपदेशः। स्थूलप्रपञ्चमयस्य पञ्चाक्षरमन्त्रद्रुमस्य प्रणवो बीजम्, तस्य अकारोकारमकरबिन्दुनादलक्षण-पञ्चावयवसम्पन्नत्वादिति संक्षेपः।।२१-२२।।

Here by the word 'Niṣkala', the form of pure consciousness is meant and by the word 'Sakala', the state of being characterised by the world is meant. Thus through the Mantra 'Om', Niṣkala Śiva, i.e., Paraśiva who is of the nature of existence, intelligence and bliss, is known or revealed. Through the Pañcākṣara – mantra, Śiva who is of the form of Pañcabrahmans, i.e., who is endowed with Pañcabrahmans, is known. It means that Śiva manifests as the world in accordance with the Śruti statement "Sarvaṁ khalvidaṁ brahma" (all this is Brahman). Śiva of both forms, i.e., the Paramātman who is of the nature of both 'Sakala' and 'Niṣkala'is residing or shining in the Mantra made up of six syllables, i.e., Pañcākṣaramantra associated with 'Praṇava'. Here although, in accordance with the Tāpanīyaśruti "Akāraṁ brahmāṇam, etc.",

meaning that one should cherish "Brahman in the form of 'akāra' in the navel, Viṣṇu in the form of 'ukāra' in the heart, Rudra in the form of 'makāra' in the region between the eye-brows and Sarveśvara in the form of 'Oṁkāra' in the Dvādaśānta", 'Praṇava'also stands for Brahman endowed with the world, yet it has the name of 'Niṣkala' which is of the nature of subtle world, because it is associated with the 'bindu'(anusvāra) which is of the nature of impression to be realised. 'Praṇava' is the seed of the tree in the form of Pañcākṣaramantra, as it has five parts as 'akāra, ukāra, makāra, bindu and nāda'. (21-22)

Notes : "सर्वं खल्विदं ब्रह्म" (Chand. U., 3.14.1) "अकारं ब्रह्माणं नाभौ, इत्यादि" (Nṛ. Tā.U., 3.4). Sūkṣ.Ā. brings out the significance of अ-उ-म thus: अकारो ब्रह्मबीजं स्यादुकारो विष्णुबीजकम्। मकारो रूद्रबीजं च तेषां देहात्मक: शिव:।। .... अकारो ब्रह्मरूप: स्यादुकारो विष्णुरूपक:। रुद्रात्मको मकार: स्यादोंकारस्तु सदाशिव:।। (Kri.pā.,4.10,15) – "Akāra is the seed of Brahman, ukāra is that of Viṣṇu, makāra is that of Rudra and the body (i.e., 'Oṁ') made up of them is Śiva". .... "Akāra is of the form of Brahman, ukāra is of the form of Visnu, makāra is of the form of Rudra and Oṁkāra is Sadāśiva". It is said here that the Paramātman of both 'Sakala' and 'Niṣkala' forms, resides in the Ṣaḍakṣaramantra, i.e., Pañcākṣarīmantra preceded by 'Oṁkāra, 'Oṁkāra' stands for 'Niṣkala' form and 'Pañcākṣaras' stands for 'Sakala' form, which is the form of 'Pañcabrahmans'. This idea has been brought out by the following statement of Sūkṣ.Ā. (Kri.pā., 4.36-37): ओंकारो मम देह: स्यान्नकाराद्यस्तथैव च। सद्यादिपञ्चवक्त्राणि क्रमादेवं वरानने।। पञ्चब्रह्मात्मको मन्त्र: प्रणवाद्य: षडक्षर:। — "Oṁkāra is my (Śiva's) form; nakāra, etc., (the five syllables) stand for Śiva's five faces, Sadyojāta, etc., respectively. The Ṣaḍakṣaramantra beginning with Oṁkāra is of the nature of Pañcabrahmans."

(व्या०) अथस्य पञ्चाक्षरमन्त्रस्य पर्यायनामानि कथयति —

Then the author speaks of the synonyms of this Mantra –

मूलं विद्या शिव: शैवं सूत्रं पञ्चाक्षरस्तथा।
एतानि नामधेयानि कीर्तितानि महामनो:।।२३।।

Mūla, Vidyā, Śiva, Śaivasūtra and Pañcākṣara – these are the names of the Great Mantra that are spoken of. (23)

व्याख्या— महामनो: पञ्चाक्षरमहामन्त्रस्य मूलं विद्या शिव: शैवसूत्रं तथा पञ्चाक्षर इत्येतानि नामधेयानि वर्णसंख्यया कीर्तितानीत्यर्थ:।।२३।।

These are the names (synonyms) of the Great Mantra, i.e., the Great Pañcākṣaramantra: Mūla, Vidyā, Śiva, Śaivasūtra and Pañcākṣara. These are told as five in accordance with the number of syllables. (23)

Notes : Pāra. Ā. gives six names, adding Ṣaḍakṣara as the sixth name : मूलं विद्या शिव: शैवं सूत्रं पञ्चाक्षरं तथा। षडक्षरं च तस्याहुर्नामानि मुनयो मनो:।।(11.44). 'Mūla' means the source, origin, root. This Mantra is called 'Mūla' because it is the source of all Mantras. 'Vidyā' means 'Knowledge'; this mantra is called 'Vidyā' because it reveals pure knowledge (Śuddavidyā) when cherished or muttered. 'Śiva' means 'what is auspicious', this mantra is called 'Śiva' because it grants all auspiciousness. 'Śaivasūtra' means 'Śiva's formula'; this mantra is called 'Śaivasūtra' because it reveals all the principles connected with Śiva. It is 'Pañcākṣara' because it has five syllables. Candra J.Ā. (kri.pā., 8.17) gives the same synonyms: मूलं विद्या शिवं चैव सूत्रं पञ्चाक्षरस्तथा।

व्याख्या— अथैतादृशीं पञ्चाक्षरीं प्रणवेन सह षडक्षरीं विद्यां जपेदित्याह —

It is said here that such Pañcākṣarīmantra which is Ṣaḍakṣarī with Praṇava, should be cherished or muttered —

पञ्चाक्षरीमिमां विद्यां प्रणवेन षडक्षरीम्।
जपेत् समाहितो भूत्वा शिवपूजापरायण:।।२४।।

He who is engrossed in the worship of Śiva should mutter with concentration this Pañcākṣarīmantra which becomes Ṣaḍakṣarī with 'Oṁkāra'. (24)

व्याख्या— समाहित एकाग्रचितः सन्नित्यर्थः। शिष्टं स्पष्टम् ।।२४।।

'Samāhitaḥ' means 'with the mind full of concentration'. The rest is clear. (24)

व्याख्या— कथं जपेदित्यत्राह —

How should one do the muttering? The answer is given here –

प्राणायामत्रयं कृत्वा प्राङ्मुखोदङ्मुखोऽपि वा।
चिन्तयन् हृदयाम्भोजे देवदेवं त्रियम्बकम्।।२५।।
सर्वालङ्कारसंयुक्तं साम्बं चन्द्रार्धशेखरम्।
जपेदेतां महाविद्यां शिवरूपामनन्यधीः।।२६।।

After doing Prāṇāyāma three times, sitting in such a way as facing the east or the north and cherishing in the lotus of the heart Śiva, who is the god of gods, who is three-eyed, who is endowed with all ornaments, who is accompanied with Ambā (Mother Pārvatī) and who has the crescent moon as his crest-ornament, the devotee should mutter with deep concentration this great Mantra, which is of Śiva's form (auspicious in form). (25-26)

व्याख्या— शुद्धे स्थले मृगाजिनचित्रकम्बलाद्यास्तरणे सिद्धपद्माद्यासने प्राङ्मुखोदङ्मुखो वोपविश्य भस्मरुद्राक्षालङ्कृतः सन् शिवलिङ्गपूजको भूत्वा ''असंपूज्य शिवं स्तोत्रजपात् फलमुदीरितम्। संपूज्य च शिवं पश्चात् फलं वक्तुं न शक्यते।। सहस्रं वा तदर्धं वा तदर्धं वा शताष्टकम्। अष्टोत्तरसहस्रं वा जपं कुर्यादतन्द्रधीः।। पूजाकोटिसमं स्तोत्रं स्तोत्रकोटिसमो जपः। जपकोटिसमं ध्यानं ध्यानकोटिसमो लयः।।'' इति शिवागमवचनात् शिवपूजानन्तरं पुनः प्राणायामं कृत्वा करषडङ्गं विन्यस्य हृदयकमले त्रियम्बकं मण्डलत्रयगुणत्रयदेवत्रयादित्रिविधवस्तुकारणीभूतं देवदेवं भवानीपतिं सर्वालङ्कारसंयुक्तं चन्द्रार्धशेखरं शिवम् अनन्यधीः परिचिन्तयन्, एकां महाविद्योक्तविधेष्वेकप्रकारेण गुरूपदिष्टमार्गेण सगर्भजपं कुर्यादित्यर्थः।।२५-२६।।

Sitting in a pure place, on a carpet in the form of deer's skin, woollen mat, etc., in Siddhāsana or Padmāsana posture, facing east or north, the devotee should adorn himself with Bhasma marks and Rudrākṣas and worship the Śivaliṅga (Iṣṭaliṅga). There is a Śaivāgama statement, viz., "Asaṁpūjya śivam stotrajapāt, etc.," meaning that: "The reward for prayer and muttering without worshipping Śiva has been told. It is beyond anybody's power to speak of the reward of that after worshipping Śiva. One should mutter with concentration the Mantra one thousand times, or half of that (five hundred times) or half of that (two hundred and fifty times) or one hundred and eight times or one thousand and eight times. One prayer is equal to worship for one crore times; muttering of Mantra once is equal to prayer for one crore times; meditation once is equal to muttering of Mantra for one crore times; absorption of mind in god once is equal to meditation for one crore times." Accordingly the devotee should do 'Prāṇāyāma' (breath control) after worshipping Śiva (Iṣṭaliṅga) and perform 'Karanyāsa' and 'Aṅganyāsa'. Then he should mutter with concentration the Mantra in one of the prescribed manners, i.e., in the manner of 'Sagarbha-japa' as taught by the Guru, cherishing in mind Śiva, who is the cause of triads such as those of worlds (maṇḍalatraya), Guṇas (guṇatraya), gods (devatraya), etc., who is the God of gods, who is the Lord of Bhavānī, who is adorned with all ornaments and who has the crescent moon as his crest-ornament. (25-26)

Notes : ''असंपूज्य शिवं स्तोत्रजपात्, इत्यादि'' (the Āgama source is not known). In the available portions of the other Śaivāgamas, the same procedure with some more details is described: (1) स्थानं कृत्वा शुचौ देशे बद्ध्वा रुचिरमासनम्। शङ्करं हृदि संचिन्त्य स्वगुरुं तद्गुरुंस्तथा।। प्राङ्मुखोदङ्मुखो वापि मौनी चैकाग्रमानसः। विशोध्य पञ्चतत्त्वानि दहनप्लावनादिभिः।। मन्त्रन्यासादिकं कृत्वा सकलीकृतविग्रहः। देवं देवायुतं ध्यायेत् प्राणापानौ नियम्य च।। विद्यां स्थानं स्वरं रूपं ऋषिं छन्दोऽधिदैवतम्। बीजं शक्तिं तथा वाच्यं स्मृत्वा पञ्चाक्षरं जपेत्।। (Candra J. Ā., kri. pā., 8. 52-55; Pāra. Ā., 11.79-83 – same except ''शिवभक्त्या शिवं ध्यात्वा स्वगुरोः सन्निधौ हृदि'' as different reading for the second half of the first stanza) – "After taking bath, having seated in a posture of choice in a pure place, the devotee should cherish in his mind Śaṅkara, the Guru and his predecessors (should meditate in his heart on Śiva with Śaiva devotion in the presence of the Guru). He should sit facing the east or the north, silently with deep concentration and purify the five elements (of the body) with 'Dahana', 'Plāvana', etc. Then he should make his body associated with Śiva's Kalās doing Mantranyāsa, etc., restrain vital airs (Prāṇa and Apāna) and meditate on God Śiva coupled with Devī (Śakti). Thereafter he should mutter Pañcākṣara-mantra remembering the Vidyā, Sthāna, Svara, Rūpa, Ṛṣi, Chandas, Devatā, Bīja, Śakti and Vācya Īśvara". (2) पद्मासने समासीनः प्राङ्मुखोदङ्मुखोऽपि वा। समकायशिरोग्रीवस्त्रपालस्यादिवर्जितः। शिवं ध्यायन् जपेद्देवि जीवन्मुक्तो न संशयः।। (Sūkṣ.Ā., kri.pā.,3.40) – "Sitting in Padmāsana posture facing the east or the north, holding the body, head and neck straight and giving up hesitation and laziness, the devotee should do 'Japa'after meditating on Śiva. Such a devotee is no doubt liberated while alive (Jīvanmukta)." Doing Japa with Prāṇāyama is called Sagarbhajapa which is distinguished from Agarbhajapa which does not involve Prāṇāyāma: प्राणायामसमायुक्तः सगर्भो जप उच्यते। प्रणायामेन रहितो ह्यगर्भो जप उच्यते।। (Candra J. Ā., kri.pā., 8.61). Accordingly S.S. is speaking of Sagarbhajapa as rightly pointed out in the Sanskrit commentary. Compare with Pāra. Ā., 11.89 – कुम्भकेन समायुक्तः सगर्भो जप उच्यते। आद्यान्तयोरगर्भोऽपि प्राणायामः प्रशस्यते।। — "The Japa with Kumbhaka (holding the breath) is called Sagarbhajapa. The other Japa with the first (Pūraka – drawing the breath in) and the last (Recaka – releasing the breath out) is called Agarbha. It is also commended."

''विशोध्य पञ्चतत्त्वानि दहनप्लावनादिभिः'' — It is often said that ''शिवो भूत्वा शिवं यजेत्'' (One should worship Śiva by becoming Śiva). In order to acquire this 'Śivabhāva' (the state of Śiva), the processes of Bhūtaśuddhi and Prāṇapratiṣṭhā are prescribed in the Śāstras. Through Prāṇāyama (Pūraka, Kumbhaka and Recaka), three of inner processes called Śoṣaṇa, Dāha and Āpyāyana (drying, burning and satiety) go on in order to eradicate the 'Pāpapuruṣa' from the gross body (sthūla-śarīra) and infuse the knowledge body (Vidyāśarīra) in it. (See note no. 3 on p. 78 of Candra J. Ā. edited by Pandit Vrajavallabha Dvivedi).

व्याख्या— अथ जपभेदं प्रदर्शयति —

Then the author speaks of types of Japa –

जपस्तु त्रिविधः प्रोक्तो वाचिकोपांशुमानसः।
श्रूयते यस्तु पार्श्वस्थैर्यथावर्णसमन्वयम्।।२७।।

वाचिकः च तु विज्ञेयः सर्वपाशप्रभञ्जनः।
ईषत्स्पृष्ट्वाधरपुटं यो मन्दमभिधीयते।।२८।।

पार्श्वस्थैरश्रुतः सोऽयमुपांशुः परिकीर्तितः।
अस्पृष्ट्वाधरमस्पन्दि जिह्वाग्रं योऽन्तरात्मना।।
भाव्यते वर्णरूपेण स मानस इति स्मृतः।।२९।।

Japa is said to be threefold as Vācika (Vocal), Upāṁśu (Lip-movement) and Mānasa (Mental). That Japa which is heard by those who are on either side clearly with the syllabic structure, is known to be Vācika. It is the destroyer of all fetters. That Japa which is faintly uttered with the slight touching of the lips in such away as it is not heard by those who are on either side, is stated as Upāṁśu. That Japa which is cherished in the form of the letters of the Mantra in the inner soul without the touching of lips and without the movement of the tip of tongue, is known as Mānasa. (27-29)

व्याख्या— जपो मन्त्रोच्चारस्तु वाचिक इति, उपांशुरिति, मानस इति त्रिविधः। तत्र यस्तु मन्त्रोच्चारो यथावर्णसमन्वयं वर्णसन्तानमनतिक्रम्य पार्श्वस्थैः श्रूयते, स मन्त्रोच्चारो मनोवचनकायजन्यसर्वपापनिवारको वाचिकजप इति विज्ञातुं योग्य इत्यर्थः। यः यो मन्त्रोच्चारः किञ्चिदधरपुटं स्पृष्ट्वा पार्श्वस्थैरश्रुतः सन् मन्दमभिधीयते, सोयमुपांशुजप इति परिकीर्तितः। यः यो मन्त्रोच्चारः अधरमस्पृष्ट्वा अस्पन्दिजिह्वाग्रं स्पन्दनरहितजिह्वाग्रं यथा भवति तथा वर्णरूपेणान्तरात्मना मन्त्राक्षरस्वरूपवता चित्तेन भाव्यते, सः स मन्त्रोच्चारो मानस इति मानसजप इति स्मृत इत्यर्थः।।२७-२९।।

'Japa' which means the muttering of Mantra, is threefold as Vācika, Upāṁśu and Mānasa. Among them, that muttering of Mantra which is heard by those who are standing by the side in such a way as the combination of syllables is clear and which is the remover of all sins caused by mind, speech and body, is fit to be known as Vācikajapa. Again that muttering of Mantra which involves a light touching of lips and which is faintly expressed in such a way as it is not audible to those who are standing by the side, is mentioned as Upāṁśujapa. Then that muttering of Mantra which does not involve the touching of lips and the movement of the tongue and which is cherished by the inner soul in the form of syllables or, in other words, which is cherished by the mind which itself assumes the form of syllables (of the Mantra), is regarded as Mānasa, i.e., as Mānasajapa. (27-29)

Notes : The threefoldness of Japa is referred to in the Manu. 2.85 – विधियज्ञाज्जपयज्ञो विशिष्टो दशभिर्गुणैः। उपांशु स्याच्छतगुणः सहस्रो मानसः स्मृतः।। (Vācika is understood here) "Japayajña is ten times better than vidhiyajña (New Moon Day sacrifice, etc). Upāṁśujapa is hundred times better than that and Mānasajapa is thousand times better than that." Sūkṣ. Ā. enumerates the three kinds of Japa and explains them: स जपस्त्रिविधः प्रोक्तो वाचिकोपांशुमानसैः। उच्चैस्ताल्वादिकस्पर्शाज्जपेत् स्पष्टपदाक्षरम्। सम्यक् क्षोत्रगतश्चैव स जपो वाचिकः स्मृतः।। शनैस्ताल्वादिकस्पर्शात् किञ्चित् स्पष्टपदाक्षरम्। जपेदीषत्कर्णगतमुपांशुः स जपो भवेत्।। मन्त्रार्थं मनसा ध्यायन् वर्णाद्वर्णं पदात्पदम्। आवृत्य गणनात् पूर्वं जपेन्मानस उच्यते।। त्रयाणामपि चैतेषां वरं स्यादुत्तरोत्तरम्।। (kri. pā., 3.41-43) – "The Japa is threefold as Vācika, Upāṁśu and Mānasa. That Japa which is made aloud with the touching of the palate, etc., in which the words and letters are clear and which is well heard of, is regarded as Vācikajapa. Then that Japa which is made in a low voice with the touching of the palate, etc., in which the words and letters are clear and which is faintly heard of, is Upāṁśujapa. When the meaning of the Mantra is cherished in mind and the Mantra is repeated mentally letter by letter and word by word, it is called Mānasajapa. Among these three types, each following one is better than each preceding one." Candra J. Ā. gives an account of three kinds of Japa with a few variations: उत्तमो मानस प्रोक्त उपांशुर्मध्यमस्तथा। अधमो वाचिकः प्रोक्त इत्येतच्छिवशासनम्।। यदुच्चनीचस्वरितैः शब्दैः स्पष्टपदाक्षरैः। मन्त्रमुच्चारयेद्वाचा वाचिकोऽयं जपः स्मृतः।। जिह्वामात्रपरिस्पन्दादीषदुच्चारितोऽपि वा। अपरैरश्रुतः स्वेन श्रुतश्चोपांशुरुच्यते।। धिया यदक्षरश्रेण्या वर्णाद्वर्णं पदात्पदम्। शब्दार्थचिन्तनं भूयः कथ्यते मानसो जपः।। (Kri. pā., 8.56 - 59) – Mānasajapa is said to be of the best type ; Upāṁśujapa is of middle type; and Vācikajapa is of low type. This is the ordination of Śiva. If the Mantra is uttered (recited) in such way as the letters of words are clearly audible with accents, Udātta, Anudātta and Svarita, it is regarded as Vācikajapa. If it is faintly uttered with the movement of the tongue only in such way as it is not heard by others and audible only to oneself, it is said to be Upāṁśujapa. When its word and sense are cherished in mind letter after letter in due order of letters and word after word, it is spoken as Mānasajapa." The account about the three types of Japa found in Pāra. Ā., (11.83-88) is the same as that in Candra J. Ā. (given above) with a few variations in reading. It may be noted here that the account of the three types of Japa in S. S. corresponds with that found in Candra J. Ā. and Pāra. Ā.

व्याख्या— अथास्य जपयज्ञस्य माहात्म्यमुद्भावयति —

Then the author brings out the greatness of this Japayajña –

यावन्तः कर्मयज्ञाद्या व्रतदानतपांसि च।
सर्वे ते जपयज्ञस्य कलां नार्हन्ति षोडशीम्।।३०।।

As many as are the Karmayajñas and as many as are the vows, donations and penances, so many of them all are not equal to one-sixteenth part of the Japayajña. (30)

व्याख्या— यावन्तः कर्मयज्ञाद्या ज्योतिष्टोमादयः सन्ति, व्रतदानतपांसि यावन्ति सन्ति, ते सर्वे जपयज्ञस्य षोडशीं कलां प्रति षोडशभागेष्वेकभागं प्रति, नार्हन्ति न समाना भवन्तीत्यर्थः।।३०।।

As many as are the Karmayajñas such as Jyotiṣṭoma, etc., and as many as are the vows, donations and penances, so many of them are all not equal to one-sixteenth part, i.e., to one part among the sixteen parts of the Japayajña. (30)

Notes : See the stanza (2.85) quoted from Manu in the notes under stanzas 27-29 above. Manu calls the Karmayajñas as Vidhiyajñas and says that Japayajña is ten times superior to the sacrifices such as Jyotiṣṭoma, etc.

व्याख्या— अथोक्तत्रिविधजपानां माहात्म्यमेकप्रकारं किमित्यत्राह —

If it is asked as to whether the greatness of all the three Japas mentioned above is uniform, then the answer is given here—

माहात्म्यं वाचिकस्यैतज्जपयज्ञस्य कीर्तितम्।
तस्माच्छतगुणोपांशुः सहस्रो मानसः स्मृतः।।३१।।

What is told above about the greatness of the Japayajña, is applicable to Vācikajapa. Upāṁśujapa is hundred times superior to that (Vācikajapa) and Mānasajapa is thousand times superior to that (Upāṁsujapa). (31)

व्याख्या— वाचिकजपस्य यदेतन्माहात्म्यं कीर्तितं तस्मात् वाचिकजपाद् उपांशुजपः शतगुणः तस्मादुपांशोमानसः सहस्रः सहस्रगुण इति स्मृत इत्यर्थः।।३२।।

Beyond what is told as the greatness of Vācikajapa, Upāṁśujapa is hundred times superior and further than that Mānasajapa is thousand times superior. (31)

Notes : See the stanza (2.85) quoted from Manu in the notes under stanzas 27-29 above, particularly the second half .

व्याख्या— तर्ह्येतेषु को वा जपः कर्तव्य इत्यत्र मोक्षार्थिभिर्मानस एव जपः कर्तव्य इत्याह—

Then among these which Japa should be done? It is said here that Mānasajapa alone should be done by the aspirants of liberation —

वाचिकात् तदुपांशोश्च जपादस्य महामनोः।
मानसो हि जपः श्रेष्ठ घोरसंसारनाशकः।।३२।।

The Mānasajapa of this great mantra (Pañcākṣarī) which is the destroyer of the terrible transmigration, is superior to Vācikajapa and Upāṁśujapa. (32)

व्याख्या— अस्य महामनोः वाचिकाज्जपादुपांशोश्च जपात्, मानसो जपः क्रूरसंसारनाशकः सन् श्रेष्ठ इत्यर्थः।।३२।।

Of this great Mantra, Mānasajapa which destroys the cruel transmigration, is superior to Vācikajapa and Upāṁśujapa. (32)

Notes : see notes under stanzas 27-29 for Āgama statements quoted. While Sukṣ., Ā. speaks of the superiority of each following type of Japa to each preceding type of Japa (Varaṁ syāduttarottaram – kri. pā. 3.43) and while Candra J. Ā and Pāra. Ā. regard them as uttama, madhyama and adhama (kri. pā., 8.56; 11.83), S.S. draws the logical conclusion that Mānasajapa is superior to both Vācikajapa and Upāṁśujapa because it involves highest degree of concentration.

व्याख्या— तर्हि तयोः का गतिरित्यत्राह —

In that case, what is the scope of the other two? The answer is given here—

एतेष्वेतेन विधिना यथाभावं यथाक्रमम्।
जपेत् पञ्चाक्षरीमेतां विद्यां पाशविमुक्तये।।३३।।

In the manner already prescribed as regards these types (of Japas, Vācika, etc.,), this Pañcākṣarīmantra should be cherished or muttered in its due sequence and according to the situation (with due devotion) in order to get released from fetters. (33)

व्याख्या— एतेषु विषयेषु वाचिकादिजपविषयेषु, एतेन विधिना एतदुक्तप्रकारेण, यथाक्रमं क्रममनतिक्रम्य यथाभावं यथासंभवम् एतां पञ्चाक्षरीं विद्यां पाशविमुक्तये मलमायादिपञ्चपाशविमुक्त्यर्थं जपेत्, उच्चरेदित्यर्थः।।३३।।

As regards these, i.e., as regards these Japas, Vācika, etc., in this manner already told, in due sequence or without transgressing the sequence and according to the situation, this Pañcākṣarīmantra should be muttered, i.e., uttered or cherished in order to get released from fetters, i.e., the five fetters such as Mala, Māyā, etc. (33)

Notes : एतेन विधिना = in this manner prescribed ; this refers to the method of doing Japa of three types as told in S.S. 8. 28-29 above. यथाक्रमम् — In doing Japa the sequence of the Mantra should not be changed. For instance in the case of the Pañcā-kṣarīmantra, the sequence is "Namaḥ Śivāya" but not "Śivāya namaḥ". The sequence is already fixed in the Rudrādhyāya, eighth Anuvāka – ''नमः शिवाय च शिवतराय च।'' The sanctity of the Mantra (Śruti) lies in its sequence. यथाभावं — according to situation (यथासंभवम्); this is according to the Sanskrit commentary. What is intended here is perhaps the situation of being a beginner, a little experienced or fully experienced. The methods of Japa as

Vācika, Upāṁśu and Mānasa are to be followed by the beginners, those who are a little experienced and those who are deeply experienced respectively. The Pañcākṣarījapa is for the relief from the five kinds of fetters (Pāśas) – Āṇavamala, Tirodhāyaka-śakti, Bindu, Māyā and Karman. Ānavamala is the limiting impurity that makes the soul which is by nature 'sarvajña', a 'kincijjña', one of limited knowledge: आत्मा मलावृतः सर्वज्ञत्वे किञ्चिज्ज्ञता यतः। (Pauṣ . Ā., Paśupaṭala, 125). The Tirodhāyakaśakti of Śiva is also regarded as pāśa because it favours or promotes bondage : कर्मादिर्योग एतत्कृति-मनुकलिता रोधयित्रीशशक्तिः। (Si.Sā., 6) – 'In respect of the association of Karman, etc., (bondage), Tirodhāyakaśakti of Śiva operates in accordance with his (Śiva's) action (of binding the souls)'. Bindu is also known as Kuṇḍalinī. It is the assumed power (Parigrahaśakti) of Śiva. The laya (disappearance) and the other states of Śiva as well as the bondage, maintenance and liberation of the Rudrāṇus are in Bindu : लयादिभेदः प्रागुक्तो यदुपाधौ शिवस्य तु।। स बिन्दुरिति मन्तव्यः सैव कुण्डलिनी मता। किञ्च रुद्राणवो येन बध्यन्ते यत्र वा स्थिताः। विमुच्यन्ते यतो वायं स बिन्दुरिति गम्यताम्।। (Pauṣ. Ā., Bindupaṭala, 1-3). Māyā is the immanent cause of all Tattvas commencing from Kalā and ending with earth. It is called Māyā because the cosmos comes out of it and goes back into it : मयत्यस्माज्जगद्विश्वं माया तेन समीरिता। (Pauṣ. Ā., Māyāpaṭala, 1). It is one, eternal, all pervading, inert and the root cause of the world : नित्यैका व्यापिनी वस्तुरूपा कर्माश्रया शिवा। (Pauṣ. Ā., Māyāpaṭala, 2). It is the abode of Karman in Pralaya : प्रलये लीनदेहस्य कर्मिणोऽणोरहर्मुखे। देहादेः कारणं माया सूक्ष्मस्थूलात्मकस्य तु।। (Pauṣ. Ā., Mayāpaṭala, 2-3). Karman is that which makes the human souls enjoy pleasure and suffer pain. It is different from Prakṛti (Māyā) and its product, Buddhi which are only objects of enjoyment (Bhogya) : न चात्र प्रकृतिर्हेतुर्भोग्यत्वेन विरोधतः यद्भोग्यं भोजकं नैकं तस्मात्कर्मान्यदिष्यताम्।। प्रकृतेः परिणामो यो बौद्धो भावाष्टकात्मकः।। (Pauṣ. Ā., Māyāpaṭala, 33-34). These five Pāśas are eradicated by the cherishing of Pañcā-kṣarīmantra.

व्याख्या— अथानेनैव मन्त्रेण शिवलिङ्गार्चनं च कर्तव्यमित्याह —

Then it is said here that the worship of Śivaliṅga (Iṣṭaliṅga) should be with this Mantra only —

अनेन मूलमन्त्रेण शिवलिङ्गं प्रपूजयेत्।
नित्यं नियमसम्पन्नः प्रयतात्मा शिवात्मकः।।३४।।

The devotee who is endowed with religious (yogic) discipline, who is of purified mind and who is of the nature of Śiva, should worship the Śivaliṅga (Iṣṭaliṅga) with this original Mantra, i.e., with the cherishing or muttering of this original Mantra. (34)

व्याख्या— नियमसम्पन्नः यमनियमादिसम्पन्नः सन्, प्रयतात्मा शुद्धान्तःकरणवान् सन्, शिवात्मकः ''नारूद्रो रूद्रमर्चयेत्'' इति श्रुतेः शिवभावसम्पन्नः, अनेन मूलमन्त्रेण एतत्प्रणवपञ्चाक्षरमन्त्रेण शिवलिङ्गं नित्यं सदा पूजयेद्विभवेन पूजयेदित्यर्थः।।३४।।

'Niyamasampannaḥ' means 'one who is endowed with yama (self-restraint) and niyama (keeping the mind in cheek)'; 'Prayatātmā' means 'one who is endowed with pure mind'; 'Śivātmaka' means 'one with the form of Śiva' according to the Śruti statement – 'Nārudro rudramarcayet'– meaning that 'one should not worship Rudra without becoming Rudra.' Such a devotee should worship the Śivaliṅga with this Mūlamantra, i.e., should worship with grandeur the Śivaliṅga with this Praṇava Pañcākṣaramantra. (34)

Notes : Pāra. Ā. says that he who worships the Liṅga by muttering the Śiva – Pañcākṣaramantra, is undoubtedly Śiva in human form: शिवपञ्चाक्षरं जप्त्वा लिङ्गपूजां करोति यः। सोऽपि मानुषदेहस्थः शिव एव न संशयः।। (10.97). Sūkṣ. Ā. says that he who duly worships with deep devotion the Liṅga with the Ṣaḍakṣaramantra, would come to me (Śiva) : षडक्षरेण मन्त्रेण भक्त्या परमया युतः। सम्यग् लिङ्गार्चनं कुर्यान्मत्समीपमवाप्नुयात्।। (kri. pā., 3.55). Candra J. Ā. speaks of the method: यदिष्टलिङ्गं सम्पश्यन् वामहस्तस्थितं परम्। जपते तत्फलं वक्तुं न मया शक्यते गुरो।। (kri. pā., 8.74) – 'O Guru Bṛhaspati, it is not possible for me to tell you as to what fruit one can attain when one mutters this Mantra by fixing one's eyes on the Iṣṭaliṅga placed on the left palm'. नारुद्रो रुद्रमर्चयेत् — The full statement is – "रुद्रो भूत्वा यजेद्रुद्रं नारुद्रो रुद्रमर्चयेत्।।" (Śruti statement; source not known). Pāra. Ā., has two statements on the same lines : शिवभावं समाश्रित्य शिवयोगमथाचरेत्। (12.60); शिवभावं समभ्येत्य शिवयोगमथाचरेत्। (17.55). Candra. J.Ā. also says – नाशिवः शिवमभ्यस्येन्नाशिवः शिवमर्चयेत्। नाशिवस्तु शिवं ध्यायेन्नाशिवः शिवमाप्नुयात्।। (kri. pā., 11.38).

व्याख्या— नन्वस्य समन्त्रशिवपूजनस्य किं फलमित्यत्राह —

If it is asked as to what is the fruit of Śivapūjā with this Mantra, the answer is given here —

भक्त्या पञ्चाक्षरेणैव यः शिवं सकृदर्चयेत्।
सोऽपि गच्छेच्छिवस्थानं मन्त्रस्यास्यैव गौरवात्।।३५।।

He who worships Śiva, with devotion even once through the Pañcākṣaramantra, would attain Śiva's domain due to the greatness of this Mantra itself. (35)

व्याख्या— स्पष्टम्।।३५।। It is clear. (35)

Notes : See "षडक्षरेण मन्त्रेण, इत्यादि" quoted from Sukṣ. Ā., kri. pā., 3.55. in the notes under stanza 34 above.

व्याख्या— ननु व्रतनियमादिना सद्गतिसंभवात् पूजा किमर्थं विधेयेत्यत्राह —

If it is contended as to what is the use of doing worship when heaven (sadgati) can be attained through vows, religious practices, etc., the answer is given here –

अब्भक्षा वायुभक्षाश्च ये चान्ये व्रतकर्शिताः।
तेषामेतैर्व्रतैर्नास्ति शिवलोकसमागमः।।३६।।

In the case of those who subsist on water and air and of those who are emaciated by vows, there is no attainment of Śivaloka (Śiva's domain) through those vows. (36)

व्याख्या— अब्भक्षा जलाहारिणः, वायुभक्षाश्च वायुपर्णाहारिणः, ये चान्ये व्रतकर्शिताः कृच्छ्रचान्द्रायणादिव्रतकृशा ये सन्ति, तेषामेतैर्व्रतैः शिवलोकप्राप्तिर्नास्तीत्यर्थः ।।३६।।

'Abbhakṣāḥ' means 'those who take water as their food; 'Vāyubhakṣāśca' means 'those who take air and leaves as their food' and others who are 'Vratakarśitāḥ', i.e., emaciated by such rigorous vows such as Cāndrāyaṇa cannot attain Śivaloka through those vows. (36)

(व्या०) तस्माज्जपयज्ञादयः सर्वे लिङ्गार्चनस्य कोट्यंशेनापि नो समा इत्याह—

Hence, it is said here that (other) Japas, Yajñas, etc., are not equal to one in a crore portions of Liṅgārcana—

तस्मात्तपांसि यज्ञाश्च व्रतानि नियमास्तथा।
पञ्चाक्षरार्चनस्यैते कोट्यंशेनापि नो समाः ।।३७।।

Hence all the penances, sacrifices, vows and religious ordinances are not equal to one in a crore parts of the Linga worship with Pañcākṣaramantra. (37)

(व्या०) स्पष्टम् ।।३७।। It is clear. (37)

(व्या०) ननु शिवार्चने निर्मलज्ञानादिसम्पन्नोऽधिकारीत्युक्तत्वाद् अशुद्धबुद्धीनां का गतिरित्यत्राह—

If it is contended as to what is the plight of those who are impure-minded, since it is said that he who is endowed with pure knowledge, etc., is eligible for worhsipping Śiva, the answer is given here –

अशुद्धो वा विशुद्धो वा सकृत् पञ्चाक्षरेण यः।
पूजयेत् पतितो वापि मुच्यते नात्र संशयः ।।३८।।

If even he who is pure or not pure or he who is fallen, renders worship with Pañcākṣaramantra even once, he would undoubtedly attain release (from sins). (38)

व्याख्या— पतितो व्रतभ्रष्ट इत्यर्थः। मुच्यते सर्वपापैः प्रमुच्यत इत्यर्थः ।।३८।।

'Patita' means 'he who has transgressed the vows'., 'Mucyate' means 'he would be freed from all sins'. (38)

Notes : In the Pāra. Ā., it is said that Śivapañcākṣarī should be muttered even without procedure whether one is calm or angry, pure or not pure : शान्तो वा कुपितो वापि शुद्धो वाऽशुद्ध एव वा। विधिनापि विना वाऽपि शैवं पञ्चाक्षरं जपेत्।। (10.87). The same Āgama continues to say that one who is devoted to Pañcākṣarajapa, whether one is lowly born or degraded, whether one is a fool or a learned man, is bound to get released from fetters: अन्त्यजो वाऽधमो वापि मूर्खो वा पण्डितोऽपि वा। पञ्चाक्षरजपे निष्ठो मुच्यते पाशबन्धनात्।। (11.26). See also Candra J.Ā., kri.pā., 8.83-84.

व्याख्या— अथ पञ्चाक्षरमन्त्रस्य सकृदुच्चारणादेव सर्वेषामपि सर्वपापक्षयः स्यादित्याह—

Then it is said here that all sins of all people are eradicated when even once the Pañcākṣaramantra is muttered –

सकृदुच्चारमात्रेण पञ्चाक्षरमहामनोः।
सर्वेषामपि जन्तूनां सर्वपापक्षयो भवेत् ।।३९।।

By the muttering of the great Pañcākṣaramantra even once all the sins of all beings are eradicated. (39)

व्याख्या— स्पष्टम् ।।३९।। It is clear. (39)

व्याख्या— ननु शिवागमप्रसिद्धा मन्त्रा बहवः सन्ति, तेभ्यः कस्मादस्य वैशिष्ट्यमित्यत्राह —

If it is contended as what is the speciality of this Mantra when there are many Mantras which are well known in the Śaivāgamas, the answer is given here –

अन्येऽपि बहवो मन्त्रा विद्यन्ते सकलागमे।
भूयो भूयः समभ्यासात् पुरुषार्थप्रदायिनः।।४०।।
एष मन्त्रो महाशक्तिरीश्वरप्रतिपादकः।
सकृदुच्चारणादेव सर्वसिद्धिप्रदायकः।।४१।।

There are many Mantras found in all the Āgamas. They are prone to fulfil the aims of human life, when they are repeated again and again. This Mantra which propounds the greatness of the Lord and which is of great power, fulfils all achievements even if it is muttered only once. (40-41)

व्याख्या— सकलागमे समस्तशिवागमे, एतत्पञ्चाक्षरीव्यतिरिक्तमन्त्रा बहवः सन्ति, ते पुरश्चरणवाहुल्यात् पुरुषार्थप्रदायिनः। एष पञ्चाक्षरमन्त्रो महाशक्तिः महासामर्थ्यवान्, ईश्वरस्य विश्वमयविश्वोत्तीर्णसामरस्यलक्षणमाहात्म्यप्रतिपादकः। तस्मात् सकृदुच्चारणादेव सर्वसिद्धिप्रदायक इत्यस्य वैशिष्ट्यमित्यर्थः।।४०-४१।।

'Sakalāgame' means 'in all the Śivāgamas'. In them, there are many Mantras which are different from this Pañcākṣarīmantra. Those bring about the fulfilment of the aims of life when they are repeated again and again (Puraścaraṇa). This Pañcākṣaramantra is of great power, i.e., one with great efficacy. It propounds the greatness of Īśvara as the Lord who is immanent in the world, who is above the world and who is one with the world. Hence, it brings all fulfilments when it is muttered even once. It is here that its speciality lies. (40-41)

Notes : Pāra. Ā., says : तस्मात् षडक्षरो मन्त्रः सर्रसिद्धिप्रदायकः। षडक्षरमयं देवं मां तु यो जपते भुवि।। तस्य मुक्तिः करस्था स्याद् वीरशैवरतस्य च। (11.27-28) – "Hence, Ṣaḍakṣaramantra (Pañcākṣaramantra with Oṁkāra) is that which brings all accomplishments. He who cherishes me (Śiva) made up of Ṣaḍakṣaramantra on this earth and who is devoted to the Vīraśaiva faith, has Mokṣa on his hands (near at hand).

व्याख्या— अथ समन्त्रपूजाफलं प्रकाशयति —

Then the author reveals the fruit of worship with this Mantra —

पञ्चाक्षरीं समुच्चार्य पुष्पं लिङ्गे विनिक्षिपेत्।
यस्तस्य वाजपेयानां सहस्रफलमिष्यते।।४२।।

He who offers the flower to the Liṅga by muttering the Pañcākṣarīmantra, would get a thousandfold fruit of Vajapeyas. (42)

व्याख्या— निक्षिपेत् समर्पयेदित्यर्थः। शिष्टं स्पष्टम्।।४२।।

'Nikṣipet' means 'should offer'. The rest is clear. (42)

Notes : Pāra.Ā. says : पञ्चाक्षरमयीं विद्यां जपन्नेकाग्रमानसः। प्रणवं जापयामास शङ्करं सम्यगर्चयेत्।। सोऽश्वमेधसहस्रस्य साधिकस्य महेश्वरि। लभते सुमहत्पुण्यं ज्ञानं शाङ्करमच्युतम्।। (12.57-58) – "He who duly worships Śaṅkara muttering with concentration the Pañcākṣarīmantra and uttering 'Oṁkāra', would get greater merit than that which he can obtain through a thousand Aśvamedha sacrifices and would obtain the knowledge of Śaṅkara which is imperishable".

व्याख्या— अथ पञ्चाक्षरीजपफलं प्रकाशयति —

Then the author reveals the fruit of muttering the Pañcākṣarīmantra –

अग्निहोत्रं त्रयो वेदा यज्ञाश्च बहुदक्षिणाः।
पञ्चाक्षरजपस्यैते कोट्यंशेनापि नो समाः।।४३।।

The Agnihotra sacrifice, three Vedas and sacrifices involving profuse Daksiṇā (sacrificial fee) – all these are not equal to one in one crore parts of the merit of the muttering of Pañcākṣaramantra. (43)

व्याख्या— अग्निहोत्रं सायंप्रातर्विधीयमानाग्निहोत्रम्, त्रयो वेदा ऋग्यजुःसामाध्ययनम्, यज्ञा ज्योतिष्टोमाद्याः, बहुदक्षिणाः षोडशमहादानरूपाः, एते पञ्चाक्षरजपस्य कोट्यंशेनापि समाना न भवन्तीत्यर्थः।।

'Agnihotra' is the offering of ghee into fire evening and morning. The 'three Vedas' means 'the study of Ṛgveda, Yajurveda and Sāmaveda', 'Yajñas'are the Jyotiṣṭoma and other sacrifices. 'Bahudakṣiṇāḥ' means the sixteen kinds of Dānas (generous deeds). All these are not equal even to one in one crore portions of the merit of the muttering of Pañcākṣaramantra. (43)

व्याख्या— अथैतन्मन्त्रसिद्धिमतां महापुरुषाणां माहात्म्यप्रतिपादनद्वारा तस्याधिक्यं वर्णयति—

Then the author describes the superiority of that Mantra through the delineation of the greatness of the noble persons who have attained accomplishments with this Mantra –

पुरा सानन्दयोगीन्द्रः शिवज्ञानपरायणः।
पञ्चाक्षरं समुच्चार्य नारकानुदतारयत्।।४४।।

सिद्ध्या पञ्चाक्षरस्यास्य शतानन्दः पुरा मुनिः।
नरकं स्वर्गमकरोत् सङ्गिरस्यापि पापिनः।।४५।।

उपमन्युः पुरा योगी मन्त्रेणानेन सिद्धिमान्।
लब्धवान् परमेशानाच्छैवशास्त्रप्रवक्तृताम्।।४६।।

वसिष्ठवामदेवाद्या मुनयो मुक्तकिल्बिषाः।
मन्त्रेणानेन संसिद्धा महातेजस्विनोऽभवन्।।४७।।

Once upon a time the lord of the Yogins Sānanda who was well-versed in the knowledge of Śiva, rescued those who were committed to hell by uttering the Pañcākṣarī-mantra. Once the sage Śatānanda converted the hell into heaven for the sake a sinner called Saṅgira through his accomplishment with Pañcākṣaramantra. Again once the Yogin Upamanyu obtained the position of a propounder of Śaiva-śāstra from Parameśvara through his accomplishment with this Mantra. The sages Vasiṣṭha, Vāmadeva, etc., who were free from all defects, became brilliant with their accomplishments through this Mantra. (44-47)

व्याख्या— पुरा शिवज्ञानयोगनिष्ठः सानन्दगणेशः पञ्चाक्षरमन्त्रं वाचकरूपेणोच्चार्य अष्टाविंशतिकोटिनायकनरकस्थितान् पापिन उदतारयत् उद्धृतवान् इत्यर्थः।।४४।। पुरा शतानन्दः पञ्चाक्षरीजपस्य सिद्ध्या पापिनः सङ्गिरस्य नरकमपि स्वर्गमकरोदित्यर्थः।।४५।। शिवशास्त्राचार्यतां लब्धवानित्यर्थः।।४६।। मुक्तकिल्बिषा विमुक्तपापकर्माणः, वसिष्ठवामदेवाद्या ऋषयः, अनेन पञ्चाक्षरमन्त्रेण, सिद्धिमन्तः सन्तः, महातेजस्विनः शापानुग्रहसमर्था अभवन्नित्यर्थः।।४७।।

In olden days Sānandagaṇeśa, who was well-versed in Śivajñānayoga (Yoga consisting in Śivajñāna) rescued the sinners who were condemned to twenty-eight crore types of severe hells by uttering aloud the Pañcākṣaramantra. Once Śatānanda converted the hell of Saṅgira into heaven through the accomplishment by the muttering of Pañcākṣarīmantra. It means that Upamanyu attained the status of a teacher of Śaivaśāstra. 'Muktakilbiṣāḥ'means 'those who were freed from all effects of sinful deeds'. Such sages Vasiṣṭha, Vāmadeva, etc., became brilliant, i.e., powerful enough to

curse or show favour, by attaining accomplishments through this Pañcākṣarīmantra. (44-47)

व्याख्या— अथ ब्रह्मादयोऽप्येतन्मन्त्रसामर्थ्यादेव सृष्ट्यादिकृत्याधिकारिणो जाता इत्याह—

Then it is said that Brahman, etc., became fit to perform the duties of creation, etc., by the power derived from this Mantra —

ब्रह्मादीनां च देवानां जगत्सृष्ट्यादिकर्मणि।
मन्त्रस्यास्यैव माहात्म्यात् सामर्थ्यमुपजायते।।४८।।

The power of gods, Brahman, etc., in respect of creation, etc., of the world, arises by virtue of the greatness of this Mantra alone. (48)

व्याख्या— ब्रह्मविष्णुरुद्रादिदेवानां विश्वसृष्टिस्थितिसंहारादिकर्मणि सामर्थ्यमस्य मन्त्रस्य प्रभावादेवेत्यर्थः।।४८।।

In respect of creation, maintenance and annihilation, etc., of the world, the power of gods, Brahman, Viṣṇu, Rudra, etc., is by virtue of the efficacy of this Mantra only. (48)

Notes : Sūkṣ. Ā. says : ब्रह्मा विष्णुश्च रुद्रश्च देवेन्द्रो देवतास्तथा। आदित्यादिग्रहाश्चैव लोका वै भूर्भुवादयः।। गन्धर्वाः किन्नराः सिद्धा ये चान्ये देवयोनयः। पञ्चाक्षरप्रभावेण तिष्ठन्ति हि सनातनाः।। (kri. pā., 3.8-9) – "Brahman, Viṣṇu, Rudra, Indra, so also gods, the planets Āditya, etc., the worlds Bhūḥ, Bhuvaḥ, etc., Gandharvas, Kinnaras, Siddhas and other divinities – all these have remained at all times due to the power of Pañcākṣaramantra".

व्याख्या— किं बहुना, अस्य प्रणवसहितषडक्षरमन्त्रस्य जपेन तत्कृतशिवलिङ्गपूजनेन च मोक्षमेवाप्नोतीत्युक्त्वा पञ्चाक्षरीजपस्थलं समापयति —

What is the use of saying much? The author concludes the Pañcākṣarījapasthala saying that one attains Mokṣa alone through the muttering of the Ṣaḍakṣaramantra with 'Oṁkara' and the worship of the Śivaliṅga –

किमिह बहुभिरुक्तैर्मन्त्रमेवं महात्मा
प्रणवसहितमादौ यस्तु पञ्चाक्षराख्यम्।
जपति परमभक्त्या पूजयन् देवदेवं
स गतदुरितबन्धो मोक्षलक्ष्मीं प्रयाति।।४९।।

इति श्रीमत्षट्स्थलब्रह्मिणा शिवयोगिनाम्ना माहेश्वरेण विरचिते श्रीसिद्धान्तशिखामणौ भक्तस्थले पञ्चाक्षरीजपप्रसङ्गो नाम अष्टमः परिच्छेदः समाप्तः।।८।।

What is the use of saying much? He, the noble person, who mutters with devotion this Mantra called Pañcākṣara with 'Oṁkāra' in the beginning, while worshipping the God of gods, would be relieved of the bondage of sins and would attain the wealth of Mokṣa. (49)

Here ends the eighth chapter in Śrī Siddhāntaśikhāmaṇi written by a Māheśvara called Śri Śivayogin who is endowed with Brahman realised through the path of Ṣaṭsthalas, dealing with Pañcākṣarījapasthala in the Bhaktasthala. (8)

व्याख्या— स्पष्टम् ।।४९।। It is clear (49)

व्याख्या— अत्र यादिसृष्टिषडक्षर्या शरीरन्यासम् नादिप्रणवान्तसंहारपञ्चक्षार्याऽङ्गन्यासम्, शिवाय नम ओमिति स्थितिपञ्चाक्षर्या करन्यासं कृत्वा गुरूपादिष्टमार्गेण प्रणवपञ्चाक्षरीं जपेत्। स्त्रीशूद्रादिजातीनां शिवाय नम इति जपविधिः।

इति पञ्चाक्षरीजपस्थलम्।।

इति श्रीमत्पदवाक्यप्रमाणपारावारधुरीण-श्रीमरितोण्टदार्येण विरचितायां तत्त्वप्रदीपिकाख्यायां श्रीसिद्धान्तशिखामणिव्याख्यायां भक्तस्थले पञ्चाक्षरीजपप्रसङ्गो नाम अष्टमः परिच्छेदः समाप्तः ।।८।।

Here the devotee should mutter Praṇavapañcākṣarī (Pañcākṣarī with 'Oṁkāra') after doing Śarīranyāsa with Sṛṣṭi - Ṣaḍakṣarī starting with 'ya', Aṅganyāsa with Saṁhāra-Pañcākṣarī starting with 'na'and ending with 'Oṁkāra' and Karanyāsa with Sthitīpañcākṣari as 'Śivāya nama Om', in the manner taught by the Guru. The method of Japa for women and Śūdras should be in the order of 'Śivāya namaḥ'.

Here ends the Eighth Chapter in the commentary called Tattvapradīpikā on Śrīsiddhāntaśikhāmaṇi dealing with Pañcākṣarījapasthala in the Bhaktasthala, written by Śrī Maritoṇṭadārya, who is foremost among the scholars in Vyākaraṇa, Mīmāṁsā and Nyāya. (8)

Pañcākṣarījapasthala ends

Notes : The Nyāsas mentioned in the Sanskrit commentory have been prescribed in the Śivāgamas. For instance, Sukṣ. Ā., kri.pā., 3.31-33 speaks of Karanyāsa and Aṅganyāsa with Pañca Brahmans. The types of Nyāsas referred to in the commentary are : **देहन्यासः (सृष्टिन्यासक्रमे)** — ओं यं ओम् ईशानाय नमः (शिरसि)। ओं वां ओं तत्पुरुषाय नमः (मुखे)। ओं शिं ओम् अघोराय नमः (हृदये)। ओं मं ओं वामदेवाय नमः (गुह्ये)। ओ नं ओं सद्योजाताय नमः (पादद्वये)। ओं ओं ओं प्रणवाय नमः (सर्वाङ्गे)।। **अङ्गन्यासः (संहारन्यासक्रमे)** — ओं नं ओम् अलुप्तशक्तिधाम्ने अस्त्राय फट्। ओं मं ओं स्वतन्त्रशक्तिधाम्ने नेत्रत्रयाय वौषट्। ओं शिं ओम् अनादिबोधशक्तिधाम्ने कवचाय हुम्। ओं वां ओं नित्यतृप्तिशक्तिधाम्ने शिखायै वषट्। ओं यं ओं सर्वज्ञशक्तिधाम्ने शिरसे स्वाहा। ओं ओं ओम् अनन्तशक्तिधाम्ने हृदयाय नमः।। **करन्यासः (स्थितिन्यासक्रमे)** – ओं शिं ओम् अनादिबोधशक्तिधाम्ने मध्यमाभ्यां नमः।। ओं वां ओं नित्यतृप्तिशक्तिधाम्ने तर्जनीभ्यां नमः। ओं यं ओं सर्वज्ञशक्तिधाम्ने अङ्गुष्ठाभ्यां नमः। ओं नं ओम् अलुप्तशक्तिधाम्ने कनिष्ठिकाभ्यां नमः।। ओं मं ओं स्वतन्त्रशक्तिधाम्ने अनामिकाभ्यां नमः। ओम् ओम् ओम् अनन्तशक्तिधाम्ने

करतलकरपृष्ठाभ्यां नमः।। It is said that women and Śūdras should mutter "Śivāya namaḥ" as the Mantra. Sūkṣ. Ā., kri.pā., 3.22, says: प्रणवेन विना दद्यात् स्त्रीशूद्राणामिमं मनुम्। — This Mantra should be given without 'Oṁkāra' to women and Śudras. This restriction of the Āgama is not valid now, as S.S. does not make any restriction in this regard. The Sanskrit commentator has referred to the restriction expressed in the Āgamas. Yet he has mentioned "Śivāya namaḥ" as the Mantra for the women and Śūdras. The Āgama just says that the mantra should be given to them without 'Oṁkāra' and the order of the syllables should be 'Namaḥ Śivāya' in order that it can be regarded as Mantra. However this restriction can be ignored, as it is not relevant. All men and women without any difference in caste or sex are eligible to receive the same Praṇavapañcākṣarī. It may be noted that the followers of the Pañcapīṭhas of Vīraśaivas have different Pañcākṣarīs thus: (1) Rambhāpurīpīṭha : Vīragotra : Paḍviḍi-sūtra : Prasādapañcākṣarī : "ओं ह्रां ह्रीं ह्रूं ह्रैं ह्रौं नमः शिवाय।" (2) Ujjayinī-pīṭha : Nandigotra : Vṛṣṭisūtra : Māyāpañcākṣarī : "ओं ह्रां ह्रीं ह्रूं ह्रैं नमः शिवाय।" (3) Kedārapīṭha : Bhṛṅgigotra : Lambanasūtra : Sūkṣma-pañcākṣarī : "ओं ह्रां ह्रीं ह्रूं नमः शिवाय।" (4) Śrīśailapīṭha : Vṛṣabha-gotra: Muktāgucchasūtra : Sthūlapañcākṣarī : "ओं ह्रां ह्रीं नमः शिवाय।" (5) Kāśīpīṭha : Skandagotra : Pañcavarṇasūtra : Mūlapañcā-kṣarī : "ओं ह्रां नमः शिवाय।" (Svāy. Ā., Viraśaivaprakāśika, 5th paṭala, Vī.S.S.).



नवमः परिच्छेदः

भक्तमार्गक्रिया-उभय-त्रिविधसंपत्ति-चतुर्विधसाराय-दानत्रयस्थलप्रसङ्गः

अथ भक्तमार्गक्रियास्थलम् – (९)

व्याख्या— अथ भक्तमार्गक्रियास्थलं निरूपयितुं पूर्वमुक्तमपि भक्त-स्थलं विशेषतः स्मारयति श्रीरेणुकः —

Bhaktamārgakriyāsthala – (9)

Then in order to give an exposition of Bhaktamārga-kriyāsthala, Śrī Reṇuka especially reminds us of the Bhaktasthala, although it is already told earlier —

भूतिरुद्राक्षसंयुक्तो लिङ्गधारी सदाशिवः।
पञ्चाक्षरजपोद्योगी शिवभक्त इति स्मृतः।।१।।

He who is adorned with Vibhūti and Rudrākṣas, who is wearing the Liṅga (Iṣṭaliṅga), who is always pure and who is engaged in muttering the Pañcākṣaramantra, is regarded as the Śivabhakta (devotee of Śiva). (1)

व्याख्या— स्पष्टम्।।१।। It is clear. (1)

Notes : This is the description of a Śivabhakta given as a background for the exposition of Bhaktamārga-kriyāsthala, which means 'the stage of depicting the actions of a devotee on his path of devotion'. Bhasma and Rudrākṣa are the external characteristics of a Śaiva devotee. They stand for certain influences of

purity, physical and mental health, etc. The Liṅga is borne on the body. Pure and healthy mind can grasp its 'Kalā'. With this, the devotee cherishes the Mantra to become one with Śiva.

व्याख्या— भक्तिभेदं निरूपयति —

The types of Bhakti are explained —

श्रवणं कीर्तनं शम्भोः स्मरणं पादसेवनम्।
अर्चनं वन्दनं दास्यं सख्यमात्मनिवेदनम्।।२।।

एवं नवविधा भक्तिः प्रोक्ता देवेन शम्भुना।
दुर्लभा पापिनां लोके सुलभा पुण्यकर्मणाम्।।३।।

Śravaṇa, Kīrtana, Smaraṇa, Pādasevana, Arcana, Vandana, Dāsya, Sakhya, Ātmanivedana – all these pertaining to Śambhu are the nine types of devotion told by Lord Śiva. These are rare in the case of the sinful, while these are easy to get in the case of persons with merits. (2-3)

व्याख्या— शम्भोः श्रवणं शिवकथाश्रवणम्, कीर्तनं स्तोत्रम्, स्मरणं ध्यानम्, पादसेवनं पादमर्दनम्, अर्चनं पूजनम्, वन्दनं नतिः, दास्यं भृत्यत्वम्, सख्यं मित्रत्वम्, आत्मनिवेदनं स्वात्मसमर्पणम्। एवं भक्तिर्नवविधेति क्रीडाशीलेन देवेन प्रोक्ता। लोके पापिनां दुर्लभा, पुण्यकर्मणां धर्मशालिनां सुलभेत्यर्थः।।२-३।।

Śravaṇa of Śambhu means the hearing of Śiva's story; Kīrtana is prayer; Smaraṇa is cherishing (Śiva) in the mind; Pādasevana is the shampooing of feet; Arcana is worship; Vandana is salutation; Dāsya is servitude; Sakhya is friendship; Ātmanivedana is self-surrender. Thus it is said by the Lord who is of the habit of (cosmic) sport, that Bhakti is of nine types. It (Bhakti) is hard to get in the case of the sinners and easy to get in the case of those of

meritorious deeds, i.e., those who are devoted to religious duties. (2-3)

Notes: Among these nine forms of Bhakti, the first seven are instrumental to attain the last two, viz., Sakhya and Ātmanivedana. Ātmanivedana is the highest form of Bhakti and culmination and fulfilment of all Bhaktis. Duality is eradicated and the notion of oneness is realised.

व्याख्या— अथैवंविधभक्तिमानेव भक्त इत्याह —

It is said here that he who is endowed with such Bhakti (devotion) is the Bhakta (Devotee) —

अधमे चोत्तमे वापि यत्र कुत्रचिदूर्जिता।
वर्तते शाङ्करी भक्तिः स भक्त इति गीयते।।४।।

Whether a person of low caste or one of high caste, he in whom the devotion towards Śiva flourishes is extolled as a Bhakta. (4)

व्याख्या— स्पष्टम्।।४।। It is clear. (4)

व्याख्या— अथ भक्तिमानेव शिवप्रियः इत्याह —

It is said here that he who is endowed with Bhakti is dear to Śiva —

भक्तिः स्थिरीकृता यस्मिन् म्लेच्छे वा द्विजसत्तमे।
शम्भोः प्रियः स विप्रश्च न प्रियो भक्तिवर्जितः।।५।।

Whether a Brāhmaṇa or an outcaste, he in whom Bhakti is rendered firm, is dear to Śambhu and is a Brāhmaṇa; he who is without Bhakti is not dear.(5)

व्याख्या— स्पष्टम्।।५।। It is clear.(5)

Notes: See notes under 11.15 subsequently. Bhakti is the levelling force. It eradicates all caste-distinctions.

व्याख्या— अनेन पूर्वोक्तोत्तमाधमावपि स्फुटीकृतौ। अथ सा भक्तिर्द्विविधेत्याह —

Through this the difference between the aforesaid superior person and inferior person is clearly shown. Then it is said that Bhakti is of two kinds—

सा भक्तिर्द्विविधा ज्ञेया बाह्याभ्यन्तरभेदतः।
बाह्या स्थूलान्तरा सूक्ष्मा वीरमाहेश्वरादृता।।६।।

That Bhakti is known to be twofold as external and internal. The external Bhakti is gross and the internal one is subtle and both are dear to the Vīramāheśvaras. (6)

व्याख्या— वीरमाहेश्वरप्रीतिविषयिणी भक्तिर्बाह्याभ्यन्तरलक्षण-स्थूलसूक्ष्मभेदेन द्विविधेत्यर्थः।।६।।

Bhakti which is something dear to the Vīramāheśvaras, is twofold in the form of external and internal differing from each other on the ground of the former being gross and the latter being subtle. (6)

Notes: External Bhakti is reflected in the external worship of the Liṅga and internal Bhakti is in the form of Śivayoga. Both these are described in stanzas 7-9 subsequently.

व्याख्या— अथ का नाम बाह्येत्यत्राह —

Then it is said as to what is external Bhakti —

सिंहासने शुद्धदेशे सुरम्ये रत्नचित्रिते।
शिवलिङ्गस्य पूजा या सा बाह्या भक्तिरुच्यते।।७।।

That worship which is rendered to the Śivaliṅga in a sacred place on a charming throne made striking with gems, is said to be external Bhakti. (7)

व्याख्या— सुरम्ये अत्यन्तमनोहरे, शुद्धदेशे षट्संमार्जनपरिशुद्धस्थाने, रत्नचित्रिते नवरत्नैर्विचित्रीकृते, सिंहासने सिंहविष्टरे, शिवलिङ्गस्य या पूजा, सा बाह्या भक्तिरित्युच्यत इत्यर्थः।।७।।

'Suramye' means 'in an extremely charming one'. 'Śuddhadeśe' means 'in that place which is made sacred by rubbing it six times'. 'Ratnacitrita' means 'that which is looking variegated in colour with nine gems'. 'Siṁhāsana' means 'throne', 'a seat of honour'. The worship of the Śivaliṅga done in such a place and on such a throne, is said to be external Bhakti. (7)

Notes: Even in external worship, the worship of the Liṅga on the left palm (karapīṭhārcana) is the best: तत्र सर्वोत्तमं देवि पीठार्थं करपङ्कजम्। (Pāra.Ā., 13.16).

व्याख्या— एवं शैवभक्तविधीयमानां बाह्यां भक्तिमुक्त्वाऽथ शिवयोगिविधीयमानामान्तरां भक्तिमुपपादयति—

Having thus told about the external Bhakti which is rendered by the Śaiva devotees, the author explains the internal Bhakti which is practised by the Śivayogin —

लिङ्गे प्राणं समाधाय प्राणे लिङ्गं तु शाम्भवम्।
स्वस्थं मनस्तथा कृत्वा न किञ्चिच्चिन्तयेद् यदि।।८।।

साऽऽभ्यन्तरा भक्तिरिति प्रोच्यते शिवयोगिभिः।
सा यस्मिन् वर्तते तस्य जीवनं भ्रष्टबीजवत्।।९।।

When one fixes one's vital breath (prāṇa) in the Śivaliṅga and the Śivaliṅga in one's vital breath, stations one's mind in itself and does not think of anything else, it is said to be internal Bhakti by the Śivayogins. The life of him in whom such a Bhakti resides is like a decayed seed. (8-9)

व्याख्या— शिवलिङ्गे प्राणं समाधाय संस्थाप्य, प्राणे जीवकलारूपे प्राणे शाम्भवं लिङ्गं तु शिवकलारूपं लिङ्गं समाधाय संस्थाप्य, मनः स्वस्थं कृत्वा, य न किञ्चिच्चिन्तयेत्, सा लिङ्गप्राणसमरसरूपा चिन्ता, आभ्यन्तरा भक्तिरिति शिवयोगिभिः प्रोच्यते। साऽऽभ्यन्तरा भक्तिर्यस्मिन् वर्तते, तस्य जीवनं भ्रष्टबीजवद् भर्जितबीजवत् पुनर्न जननकारणमित्यर्थः।।८-९।।

If one fixes or infuses one's life principle (prāṇa) in the Śivaliṅga and the Śivaliṅga which is of the nature of Śiva's Kalā (lustre or energy) in the life principle which is in the form of life's energy, stations one's mind in itself and does not think of anything else, it is said to be internal Bhakti by the Śivayogins. It is the meditation which is in the form of communion (samarasa) between the Liṅga and the Prāṇa. The life of him in whom that internal Bhakti resides, is like a broken or decayed seed which cannot be the cause for rebirth. (8-9)

Notes: This Ābhyantara-bhakti is described in terms of Nirbījadīkṣā which leads to Mukti. That Dīkṣā which removes (eradicates) the network of Karman of three types called Prārabdha (derived from past life), Sañcita (accumulated during present life) and Āgāmin (belonging to the future), is called Nirbījadīkṣā. Pāra. Ā. says that the external Bhakti reflected in the worship of the Liṅga and the internal Bhakti reflected in the internal worship of the Prāṇaliṅga by the Śivayogin, arise due to the impressions of the previous life and that accordingly the worship of Śiva (Liṅga) should be performed: बाह्ये चाभ्यन्तरे वाऽत्र यदि स्यान्मनसो रतिः। प्राग्वासनावशादेव शिवे निष्ठां समाचरेत्।।(12.20). The same Āgama says that the internal Bhakti (worship) is hundred times superior to external Bhakti: बाह्यादाभ्यन्तरं श्रेष्ठं भवेच्छतगुणाधिकम्। (12.21). The Śivayogin practises this internal Bhakti starting his worship with the worship of the Iṣṭaliṅga by effecting 'dṛṣṭiyoga' in it and inwardly concentrating on the Prāṇaliṅga and the Bhāvaliṅga; this is stated briefly in the following statement of Candra J.Ā.: पूजयन्निष्टलिङ्गं तु निध्यायन् प्राणलिङ्गकम्। भावयन् भावलिङ्गं वै मृत्युपाशांश्छिनत्ति सः।।kri.

pā., 3.48) — 'He who worships the Iṣṭaliṅga, who cherishes in his mind the Prāṇaliṅga and who visualises the form of Bhāvaliṅga, cuts asunder the fetters of death'. The Iṣṭaliṅga should be worshipped after ablution (Abhiṣeka) with sandal paste, rice (akṣata), flowers, offerings (naivedya), betel nut and leaves (tāmbūla), etc. If the same worship is rendered through pure conceptions to the Prāṇaliṅga through meditation, it is called Prāṇaliṅgārcana; if the mind is fully absorbed in it, it is called Bhāvaliṅgārcana: एवं समर्चनं कुर्यादिष्टलिङ्गस्य पार्वति।। तद्ध्यानं मनसा यत्र प्राणलिङ्गार्चनं मतम्।। मनोवृत्तिलयस्तत्र भावलिङ्गस्य पूजनम्।। (Sūkṣ.Ā., kri.pā., 6.46-47; see also 45-46 above there). Attention is drawn to the same Āgama, kri. pā., 6.44, which says: भावप्राणेष्टलिङ्गानि पूजयेदेकभावतः। पृथग्भावं न कुर्वीत प्राणलिङ्गपरो यतः।।

व्याख्या— एवं निर्बीजदीक्षाप्रसिद्धाऽऽभ्यन्तरभक्तिमानेव मुक्त इत्याह —

Thus it is said that he who is endowed with Ābhyantarabhakti which is well known as 'Nirbījadīkṣā', is alone emancipated —

बहुनात्र किमुक्तेन गुह्यात् गुह्यतरा परा।
शिवभक्तिर्न सन्देहस्तया युक्तो विमुच्यते।।१०।।

What is the use of saying more? Śivabhakti is supreme and is more esoteric than all esoteric things. He who is endowed with it gets emancipated. There is no doubt about it. (10)

व्याख्या— स्पष्टम् ।।१०।। It is clear. (10)

व्याख्या— नन्वेतादृशी भक्तिः कस्माद्भवतीत्यत्राह —

If it is asked as to what causes such Bhakti, the answer is given here —

प्रसादादेव सा भक्तिः प्रसादो भक्तिसम्भवः।
यथैवाङ्कुरतो बीजं बीजतो वा यथाङ्कुरः।।११।।

It is through Śiva's grace that Bhakti arises and Śiva's grace arises due to Bhakti, just as the seed is born from sprouts and the sprouts are born from the seed. (11)

व्याख्या— स्पष्टम् ।।११।। It is clear. (11)

Notes: This Stanza is quoted in Basaveśvara's saying (Vacana) starting with "Nīnoliyitte puṇya nīnolladude pāpa" (vide Basavaṇṇanavara Ṣaṭsthalada Vacanagaḷu, Ed. Dr. R.C. Hiremath, K.U.D., Dharwad, 1968, p.199, Vacana No. 505). The reading of the first Pāda in the Vacana is — प्रसादाद्देवताभक्तिः। The rest is the same as the above stanza.

व्याख्या— अथैवंरूपा भक्तिरेकेनैव जन्मना दुर्लभेत्याह —

Then it is said here that such Bhakti is difficult to attain by one birth —

प्रसादपूर्विका येयं भक्तिर्मुक्तिविधायिनी।
नैव सा शक्यते प्राप्तुं नरैरेकेन जन्मना।।१२।।

That Bhakti which is preceded by Śiva's grace and which brings emancipation, is not possible to obtain by the human beings by one birth only. (12)

व्याख्या— स्पष्टम् ।।१२।। It is clear. (12)

व्याख्या— तर्हि कतिजन्मभिर्लभ्यत इत्यत्राह —

In how many births it (Śiva's grace) can be obtained? The answer is given here —

अनेकजन्मशुद्धानां श्रौतस्मार्तानुवर्तिनाम्।
विरक्तानां प्रबुद्धानां प्रसीदति महेश्वरः।।१३।।

The Great Lord shows mercy towards those enlightened persons, who have become pure through many births, who

have been following the paths of Śruti and Smṛti and who have renounced the mundane attachments. (13)

व्याख्या— अनेकजन्मकृतशिवध्यानपूजादिपरिशुद्धचित्तानां श्रुतिस्मृत्युक्तनित्यनैमित्तिककर्मानुष्ठानानां काम्यकर्मनिस्पृहाणां सुज्ञानिनां शिवः प्रसन्नो भवति, तत्प्रसादात्तादृशी भक्तिर्लभ्यत इत्यर्थः। म्लेच्छादीनां श्रौतस्मार्तकर्मनिष्ठत्वाभावेऽपि पूर्वजन्मनि शिवभक्तेभ्यः कृतोपकारवशात् शिवभक्तिराविर्भवेदिति भावः।।१३।।

Such a Bhakti is obtained by them through his (Śiva's) grace, as Śiva is pleased with those enlightened persons whose minds have been purified by the meditation, worship, etc., of Śiva rendered in several births, who have undertaken the daily and occasional rites prescribed in Śruti and Smṛti and who are not interested in rites for the fulfilment of desires. Although the Mlecchas (barbarians), etc., are not practising the rites prescribed by Śruti and Smṛti, devotion towards Śiva would arise in them due to their service to the devotees of Śiva in their previous births. This is the import. (13)

Notes: This stanza is quoted in Nīlakaṇṭha Śivācārya's Kriyāsāra (Vide Kri. Sā. vol.I., p.19, śl. 102).

व्याख्या— नन्वनेकजन्मलभ्यशिवभक्त्या कतिजन्मभिर्मुक्तिः, सा कीदृशी स्यादित्यत्राह—

In how many births Mukti can be obtained through Śivabhakti, which is obtained through (the merit of) many births? Of what nature it is? Answers are given here —

प्रसन्ने सति मुक्तोऽभून्मुक्तः शिवसमो भवेत्।
अल्पभक्त्यापि यो मर्त्यस्तस्य जन्मत्रयात्परम्।।१४।।

When Śiva is pleased man is liberated; he who is liberated, is equal to Śiva. The mortal who is endowed with a little devotion, gets liberated after three lives. (14)

व्याख्या— शिवे प्रसन्ने सति मुक्तो भवेत्, मुक्तः शिवसमो भवेत्, यो मर्त्यस्तस्य अल्पभक्त्या जन्मत्रयात्परं मुक्तिः, पूर्णभक्तिमत एकेनैव जन्मना मुक्तिरिति भावः। अत्र शिवसमानत्वं शिवाभेद एव "न तत्समश्चाभ्यधिकश्च दृश्यते" इति श्रुतेः शिवसमानत्वाभावात्, शिवान्निकृष्टस्य तत्समत्वासंभवात्। "गगनं गगनाकारम्" इत्याद्यनन्योपमैवाभेद इति भावः, "शिवस्वरूपो भवति शिवस्वरूपो भवति" इति वृद्धजाबालश्रुतेश्च। "एकेन जन्मना मुक्तिर्वीराणां तु महेश्वरि। इतरेषां तु शैवानां मुक्तिर्जन्मत्रयात्परम्।।" इति वीरागमवचनाद् वीरशैवानामेकेनैव जन्मना मुक्तिः, इतरेषां शैवानां जन्मत्रयात्परं मुक्तिरिति भावः।।१४।।

When Śiva is pleased, man is liberated; he who is liberated, is equal to Śiva. The mortal who is endowed with a little devotion, gets liberated after three lives. What is intended is that the mortal who is endowed with full devotion, gets liberated in one life only. Here the idea of equality with Śiva is nothing but non-duality with Śiva, because there is no possibility of equality with Śiva and because in the case of him who is inferior to Śiva, there cannot be equality with Śiva. This is in accordance with the Śruti statement "Na tatsamaścābhyadhikaśca dṛśyate" which means that "no one is seen to be equal to him; no one is seen to be superior to him." Here 'non-duality' is no other than that of 'Ananyopamā' as in such cases as "gaganam gaganākāram" (the sky is like sky itself), as said in the statement of Bṛhajjābālaśruti, viz., "Śivasvarūpo bhavati Śivasvarūpo bhavati" (He is of the nature of Śiva; he is of the nature of Śiva). According to the Vīrāgama statement, viz., "Ekena janmanā muktiḥ, etc.," meaning – "O Maheśvari, Vīraśaivas get liberated in one life itself, while other Śaivas get liberated after three lives", liberation is possible in one life only in the case of Vīraśaivas, while it is possible after three lives in the case of other Śaivas. (14)

Notes : "न तत्समश्चाभ्यधिकश्च दृश्यते" (Śve.U., 6.8). "गगनं गगनाकारं, इत्यादि" (Source not known) – quoted as an example of Ananvayālaṅkāra in Appayya Dīkṣita's Kuvalayānanda. Ananvaya is a case of comparing one object with itself. The same is called Ananyopamā. Here the 'abheda' with itself in the case of Jīva is as in the case of Ananyopamā, where one object is compared with itself. Jīva is Śiva's 'aṁśa' in bondage. When bondage is removed, Jīva is Śiva himself. "एकेन जन्मना, इत्यादि – Vīrāgama. (This is not traceable in the available text of Vīrāgama). "मुक्तः शिवसमो भवेत्" — The liberated person becomes one like Śiva. This is brought out through an analogy in a Śaivāgama: "गुरुदीक्षापरिप्राप्तशिवलिङ्गाङ्गयोगतः। द्विरेफकीटन्यायेन शिवैक्यं प्राप्तवान् द्विजः।।" (Ma.Ā., ca.pā., 7.3) — 'By virtue of the union of Liṅga and Aṅga achieved through Dīkṣā given by Guru, the aspirant (Dvija) attains the form of Śiva through meditation on Śiva. This is on the analogy of a worm becoming the bee by incessantly remembering about the bee out of fear.' Vīragama says: भ्रमद्भ्रमरचिन्तायां कीटोऽपि भ्रमरायते। मम चिन्तासमाक्रान्तो मम रूपो भवेद्ध्रुवम्।। (not traceable in the available text of Vīrāgama) – 'As even a worm becomes bee by cherishing the form of the hovering bee continuously, so does a man incessantly remembering about Śiva becomes Śiva himself in form.'

व्याख्या— ननु का नाम अल्पभक्तिः ? मुक्तस्य पुनरुत्पत्तिरस्ति वा न वेत्यत्राह —

It may be asked as to what is that 'bit of devotion' (alpabhakti). It may be also asked as to whether the liberated person has rebirth or not. These questions are answered here —

न योनियन्त्रपीडा वै भवेन्नैवात्र संशयः।
साङ्गाऽन्यूना च या सेवा सा भक्तिरिति कथ्यते।।१५।।

There would be absolutely no torment caused by the organ of birth. There is no doubt about it at all. That service which is made up of these (nine) aspects and which is not lacking in any aspect, is called as Bhakti. (15)

व्याख्या— "न स पुनरावर्तते न स पुनरावर्तते" इति श्रुतेर्योनियन्त्रपीडा पुनरुत्पत्तिर्नास्ति। उक्तनवविधाङ्गयुक्ता सेवा पूर्णभक्तिः, किञ्चिन्न्यूनाऽल्पभक्तिरित्यर्थः।।१५।।

According to the Śruti statement "Na sa punarāvartate, na sa punarāvartate" (he will not come back, he will not come back), there would be no torment of passing through the organ of birth, which in other words is that there would be no rebirth. That service which is endowed with the nine aspects as told above, is full-fledged Bhakti; that which is lacking in any aspect is 'a bit of devotion.' This is the meaning. (15)

Notes : "न स पुनरावर्तते ...." (Bṛ.Jā.U., 7.2). He who is liberated would be totally free from the pangs of birth. This is the result of full-fledged Bhakti. Those whose Bhakti is lacking in any aspect, are ordained to undergo rebirth for three more times.

व्याख्या— अथ "यद्धि मनसा ध्यायति तद्वाचा वदति तत्कर्मणा करोति" इति श्रुतेः सा भक्तिस्त्रिविधेत्याह—

Then, according to the Śruti statement "Yaddhi manasā dhyāyati, etc.," (that which is mentally cherished, is expressed through words and is practised through action), Bhakti is said to be threefold —

सा पुनर्भिद्यते त्रेधा मनोवाक्कायसाधनैः।
शिवरूपादिचिन्ता या सा सेवा मानसी स्मृता।।
जपादि वाचिकी सेवा कर्मपूजा च कायिकी।।१६।।

That service is again threefold depending on the means as mind, speech and body. Meditation on the form, etc., of Śiva is regarded as mental service. Muttering of the Mantra,

etc., is vocal service and worship through actions is physical service. (16)

व्याख्या— सा साङ्गा भक्तिर्मनोवचनकायलक्षणकरणैस्त्रिधा भिन्ना भवति। तत्र शिवलिङ्गादिस्वरूपचिन्ता मानसी, शिवमन्त्रजपस्तुतिरूपा वाचिकी, कायेन विधीयमाना कायिकी सेवा इत्यर्थः।।१६।।

That service means Bhakti in all its aspects. It is classified as threefold as depending on the means in the form of mind, speech and body. Here meditation on the form of Śivaliṅga, etc., is mental; that which is of the nature of muttering of Śivamantra, prayer, etc., is vocal; and the worship of Śivaliṅga which is rendered through the body is physical service. (16)

Notes : "यद्धि मनसा ध्यायति, इत्यादि" (Bṛ.Jā.U., 1.1.). The actual form of the statement is – "तस्माद्यत् पुरुषो मनसाऽभिगच्छति, तद्वाचा वदति, तत् कर्मणा करोति।" What is quoted above may be another reading of the same statement.

व्याख्या— अथैवंविधरूपा सेवा बाह्यादिभेदेन त्रिविधेत्याह —

Then it is said that the service of that nature is threefold as external (bāhya), etc. —

बाह्यमाभ्यन्तरं चैव बाह्याभ्यन्तरमेव च।
मनोवाक्कायभेदैश्च त्रिधा तद्भजनं विदुः।।१७।।

That service (Bhajana) with the distinction as mental, vocal and physical, is said to be threefold as external (bāhya), internal (ābhyantara) and external-cum-internal (bāhyābhyantara). (17)

व्याख्या— दीक्षात्रययुक्तमनोवाक्कायभेदवत्पूर्वोक्तभजनं बाह्यमित्याभ्यन्तरमिति बाह्याभ्यन्तरमिति त्रिधा विदुः अभिज्ञा जानन्तीत्यर्थः।।१७।।

That Bhajana (service) which is already said to have the difference as mental, vocal and physical, in keeping with three kinds of Dīkṣā, is known as threefold as external, internal and external-cum-internal; it means that the wise know it (as threefold). (17)

Notes: After obtaining the Iṣṭaliṅga on the Sthūla-śarīra the devotee renders worship to the Iṣṭaliṅga with the external materials of worship and experiences delight through the vision and praise of the Iṣṭaliṅga. This is external service. Internal service consists in the meditation of the lustrous form of the Bhāvaliṅga in the Kāraṇaśarīra which is rendered pure by Vedhādīkṣā. The external-cum-internal service is in the form of mental cherishing of the Prāṇaliṅga in the Sūkṣma-śarīra which is rendered pure by Mantradīkṣā, and worshipping it through 'dṛṣtiyoga' in the Iṣṭaliṅga and 'mānasajapa' of the Pañcākṣara-mantra. These three forms of service are described subsequently in stanza 20. See also Pāra. Ā., 12.12.

व्याख्या— अथ किमेषां स्वरूपमित्यत्र मानसादिकथनपूर्वकमाह —

Then if it is asked as to what is their form, it is said by referring to Mānasa and other forms —

मनो महेशध्यानाढ्यं नान्यध्यानरतं मनः।
शिवनामरता वाणी वाङ्मता चैव नेतरा ।।१८।।

लिङ्गैः शिवस्य चोद्दिष्टैस्त्रिपुण्ड्रादिभिरङ्कितः।
शिवोपचारनिरतः कायः कायो न चेतरः।।१९।।

The mind which is abounding in meditation of the Great Lord (Śiva) is the mind, but not that which is engaged in meditation on others. That speech which is immersed in the name of Śiva is the speech, but not anything other than that. That body which is marked by the prescribed signs of Śiva such as 'Tripuṇḍra', etc., and which is engrossed in the

service (worship) of Śiva is the body, but not anything other than that. (18-19)

व्याख्या— उद्दिष्टैः शास्त्रोक्तैः, त्रिपुण्ड्रादिभिः भस्मत्रिपुण्ड्ररुद्राक्षाभरणरूपैः, शिवस्य लिङ्गैः चिह्नैः, अङ्कितः मुद्रितः सन् शिवोपचारनिरतः शिवलिङ्गपूजातत्पर एव कायः, अन्यो न काय इत्यर्थः। शिष्टं स्पष्टम्।।१८-१९।।

'Prescribed' means 'told by Śāstras'. 'Tripuṇḍrādi' means 'the marks or signs of Śiva in the form of Bhasma and decoration with Rudrākṣas.' That body which is engrossed in the service of Śiva or the worship of Śivaliṅga after having been marked with those, is the body. Any other one is not the body. The rest is clear. (18-19)

Notes : Also see Pāra.Ā., 12.15-16

व्याख्या— अथ बाह्यादिकं लक्षयति —

Then Bāhya, etc., are defined —

अन्यात्मविदितं बाह्यं शम्भोरभ्यर्चनादिकम्।
तदेव तु स्वसंवेद्यमाभ्यन्तरमुदाहृतम्।।
मनो महेशप्रवणं बाह्याभ्यन्तरमुच्यते।।२०।।

The worship of Śiva, etc., which are perceived by others, are external service. The same which are known to one's self, are stated to be internal service. The mind engrossed in the Great Lord is said to be external-cum-internal service. (20)

व्याख्या— शम्भोरभ्यर्चनादिकं शिवपूजादिकर्म अन्यात्मविदितं परदृष्टिगोचरीभूतं बाह्यम्, तदेव तु तदर्चनादिकं स्वसंवेद्यं परदृष्टिश्रुत्यगोचरत्वेन स्वमात्रगोचरमाभ्यन्तरम्, मनो महेशप्रवणं शिवलिङ्गासक्तं मनो बाह्याभ्यन्तरम्, काकाक्षिन्यायेनोभयत्र व्याप्तमिति शास्त्रज्ञैरुच्यत इत्यर्थः।।२०।।

The worship of Śambhu, etc., i.e., the action such as the worship of Śiva, which comes within the range of another's sight, is external; the same, i.e., that worship, which is known to one's self, which is, in other words, within one's own range without being in the range of another's sight or audibility, is internal; the mind which is engrossed in the Great Lord, i.e., attached to the Śivaliṅga only, is external-cum-internal service; in accordance with the maxim of 'crow's eyeball' it is pervading both (external and internal); so the people learned in Śāstras say. This is the meaning. (20)

Notes : The first two types of service are clear. The third one, i.e., mental cherishing of Śiva, is explained as external-cum-internal with the analogy of 'kākākṣigolaka' (the crow's eyeball). The crow is supposed to have but one eye and to move it, as occasion required, from the socket on one side to that on the other side. Similarly, the mind is but one and yet it pervades meditation internally and outer worship externally. This is what is known as 'bāhyābhyantara-sthiti' of the mind. See also Pāra. Ā., 12.14-15.

व्याख्या— अथैवंरूपमानसादिबाह्यादित्रिविधभजनमेव पञ्चधा भवतीत्याह —

Then it is said that the same service which is thus threefold as mental, etc., and external, etc., is fivefold —

पञ्चधा कथ्यते सद्भिस्तदेव भजनं पुनः।
तपः कर्म जपो ध्यानं ज्ञानं चेत्यनुपूर्वकम्।।२१।।

That very service is again said to be fivefold as Tapas (penance), Karman (worship), Japa (muttering of Mantra), Dhyāna (meditation) and Jñāna (knowledge) in their due order. (21)

व्याख्या— स्पष्टम्।।२१।। It is clear. (21)

व्याख्या— अथ किमेषां स्वरूपमित्यत्राह —

If it is asked as to what is their nature, the answer is given here —

शिवार्थे देहसंशोषस्तपः कृच्छ्रादि नो मतम्।
शिवार्चा कर्म विज्ञेयं बाह्यं यागादि नोच्यते।।२२।।
जपः पञ्चाक्षराभ्यासः प्रणवाभ्यास एव वा।
रुद्राध्यायादिकाभ्यासो न वेदाध्ययनादिकम्।।२३।।
ध्यानं शिवस्य रूपादिचिन्ता नात्मादिचिन्तनम्।
शिवागमार्थविज्ञानं ज्ञानं नान्यार्थवेदनम्।।
इति पञ्चप्रकारोऽयं शिवयज्ञः प्रकीर्तितः।।२४।।

The emaciation of body for the sake of Śiva is Tapas (penance), but not physical mortification. The worship of Śiva should be known as Karman (action), but not the external sacrifice, etc. Japa (muttering of Mantra) consists in the repetition of Pañcākṣaramantra or the repetition of Oṁkāra or the repetition of Rudrādhyāya, etc., but not the study of Veda, etc. The cherishing of the form, etc., of Śiva, is Dhyāna (meditation), but not meditation on self, etc. Jñāna (knowledge) consists in the knowledge of Śivāgamas, but not that of other lores. Thus Śaiva sacrifice is lauded as fivefold. (22-24)

व्याख्या— शिवपूजार्थं सामग्रीसम्पादने शरीरसंशोष एव तपः, कृच्छ्रादि कृच्छ्रचान्द्रायणादिना देहशोषो न तप इति संमतम्। शिवार्चा शिवलिङ्गपूजैव कर्मेति विज्ञेयम्, तत्फलस्य शाश्वतत्वात्। बाह्यं यागादि तद्भिन्नबहुवित्तव्ययायाससाध्यज्योतिष्टोमयागादि कर्मेति नोच्यते, तत्फलस्य नश्वरत्वात्। वेदाध्ययनादिकं न जपः, ''त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन'' इति भगवतैव

नियमितत्वादिति, किन्तु पञ्चाक्षराभ्यासः प्रणवाभ्यास एव वा रुद्राध्यायादिकाभ्यासः। आदिशब्देन अथर्वशिरश्शिखादि, एतेषामावृत्तिलक्षणोऽभ्यासो जप इत्यर्थः। नात्मादिचिन्तनं ध्यानं परिमितशरीरेन्द्रियाद्युपाधिसंवलिताहमात्मचिन्तनं न ध्यानमित्यर्थः, किन्तु शिवस्य रूपादिचिन्ता शिवलिङ्गचिन्ता चन्द्रशेखरत्वादिविशिष्टमूर्तिचिन्ता च ध्यानमित्यर्थः। नान्यार्थवेदनं ज्ञानं सांख्याद्यन्यशास्त्रार्थवेदनं न ज्ञानम्, किन्तु शिवागमार्थविज्ञानमित्यर्थः। एवंविधकायवाङ्मानसलक्षणपूजातपोजपध्यानज्ञानरूपपञ्चप्रकारोऽयं शिवयज्ञ इति प्रकीर्तितः।।२२-२४।।

The emaciation of body for the sake of Śiva's worship, i.e., in the effort of collecting the materials of worhsip, is alone regarded as Tapas. The physical mortification, i.e., the emaciation of body through Cāndrāyaṇa, etc., involving physical mortification, is not Tapas at all. The worship of Śiva, i.e., the worship of Śivaliṅga should alone be known as Karman, because its fruit is everlasting. The external sacrifice, etc., i.e., the sacrifice other than that such as Jyotiṣṭoma which can be performed by a lot of expenditure of wealth and efforts full of fatigue, is not said to be Karman, because their fruit is transitory. The study of Veda is not Japa, because it is ordained by Bhagavān that "Traiguṇyaviṣayā vedā, etc.," (Vedas are connected with three Guṇas. Hence, Arjuna, rise above the three Guṇas); but the repetition of Pañcākṣaramantra or the repetition of Praṇava or the repetition of Rudrādhyāya is Japa. By the word 'ādi' (etc.), Atharvaśiras, Atharvaśikhā, etc, are included. The 'abhyāsa' in the form of repetition is Japa. This is what is meant here. Dhyāna does not consist in the meditation on the self. It means that Dhyāna does not consist in the meditation on 'Aham ātmā' (I am the self)

which covers what is associated with the adjuncts such as the restricted body, senses, etc. But the meditation on the form, etc., of Śiva, i.e., the meditation on the Śivaliṅga and on such forms as are endowed with the nature of one having the moon as the crest-ornament (candraśekharatva), etc., constitutes Dhyāna. The knowledge of other śāstras such as Sāṅkhya, etc., is not Jñāna. Thus Śaiva sacrifice is lauded as five-fold in the form of Pūjā (Karman), Tapas, Japa, Dhyāna and Jñāna which are of the nature of physical, vocal and mental services. (22-24)

Notes: Tapas consists in the emaciation of body for the sake of Śiva, but not the observance of vows such Cāndrāyaṇa. The vow of Cāndrāyaṇa is a religious observance regulated by the period of moon's waxing and waning. In it the daily quantity of food, which consists of fifteen monthfuls on the full moon day, is diminished by one mouthful every day during the dark fortnight till it is reduced to zero on the new moon day, and is increased in like manner during the bright fortnight. See: तिथिवृध्द्या चरेत् पिण्डान् शुक्ले शिख्यण्डसंमितान्। ऐकैकं ह्रासयेत्कृष्णे पिण्डं चान्द्रायणं चरन्।। (Yā.S.,3.323) – 'He who observes Cāndrāyaṇa vow should partake food increasing it at the rate of one mouthful equal to the size of peahen's egg each day upto the full moon day and then decreasing it at the same rate upto the new moon day'. Karman is the worship of Śivaliṅga, but not the performance of Yāgas such as Jyotiṣṭoma which involve a lot of expenditure and require a lot of efforts. ''त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन'' (Bhag. G., 2.45). Vedas teach something connected with three Guṇas, Sattva, Rajas and Tamas, which is the same as 'saṁsara' with desires and efforts to fulfil them. One should rise above them. It means that one should be free from desire (niṣkāma). '' त्रैगुण्यविषयस्त्रैगुण्यं संसारो विषय: प्रकाशयितव्यो येषां ते वेदास्त्रैगुण्यविषया:। त्वं तु निस्त्रैगुण्यो भवार्जुन निष्कामो भवेत्यर्थ।।'' (Śaṅkarācārya's Bhag. G. Bhā. on 2.45). Hence Japa consists in the cherishing (muttering) of Pañcākṣara-mantra continuously or repetition of Praṇava or repetition of Rudrādhyāya, but not the study of Veda. Meditation on Śiva, i.e., the form of Śiva such as Śivaliṅga, Candraśekhara, etc., constitutes Dhyāna, which is the mental function assuming the singular form of the divine— ''तत्र प्रत्ययैकतानता ध्यानम्'' (Yo. Sū., 3.2). It does not apply to thinking about the Self as associated with body, senses, etc. Jñāna consists in the knowledge of Śaivāgamas (and Upāgamas), but not the knowledge of other Śāstras. These are the five Śivayajñas for Vīraśaivas. Śaivāgamas give three versions of Pañcayajñas. First version is that of five Yajñas in the form of Devayajña, Pitṛyajña, Bhūtayajña, Manuṣyayajña and Brahmayajña. Candra J.Ā speaks of these along with Sandhyopāsanā after Bhasmasnāna and Tripuṇḍradhāraṇa: ''संध्याद्वयमुपासीत सावित्रीमूलमन्त्रगम्। कर्तव्या: पञ्चयज्ञाश्च गृहिणा स्वहितैषिणा ।।'' (kri. pā, 11.61; see also Ma. Ā., kri.pā., 2.38). According to this prescription, Sandhyopāsanā should be performed with Sāvitrī(Gāyatrī)-mantra and five Yajñas should be performed by the householder who aspires for his good. Kā. Ā. mentions the five Yajñas as Devayajña, etc., (kri. pā., 3.68) and explains them (kri. pā., 3.69-70). Accordingly, Devayajña consists in the offering of sacred sticks (samit-s) into fire. The offering of libation (tarpaṇa), etc., to the ancestors constitute Pitṛyajña. The offering of a portion of daily meal to all creatures is Bhūtayajña. Feeding the Brāhmaṇas constitutes Manuṣyayajña (Nṛyajña). The study of Vedas (svādhyāya) is Brahmayajña. These are the remnants of the old practices that have lingered in the Vīraśaiva portions of the Śaivāgamas. Kā. Ā. further speaks of Japayajña as superior to all other Yajñas involving a variety of materials: ''सर्वेभ्यो द्रव्ययज्ञेभ्यो जपयज्ञो विशिष्यते। जपयज्ञं समाप्यैव गुर्वादीनभिवादयेत्।।'' (kri. pā., 3.62) – 'Japayajña is superior to all the sacrifices which involve many materials; only after doing Japayajña, one should offer salutations to Guru, etc. The Japayajña meant here is the muttering of Gāyatrīmantra. This form of Yajña is of knowledge. Another form of Japayajña is acceptable to the Vīraśaivas as told in S.S. The second version of Pañcayajñas is given in the Sūkṣ. Ā.: ''कर्मयज्ञस्तपोयज्ञो जपयज्ञस्तथापर:। ध्यानयज्ञो ज्ञानयज्ञ: पञ्चयज्ञा इमे स्मृता:।।'' (kri. pā., 6.26). The same Āgama describes them thus: ''कर्मयज्ञो द्विधा ज्ञेय: सकामाकामभेदत:। सकामे तु फलं भुक्त्वा जायते भुवि पूर्ववत्।। निष्कामेऽपि वरं ज्ञानं लब्ध्वा मोक्षमवाप्नुयात्।। हिंसादिदोषरहितो रागादिगुणवर्जित:। तपोयज्ञो महादेवि मोक्षैकफलसाधक:।। अष्टैश्वर्यप्रदा पूजा योगाद्यं स्वर्गसाधनम्। पापहारी जप: प्रोक्तो

ज्ञानं ध्यानं च मोक्षदम्'' (kri. pā. 6.27-29)— 'Karmayajña is twofold as Sakāma (with desire) and Akāma (without desire). In Sakāma, one enjoys the fruit of Karman and takes birth again on the earth. In Niṣkāma, again, one gets supreme knowledge and attains emancipation. That which is free from the defects such as violence, etc., and which is free from qualities such as desire (rāga), etc., is the Tapoyajña and it is the means to liberation. The external worship and Yoga, etc., are the means to attain heaven, while Japa, Jñāna and Dhyāna which eradicate sin, bring liberation. The Japayajña is regarded as Antaryāga (internal sacrifice), while Karmayajña is Bahiryāga (external sacrifice). The internal sacrifice in the form of Japa is superior because ''बहिर्यागरतानां तु देवा: पाषाणमृण्मया:। अन्तर्यागवतां देवि हृदयस्थ: सदाशिव:।।'' (Sūkṣ. Ā., kri. pā., 6.31)—'In the case of those who are engaged in external sacrifice, gods are made up of stone or mud, while in the case of those who are engaged in internal sacrifice (like Japa), Sadāśiva is always in their hearts'. Jñāna and Dhyāna forms of Yajña are those that lead to the realisation that one's self is Śiva: ''ज्ञानं ध्यानं न यस्यास्ति स न वेत्ति परं शिवम् । यद्वदर्शास्तु जात्यन्धो न हि पश्यति पार्वति।।'' (Sūkṣ. Ā., kri. pā., 6.32) — 'He who does not have Jñāna and who does not do Dhyāna, cannot realise Śiva, just as a born blind person cannot see the objects'. Therefore it is necessary to give up the external sacrifice, etc., which are the means of attaining heaven, etc., and take to meditation (dhyānayoga) after obtaining the supreme knowledge from the Guru — ''तस्माद्यज्ञादिकं बाह्यं त्यक्त्वा स्वर्गादिसाधनम्। गुरोर्लब्ध्वा परं ज्ञानं ध्यानयोगरतो भवेत्।।'' (Sūkṣ. Ā., kri, pā, 6.33). This is Dhyānayajña. Jñānayajña is described thus: ''शिवज्ञानामृतं पीत्वा भक्त्या परवशं गत:। निवेशयेच्छिवे चित्तं संयतात्मा निराकुल:।। पूजादौ तु शिवं ध्यात्वा जप्त्वा पञ्चाक्षरं मनुम्। तत: संपूजयेद् देवं वीरशैवक्रमो भवेत्।'' (Sūkṣ. Ā., kri. pā., 6.35-36) – 'One should drink the nectar of the knowledge of Śiva, become engrossed in devotion and fix one's mind in Śiva, with self-control and without being agitated. At the commencement of worship one should meditate on Śiva, cherish the Pañcākṣara-mantra and worship the Lord (Śivaliṅga). This is the Vīraśaiva method. This is Jñānayajña in Vīraśaivism.' The third version has been mentioned in Pāra Ā.: ''तप: कर्म जपो ध्यानं ज्ञानं चेत्यनुपूर्वश:। पञ्चधा कथितं

रुद्रे तदेव कथितं पुन:।।......... समर्चा कर्म विज्ञेयं बाह्यं यागादि नोच्यते।। शिवार्थे देहसंशोषस्तप: कृच्छ्रादि नो मतम्।। जप: पञ्चाक्षराभ्यास: प्रणवाभ्यास एव च। रुद्राध्यायादिकाभ्यासो न चान्याध्ययनादिकम्।। ध्यानं च शिवचिन्ता स्यान्नात्माद्यर्थं समाधय:। शिवागमार्थविज्ञानं ज्ञानं नान्यार्थवेदनम्।।'' (12.17-19) — 'Tapas, Karman, Japa, Dhyāna and Jñāna, these in due order are the fivefold service told again......... The worship is known as Karman; the external sacrifice, etc., are not so. The emaciation of the body for the sake of Śiva is Tapas, but physical mortification is not so. Japa consists in the repetition of Pañcākṣaramantra, or that of Praṇava or that of Rudrādhyāya, but not of others. Dhyāna is meditation on Śiva (Śivaliṅga), but not trances for visualing the self. The knowledge of the Śivāgamas is jñana, but not anything else'. (See also Supra. Ā., 7.6-8). In 'जप:', etc., 'न चान्याध्ययनादिकम्' is better reading than what is found in the text – 'न वेदाध्ययनादिकम्।'

व्याख्या— अथानेन पञ्चयज्ञेन परया भक्त्या य: पूजयति स भक्त इत्याह—

Then it is said here that he who worships Śaṅkara through this pentad of sacrifices with deep devotion, is the Bhakta (devotee) —

अनेन पञ्चयज्ञेन य: पूजयति शङ्करम्।
भक्त्या परमया युक्त: स वै भक्त इतीरित:।।२५।।

He who worships Śaṅkara through this pentad of sacrifices with highest devotion, is, indeed, called the Bhakta (devotee). (25)

व्याख्या— स्पष्टम्।।(२५)।। It is clear. (25)

व्याख्या— अथैवंविधशिवभक्तपूजने सद्गतिरवमाने घोरनरक इत्याह —

Then, it is said that there would be beatitude if such a devotee of Śiva is worshipped and that there would be terrible hell if he is insulted —

पूजनाच्छिवभक्तस्य पुण्या गतिरवाप्यते।
अवमानान्महाघोरो नरको नात्र संशयः।।२६।।

By the worship of such a devotee of Śiva, one attains beatitude (state of merit). By doing insult to him, one undoubtedly goes to terrible hell. (26)

व्याख्या— स्पष्टम्।।२६।। It is clear. (26)

व्याख्या— अथ शिवभक्तस्य विधेयाविधेयमाह —

Then what ought to be and what ought not to be done by a devotee of Śiva, is told here —

शिवभक्तो महातेजाः शिवभक्तिपराङ्मुखान्।
न स्पृशेन्नैव वीक्षेत न तैः सह वसेत् क्वचित्।।२७।।

The devotee of Śiva who is of great power should not touch or look at those who are averse to devotion towards Śiva. Nowhere should he reside with them. (27)

व्याख्या— शिवभक्तो महतेजस्वी भवति। तस्मादशिवभक्तानां दर्शन-स्पर्शनसहवासं सकृदपि न कुर्यात्, यदि कुर्यात्तेजोमान्द्यं भवेदिति भावः।।२७।।

The devotee of Śiva is of great power. Hence, he should not even once have the sight of, touch of or co-existence with the non-devotees of Śiva. It is implied that if he does so his power would be diminished. (27)

Notes: S.S. does not use the term Pañcācāra, in the same way as it does not use the term Aṣṭāvaraṇa. Yet just as it gives all details about Aṣṭāvaraṇa. without using that term, it also gives the main details of Pañcācāra without using that term. It brings them under 'Svamāragācāra'. Saivāgamas in their latter parts, for the first time, deal with Pañcācāra. Among the available latter parts of Saivāgamas, the latter part of Kā. Ā. mentions the term Pañcācāra along with the term

Aṣṭāvaraṇa: ''अष्टस्वावरणेषु त्वं श्रद्धां कुरु प्रयत्नतः। प्रवर्तस्व महाबुद्धे पञ्चाचारेष्वपि क्रमात्।।'' (kri. pā., 1.128). Candra J.Ā. gives the details about Pañcācāras : लिङ्गाचारः सदाचारः शिवाचारस्तथैव च। भृत्याचारो गणाचारः पञ्चाचाराः प्रकीर्तिताः।। गुरुणा दत्तलिङ्गाद्वै नास्ति दैवं महीतले। इति भावानुसन्धानं लिङ्गाचारः स उच्यते।। धर्मार्जितेन द्रव्येण यत्सन्तर्पणमन्वहम्। गुरुलिङ्गजङ्गमानां सदाचार इति स्मृतः।। शिव एव परं ब्रह्म पञ्चकृत्यपरायणम्। न ततोन्या गतिरिति शिवाचारो हि कीर्तितः।। शिवस्य शिवभक्तस्य शिवधर्मादिकस्य च। न शृणोति च यन्निन्दां स गणाचार उच्यते।। शिवभक्तजनाः सर्वे वरिष्ठाः पृथिवीतले। तेषां भृत्योऽहमिति यद् भृत्याचार इति स्मृतः।।'' (kri. pā., 9.4-9) – "Liṅgācāra, Sadācāra, Śivācara, Gaṇācāra and Bhṛtyācāra – these are spoken as Pañcācāras. Liṅgācāra consists in the firm conviction that there is no divinity on the earth other than the Iṣṭaliṅga granted by the Guru. The daily gratification of Guru, Liṅga and Jaṅgama with wealth earned through righteous means is regarded as Sadācāra. The faith that there is no resort other than Śiva who is the Supreme Brahman and who is engrossed in his five activities, constitutes Śivācāra. When one does not hear any reproach of Śiva, devotees of Śiva or Śaiva religion, it constitutes Gaṇācāra. Bhṛtyācāra is regarded as the notion that all the devotees of Śiva are superior on this earth and that 'I am their servant'." Under Liṅgācāra come the twenty-one items at the rate of seven each of the three kinds of Dīkṣā called Vedhā, Mantra and Kriyā. (For details about them, vide notes on S.S. 6.13-14). Sadācāra includes eight types of Śīla. They are: (1) Aṅkuraśīla consisting in the rise of a feeling that this my body, which has attained a divine form through the performance of Ṣaḍadhva-nyāsa due to the grace of Guru, is the source of all worship; (2) Dvidalaśīla consisting in the bearing of all the Śaiva marks such as Bhasma, etc., at all times without fail; (3) Pravṛddha-śīla which consists in thinking always about the greatness of Śaiva religion, as it causes the increase of Bhakti; (4) Utpanna-śīla consisting in living with the wife, children, etc., who have undergone Vīraśaiva initiation; (5) Saprakāṇḍaśīla which lies in the absence of taking food without worshipping the Iṣṭa-liṅga, as it is the means of Bhakti; (6) Praśākhaśīla consisting in not partaking anything that is not offered to the Iṣṭaliṅga; (7) Sapuṣpaśīla consisting in the absence of leaving the sacred

offering (prasāda) dedicated to Śiva (Śivaliṅga); (8) Saphalaśīla which consists in the conviction that Guru, Liṅga and Jaṅgama are one. (Candra J.Ā., kri.pā., 9.20-30). Under Sivācāra come the sixteen purifications (Śuddhi-s), namely, (i) Dravyaśuddhi – acceptance of only those materials such as fruits, roots, etc., which are either received from the hands of a devotee or which are sanctified by Bhasma; (ii) Kṣetraśuddhi – having the field, etc., which are endowed with the slabs of stone, wood, etc., that are sanctified by the stamp of Nandi (Nandimudrā); (iii) Gṛhaśuddhi – residing in a house marked by the form of Sivaliṅga; (iv) Bhāṇḍaśuddhi – acceptance of vessels which are either made by devotees or sanctified by Bhasma; (v) Tṛṇasuddhi – using the grass, etc., which are either brought by devotees or sanctified by Bhasma; (vi) Kāṣṭhaśuddhi – using the fuel which is either brought by devotees or purified by Bhasma; (vii) Vīṭikāśuddhi – use of 'tāmbūla' (betel nut, betel leaves and lime) which is either brought by devotees or sanctified by Bhasma; (vii) Pākaśuddhi – taking the food which is prepared by the devotees and which is not seen by non-devotees; (ix) Rasaśuddhi – taking only the milk, curds, buttermilk and ghee of cows by avoiding those of buffalos or goats; (x) Bhavaśuddhi – not succumbing to rebirth by avoiding 'kāmyakarmans' which are the causes of rebirth; (xi) Bhūtaśuddhi – the acts of showing compassion towards all beings, purifying the five elements and keeping the five elements unpolluted; (xii) Bhāvaśuddhi – cherishing auspicious thoughts about Śiva by relinquishing all desires; (xiii) Mārgaśuddhi – walking on a path or road in such way as there would be no violence or pain caused to ants, etc., by the feet; (xiv) Kālasuddhi – the worship of the Śivaliṅga at a time which is prescribed by Śāstras, which is free from noise and which is pleasing; (xv) Vākśuddhi – avoiding falsehood, harshness, meanness, loathsomeness and imperiousness in speech; (xvi) Janaśuddhi – keeping company with only devotees in sitting, sleeping, assembling and at all times. (Candra J. Ā., kri. pā., 9.33-49). Under Gaṇācāra are included sixty-four Śīlas : (1) The speaking of truth with devotion, (2) not to speak of unsalutary truth, untruth which

is pleasing and speaking of salutary truth, (3) reading of Vedas, Āgamas and Purāṇas daily as they bring the knowledge of one's duties, (4) to praise Śiva, Śaiva devotees and especially the Guru, (5) avoiding the praise of other gods or other persons at any time, (6) not to indulge in self-praise at any time or any place, (7) avoiding censure of gods, men and even of those who are meritless – these seven are Vācikaśīlas (vocal Śīlas-habits); (8) salutation to Guru, Liṅga and Jaṅgama, (9) collection of materials of worship everyday, (10) Japa of the Mūlapañcākṣarī daily with the help of Rudrākṣamālā, (11) feeding the Guru, Liṅga and Jaṅgama every day (samārādhana), (12) giving 'dāna' according to one's capacity with devotion to the Guru and the Jaṅgama and for the Śaiva religion – these five are Pāṇigataśīlas (pure habits of hands); (13) taking journey to meet the Guru and the Jaṅgama, (14) circumambulation (pradakṣiṇa) of the Guru and Jaṅgama with devotion, (15) act of going to places for collecting materials of worship, (16) taking to a firm sitting posture for the worship of the Guru or the Iṣṭaliṅga – these four constitute Pādagataśīlas (pure habits of feet), (17) not to separate the Iṣṭaliṇga from one's body so that its touch is established at all times, (18) the experience of horripulation due to the touch of Iṣṭaliṅga – these two happen to be Tvaksambaddhaśīlas (pure habits pertaining to skin); (19) looking at the Iṣṭaliṅga with affection and without fatigue, (20) flow of tears as a result of looking at the Iṣṭaliṇga without winking – these two are Cakṣuṣsambaddhaśīlas (śilas pertaining to eyes); (21) the tasting of the prasāda (sacred food offered to Guru, Liṅga and Jaṅgama) everyday – this is Jihvāgataśīla (śīla pertaining to tongue); (21) to smell the fragrance of the flowers, etc., offered to the Iṣṭaliṅga – this is Ghrāṇagataśīla (śīla pertaining to nose); (23) listening to the praise of the Guru, Liṅga and Jaṅgama daily, (24) not to listen to the censure of the Guru, Liṅga and devotees – these two are Śrotragataśīlas (śīlas pertaining to ears); (25) purification of the body with the 'prasāda' of Guru, Liṅga and Jaṅgama, (26) prevention of the senses from prohibited objects, (27) taking bath with water or Bhasma

for purification when one touches an object which should not be touched, (28) not to have the company of a person who has not taken dīkṣā, (29) application of Bhasma and Rudrākṣa and wearing the Liṅga on the body – these five are Kāyagata-śīlas (śīlas pertaining to the body); (30) Brahmacarya which consists in the absence of thoughts about the enjoyment of prohibited objects, (31) to be attached to Bhakti towards Śiva and to avoid desires for sensuous objects, (32) to be angry towards 'adharma' but not towards an enemy (akrodha), (33) to be inclined towards Śaiva worship but not towards money (alobha), (34) to be deeply attached to devotees, but not to wife, children, etc., (amoha), (35) to be averse towards one's own senses but not towards anybody (amātsarya), (36) infatuation by the conquering of Māyā but not by practising religion or by earning money (amada), (37) not to think of merits or demerits of Guru and Jaṅgama, (38) not to think of injuring any being (ahiṁsā), (39) not to stand the sight of sorrow of any being (dayā), (40) hesitation in doing or saying anything with the fear of creating misunderstanding or pain to others, (41) absence of difference between an enemy or a son (ārjava), (42) faith in the Nigamas and Āgamas taught by the Guru (śraddhā), (43) not to give up righteous path even at times of adversity and danger (dhṛti), (44) not to blame the enemies even when they are prone to do great injustice (kṣamā), (45) the absence of desire for enjoyment and averseness towards it (bhogāsakticyuti), (46) the absence of negligence in doing anything or in keeping to one's words, (47) not to cherish anything other than Śiva (dama), (48) not to give up any part of one's duty and not to take another's property (asteya), (49) not to pine for something which could not be acquired (santuṣṭi), (50) cherishing the names of Śiva and Śakti, which brings (Jīvanmukti), (51) remembering Śiva's names and merits continuously, which removes the bondage, (52) cherishing mentally the act of shampooing the feet of Śiva (pādasevana), (53) mental worship of Śiva by inviting him (āvāhana) and doing different 'upacāras', (54) mental salutation to the feet of Śiva, (55) mental servitude towards Śiva

who is the doer of good to all (dāsya), (56) having friendly disposition towards Śiva who is the doer of good to all (sakhya), (57) leaving the responsibility of everything, whether bondage or liberation, to Śiva (ātmārpaṇa), (58) mental Japa of Pañcākṣaramantra at all times, (59) meditation on the divine form of Śiva (dhyāna), (60) the same meditation continuously in the manner of the flow of oil (tailadhārā) (dhāraṇa), (61) the state of meditation of Śiva like a lamp without wind (samādhi), (62) meditation on Śiva with the notion of "Śivo'ham" and conception of all the actions of one's senses as being rendered by Śiva, (63) continuous absorption in the form of Śiva and (64) the experience of total bliss by cherishing the different infinite forms of Śiva as one's own forms and by forgetting one's self – these thirty-five are Mānasikaśīlas (Śīlas pertaining to mind). (Candra J. Ā., Kri. pā., 9.53-122). Bhṛtyatva is two-fold as Bhṛtyatva and Vīrabhṛtyatva. Bhṛtyatva consists in the servitude towards Guru, Liṅga and Jaṅgama. Vīrabhṛtyatva consists in whatever service that is rendered with the aspiration for the highest good in the form liberation. What is stated in S.S., 9.27 above is covered by Janaśuddhi among the sixteen Śuddhis coming under Śivācāra.

व्याख्या— अथ विधेयमाह —

Then it is told as to what aught to be done —

यदा दीक्षाप्रवेशः स्याल्लिङ्गधारणपूर्वकः।
तदाप्रभृति भक्तोऽसौ पूजयेत् स्वागमस्थितान्।।२८।।

Right from the time when he has entrance into Dīkṣā (initiation) which is preceded by the wearing of Iṣṭaliṅga, the devotee should worship those who are dedicated to the Āgamas of his tradition. (28)

व्याख्या— लिङ्गदीक्षानन्तरं भक्तः स्वागमस्थितान् वीरशैवागमस्थितान् प्रतिदिनं पूजयेदित्यर्थः।।२८।।

After the Dīkṣā consisting in the conferring of Iṣṭaliṅga, the devotee should daily worship those who are devoted to the Āgamas of his tradition, i.e., who are devoted to the Vīraśaiva (latter parts of) Āgamas. (28)

Notes: Dīkṣā, as already explained in 6.11 and the notes thereunder, stands for a sacred ceremony in which the knowledge about Śiva is inculcated through the conferring of Iṣṭaliṅga and the removal of Pāśas in the form of Māyā, Mala, etc., is effected. Through Dīkṣā, the devotee becomes 'liṅgācārin'. Within the fold of this broad and liberal fraternity of Bhakti, all are equal. There is no discrimination on the grounds of caste, creed and sex. Anybody can enter this fold, provided he has devotion towards Śiva and admiration for the practices prescribed in the Vīraśaiva sections of the Śaivāgamas. In the next five stanzas, various prescriptions as to what should be the pure practices of a devotee to preserve his devotion and faith in tact without allowing his mind to waver from the path of devotion towards Śiva.

स्वमार्गाचारनिरताः सजातीया द्विजास्तु ये।
तेषां गृहेषु भुञ्जीत नेतरेषां कदाचन।।२९।।

स्वमार्गाचारविमुखैर्भविभिः प्राकृतात्मभिः।
प्रेषितं सकलं द्रव्यमात्मलीनमपि त्यजेत्।।३०।।

नार्चयदेन्यदेवांस्तु न स्मरेन्न च कीर्तयेत्।
न तन्निवेद्यमश्नीयाच्छिवभक्तो दृढव्रतः।।३१।।

यद्गृहेष्वन्यदेवोऽस्ति तद्गृहाणि परित्यजेत्।
नान्यदेवार्चकान् मर्त्यान् पूजाकाले निरीक्षयेत्।।३२।।

सदा शिवैकनिष्ठानां वीरशैवाध्ववर्तिनाम्।
नहि स्थावरलिङ्गानां निर्माल्याद्युपयुज्यते।।३३।।

The devotee should take food in the houses of those Dvijas who are engaged in the practices of his own tradition and who belong to the same fold as his, but not in those of others. (29) He should give up all those objects which are sent by those who are uninitiated, who are uncultured and who are averse to the practices of his own tradition, although they may be in his own possession. (30) He who is a devotee of Śiva and who is of firm resolve, should not worship other deities; nor should he cherish them in mind or praise them or eat what is offered to them. (31) He should avoid those houses which have other deities. At the time of worshipping Śiva, he should not see those persons who worship other deities. (32) The leftovers (objects that remain after being offered) of the Liṅgas installed in temples, are prohibited in the case of those who are devoted to Śiva only and who follow the path of Vīraśaivas. (33)

व्याख्या— ''शिवोक्तां जातिमर्यादां योऽतीत्य भुवि वर्तते। स चण्डाल इति ज्ञेयः'' इत्यादिवचनप्रामाण्यात् शिवदीक्षाग्निदग्धमलत्रयपूर्वकप्राप्तमन्त्रपिण्डत्वाद् द्विजन्मनां वीरशैवमतोचिताचारनिष्ठानां स्वजातिसंभवानां भक्तमाहेश्वराणामालयेषु तेषां पङ्क्तौ च भुञ्जीयात्, नान्यत्रेति तात्पर्यम्।।२९।। आत्मलीनमपि स्वाधीनमपि त्यजेदियर्थः।।३०।। दृढव्रतो दृढतरशिवव्रती शिवभक्तः, अन्यदेवान् विष्ण्वाद्यन्यदेवान् नार्चयेद् हस्ताभ्यां न पूजयेत्, न च कीर्तयेत् न स्तुतिं कुर्यात्, न स्मरेत् मनसापि न ध्यायेत्, तदर्पितान्नादिद्रव्यं नाश्नीयान्न भुञ्जीयादित्यर्थः ।।३२।। पूजाकाले शिवलिङ्गपूजाकाल इत्यर्थः। शिष्टं स्पष्टम् ।।३२।। सदा निरन्तरम्, शिवलिङ्गैकनिष्ठानां वीरशैवमार्गवर्तनवतां देवर्षिमानवप्रतिष्ठितादिस्थावरलिङ्गनिर्माल्यमयोग्यम्, हि प्रसिद्धम् ।।३३।।

On the authority of the statement "Śivoktāṁ jātimaryādām, etc.," (he who transgresses the limits of caste

restrictions laid down by Śiva, should be regarded as an outcaste), it is prescribed that the Vīraśaiva devotee should take food in the houses or in the row (company) of those Dvijas, i.e., Bhaktas and Māheśvaras, who are so-called because their bodies have become sanctified by the Mantra after the three Malas in them having been burnt by the fire in the form of Śivadīkṣā (Śaiva initiation), who are devoted to the practices that are appropriate to Vīraśaiva tradition and who are born in the same fold as his, but not in the houses or rows of others. (29) 'Ātmalīna' means 'svādhina', i.e., that which is in his own possession. Even such an object should be given up. (30) 'Dṛḍhavrata' means 'dṛḍhataraśivavratin', i.e., 'he who is firmly stationed in the Śaiva vow'. Such a devotee of Śiva should not worship through his hands other deities such as Viṣṇu. He should not praise them. He should not mentally cherish them. He should not partake things which are offered to them. (31) 'Pūjākāle' means 'Śivaliṅgapūjākāle', i.e., at the time of the worship of Śivaliṅga (Iṣṭaliṅga). The rest is clear. (32) In the case of those who are devoted to Śivaliṅga and who follow the path of Vīraśaivas, the leftovers or the prasāda (objects dedicated) of the Liṅgas installed in temples by divine sages or men, is prohibited for ever. 'Hi' stands for 'prasiddham', i.e., what is well known. (33)

Notes: "शिवोक्तां जातिमर्यादां, इत्यादि" – (Śa. Saṁ.; Vī. Dha. Śi). Dvijāḥ = twice-born; this term is used in the case of the Brāhmaṇas, Kṣatriyas and Vaiśyas in the Varṇa System. They are so called because they have two births, one from the mother's womb and the other through initiation (Upanayana) by the Guru. Śūdras and women are outside this fold of Dvijas because they do not undergo initiation in the Varṇa system. The term 'Dvija' is applied to all Vīraśaivas in the sense that they have a second birth through Śivadikṣā by the Guru. But unlike the practice in the Varṇa system, the term

'Dvija' is applied in Vīraśaivism to all persons irrespective of caste, creed or sex, provided they undergo Vīraśaivadīkṣā which is common to all. Thus both the Bhaktas (devotees) and the Māheśvaras (Jaṅgamas, etc.,) come under the scope of the term 'Dvija'. Thus S.S. teaches equality among all castes (varṇas) and between men and women in society. The prohibitions stated in stanzas 29 and 30 should be understood subject to this social condition. This equality apart, there is discrimination between devotees who are engaged in Vīraśaiva practices and non-devotees who follow other practices. The Vīraśaiva devotee is prohibited from taking food in the houses and company of such non-devotees. This prohibition applies to the Brāhmaṇas, etc., who have taken to Vīraśaivism through Dīkṣā. They are prohibited from dining in the houses and company of the Brāhmaṇas, etc., who are outside the fold of Vīraśaivism. All this is necessary to preserve one's faith in tact. Further there is prohibition regarding the worship of deities such as Viṣṇu, etc. The spirit of this prohibition should be understood properly subject to the spirit of the following statement of Bhagavān : "मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु। मामेवेष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे।। सर्वधर्मान् परित्यज्य मामेकं शरणं व्रज। अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः।।" (Bhag. G., 18.65-66) — 'Keep your mind (thoughts) in me. Be my devotee. Worship me. Salute me. You will certainly come to me. This I assure you. You are dear to me. Forsaking all practices, take refuge in me alone. I shall relieve you from all sins. Do not grieve'. This is God's assurance of fearlessness. True to the spirit of this statement all beings should worship Paraśiva in the form of Iṣṭaliṅga which is not other than Parabrahman. The devotee of Śiva is one of firm resolve. His heart is pure due to pure practices. Devotion is springing in his heart. That devotion should not be allowed to go astray in multifarious ways. It is for this purpose the devotee is prohibited from worshipping other deities, from entering the houses where other deities are installed and from partaking the food, etc., offered to even the Liṅgas installed in temples, not to speak of that offered to other deities. The mind of the devotee should be fixed in Śiva only. Then he becomes one with Śiva. "Have singular faith in

Śiva. Worship Śiva only. Extol the name of Śiva only. You will become Śiva subject to the maxim of 'Bhramarakīṭa' (kīṭa becoming bramara by cherishing the latter in mind)": ''गुरुदीक्षा-परिप्राप्तशिवलिङ्गाङ्गयोगतः। द्विरेफकीटन्यायेन शिवैक्यं प्राप्तवान् द्विजः।।'' (Ma. Ā., ca. pā., 7.3) – 'Due to the association of the Iṣṭaliṅga (Śiva) with the aṅga (Jīva) obtained through Dīkṣā done by the Guru, the Vīraśaiva becomes merged in Śiva according to the maxim of Bhramara-kīṭa'. See notes under 14 above.

व्याख्या— ननु वीरशैवानां स्थावरलिङ्गप्रसादमयोग्यं चेत्तल्लिङ्गस्यापाये प्राप्ते सत्यौदासीन्यं कर्तव्यं किमित्यत्राह —

If it is asked as to whether the Vīraśaiva should be negligent when some danger befalls the Sthāvaraliṅga, since its Prasāda is not acceptable to the Vīraśaivas, the answer is given here —

यत्र स्थावरलिङ्गानामपायः परिवर्तते।
अथवा शिवभक्तानां शिवलाञ्छनधारिणाम् ।।३४।।
तत्र प्राणान् विहायापि परिहारं समाचरेत्।
शिवार्थं मुक्तजीवश्चेच्छिवसायुज्यमाप्नुयात्।।३५।।

Wherever danger occurs to the Liṅgas installed in temples (Sthāvaraliṅgas) or to the Śaiva devotees who bear the Śaiva marks (Bhasma, Rudrākṣa), the devotee should take preventive measures even at the cost of his life. If he gives up his life for Śiva's cause, he will get intimate union with Śiva. (34-35)

व्याख्या— यत्र स्थाने स्थावरलिङ्गानां प्रत्यूहः प्रवर्तते, अथवा गजाजिनगङ्गाकपालकङ्कालदग्धकामकालपुरभस्मनिभकन्थाकमण्डलुभिक्षा-पात्रदण्डभस्मधुटिकारूपशिवलाञ्छनधारिणां जङ्गमदेवानामुक्तनवविध-भक्तिमतां शिवभक्तानामपायो वा यत्र प्रवर्तते, तत्र पार्वत्याचारेण प्राणान् विहायापि निवारणं कुर्यात्। ननु प्राणत्यागे दुर्मरणं किं न स्यादित्यत्राह – शिवार्थं मुक्तजीवश्चेच्छिवसायुज्यमाप्नुयात् ।।३४-३५।।

Wherever, i.e., in whichever place, there occurs danger to Sthāvaraliṅgas or to the gods in the form of Jaṅgamas who bear the emblems of Śiva such as elephant's hide, vessel filled with Gaṅgā (water), skull of Brahman, cloth-holder containing Bhasma reminiscent of the ashes of Kāma, Yama and Tripura (three aerial cities), vessel called Kamaṇḍalu, begging bowl, staff and tablet of Bhasma or to the devotees of Śiva who practise the aforesaid nine kinds of devotion, there the devotee should take up preventive measure even at the cost of his life as done by Pārvatī. If it is asked as to whether it would not amount to unnatural (prohibited) death, the answer is given thus – "Śivārtham, etc.,"– "If one give up life for Śiva's cause, one attains intimate union with Śiva".(34-35)

Notes: पार्वत्याचार = This is 'arpaṇācāra', i.e., giving up one's body if one cannot prevent insult to Śiva or take any measure to retaliate it. Pārvatī, in her previous birth as Dākṣāyaṇī, offered herself into the sacrificial fire prepared by Dakṣa, her father, in the sacrifice which was intended to cause insult to Śiva. This is Gaṇācāra. This is further described in stanzas 36 and 37.

व्याख्या— अथ वीरभद्राचारबसवेश्वराचारं सूचयन् भक्ताचारभेदं प्रतिपादयति—

Then indicating the step taken by Vīrabhadra and the step taken by Basaveśvara, the practice of a devotee is propounded —

शिवनिन्दाकरं दृष्ट्वा घातयेदथवा शपेत्।
स्थानं वा तत्परित्यज्य गच्छेद्यद्यक्षमो भवेत्।।३६।।

On coming across a person who blames Śiva, the devotee should kill him or curse him; if he is incapable of doing so, he should leave that place and go away. (36)

व्याख्या— हन्तुं शप्तुं यद्यसमर्थः, कर्णौ पिधाय तत् स्थानं परित्यज्य गच्छेदित्यर्थः ।।३६।।

If the devotee is not able to kill or curse, he should cover his ears and go away from the place. (36)

Notes: वीरभद्राचार = This refers to the killing of Dakṣa by Śiva assuming the terrible form of Vīrabhadra for the insult meted out by the former towards the latter. This is described as Vīrabhadrāvataraṇalīlā of Śiva in Sūkṣ. Ā. (kri. pā., 2.36-37):

"दक्षः प्रजापतिः पूर्वं शिवं त्यक्त्वातिमोहितः। हयमेधेन वै विष्णुं यष्टुं समुपचक्रमे।। वीरभद्राकृतिर्भूत्वा भद्रकालीप्रियः शिवः। तथाविधस्य यज्ञस्य वैकल्यमकरोत्तदा। वीरभद्रावतरणं तस्मात् प्रोक्तं पिनाकिनः।।"

'In the past Dakṣa Prajāpati became extremely haughty and started performing Aśvamedha sacrifice in honour of Viṣṇu without inviting Śiva. Śiva assumed the form of Vīrabhadra, the Lord of Bhadrakālī, and destroyed such a sacrifice. This was the incarnation of Śiva as Vīrabhadra'. According to this account Vīrabhadra merely destroyed the sacrifice of Dakṣa. There is no reference in it to the killing of Dakṣa by Vīrabhadra. 'Vīrabhadrācāra' means 'the killing of a person in retaliation of the insult meted out to Śiva or devotees of Śiva'. (M.Bhā, Śāntiparvan, 290, Vāyu P., 30). 'Basaveśvarācāra' consists in leaving the place where insult is caused to Śiva or devotees of Śiva. When a large scale agitation arose at Kalyāṇa, the Śaiva devotees were attacked and killed and their houses were looted by the agitators, Śrī Basaveśvara could not prevent it by any means. Hence, he left Kalyāṇa and went to Kūḍalasaṅgama. 'Nandikeśvarācāra' is another reading for 'Basaveśvarācāra' in this connection (Vide M.L. Nāgaṇṇa's edition of S.S. with Sanskrit commentary in Kannaḍa script, Mysore, 1959, part I, P. 140). This refers to the curse of Nandikeśvara pronounced at Vyāsa on hearing insulting words about Śiva from him. As a result of that curse, Vyāsa's arm was paralysed (Vyāsabhujastambhana). Vide also Sūkṣ. Ā., kri, pā., 6.67-70 – "ममापरावताराणां लिङ्गाङ्गानां विशेषतः। निन्दां कुर्वन्ति ये मोहात्तेषां तु निरयो गतिः।। शक्तश्चेदसतां जिह्वां छिन्द्याद् यः स्वयमेव हि। न तस्य दोषलेशोऽस्ति शिवलोकं स गच्छति।। अशक्तश्चेत्तदान्यत्र गच्छेत्तत्र न संवसेत्। तत्संसर्गान्महादोषं प्राप्नोति हि न संशयः।। शिवनिन्दा भक्तनिन्दा निन्दा रुद्राक्षभस्मनोः। यत्र प्रवर्तते देवि न तत्र दिवसं वसेत्।।" — 'For those who blame the Vīraśaivas (who bear the Liṅga on their bodies) out of infatuation, terrible hell is the final refuge. He who himself cuts off, if possible, the tongue of the wicked, does not incur any guilt, but goes to the world of Śiva. If he is not capable of doing it, he should go elsewhere and should not live there. He would obtain undoubtedly great sin through his association with such a place. Wherever there is the blame of Śiva, the blame of devotees and the blame of Rudrākṣa and Bhasma, there one should not spend even a day'.

यत्र चाचारनिन्दास्ति कदाचित्तत्र न व्रजेत्।
यद्गृहे शिवनिन्दास्ति तद्गृहं तु परित्यजेत्।।३७।।

Wherever there is condemnation of religious practices, there the devotee should never go. In whichever house there is condemnation of Śiva, such a house the devotee should avoid. (37)

व्याख्या— आचारनिन्दा शिवाचारनिन्देत्यर्थः। शिष्टं स्पष्टम्।।३७।।

The condemnation of 'ācāra' means the condemnation of Śaiva religious practices. The rest is clear. (37)

व्याख्या— ननु शिवनिन्दाकरस्य प्रायश्चित्तमस्ति वा न वेत्यत्राह —

It is asked as to whether there is any expiation for one who condemns Śiva or not, the answer is given here–

यः सर्वभूताधिपतिं विश्वेशानं विनिन्दति।
न तस्य निष्कृतिः शक्या कर्तुं वर्षशतैरपि।।३८।।

There is no atonement possible by even hundreds of years for him who condemns the Lord of all beings, the Lord of the universe. (38)

व्याख्या— "इश्वरः सर्वभूतानाम्" इति श्रुतेः सकलप्राण्यधिपतिं सर्वेश्वरं यो निन्दति, तस्य वर्षशतैरपि निष्कृतिः कर्तुं शक्या न भवतीत्यर्थः।।३८।।

He who condemns the Lord of the universe, who is the Lord of all beings according to the Śruti 'Īśvaraḥ sarvabhūtānām' (Lord of all beings), has no atonement possible for him even by hundreds of years. (38)

Notes: "इश्वरः सर्वभूतानाम्" is a part of Śruti statement "इशानः सर्वविद्यानामीश्वरः सर्वभूतानाम्, इत्यादि" (Tai. Ā., 10.47). This is the last among the Pañcabrahmamantras. There is no end to sorrow without 'Śivajñāna': "यदा चर्मवदाकाशं वेष्टयिष्यन्ति मानवाः । तदा शिवमविज्ञाय दुःखस्यान्तो भविष्यति ।।" (Śve. U., 6.20) – 'When men can cover themselves with the sky as with a hide, then there would be termination of sorrow without knowing Śiva'.

व्याख्या— नन्वेवं शिवभक्तस्यान्यदेवतास्मरणं चायोग्यं चेत् सन्ध्यावन्दनादिपूर्वकर्मणः का गतिः ? तस्य सूर्याद्युपासनारूपत्वादित्यत्राह —

It may be objected as to what is the position of the previous practices such as Sandhyāvandana, etc., as they are involving the worship of Sūrya, etc., in case the recollection of other deities is prohibited for the devotee of Śiva. The answer is given here —

शिवपूजापरो भूत्वा पूर्वकर्म विसर्जयेत्।
अथवा पूर्वकर्म स्यात् सा पूजा निष्फलं भवेत्।।३९।।

Being engaged in the worship of Śiva, the devotee should give up previous practices. Or else if previous practices continue, that worship (of Śiva) would become fruitless. (39)

व्याख्या— शिवपूजापरः शिवलिङ्गदीक्षायुक्तः सन् शिवपूजापर इत्यर्थः। शिष्टं स्पष्टम्।।३९।।

'He who is engaged in the worship of Śiva' means 'he who is engaged in the worship of Śiva on obtaining Śivaliṅga through Dīkṣā'. The rest is clear. (39)

Notes: It may be noted here that Śaivāgamas, in their Vīraśaiva parts, prescribe a Śaiva version of Sandhyopāsana. For instance, Kā. Ā.(kri. pā., 3.55) says: "ततः सन्ध्यामुपासीत प्राणायामपुरःसरम्। मदीयसान्ध्यकोपास्तिः सन्ध्योपास्तिः प्रकीर्तिता।। सवितुर्मण्डलस्वामी सावित्रीदेवतास्म्यहम्" – 'Then (after Bhasmoddhūlana, Bhasmatripuṇḍradhāraṇa and Rudrākṣadhāraṇa), the devotee should perform Sandhyāvandana. The Sandhyopāsana is here Śiva's Sandhyopāsana because Śiva is the Lord of sun's orb and the deity of Sāvitrīmantra'. It consists in the mental worship of the sun in the form of Śaiva knowledge: "अन्तः प्रकाशमानस्य संवित्सूर्यस्य सन्ततम्। मनसा यदुपस्थानं तत्सन्ध्यावन्दनं विदुः।।" (Supra. Ā., 7.10) – 'The mental cherishing of the sun of consciousness which is shining inside, is said to be Sandhyāvandana'. But S.S. prohibits the usual form of Sandhyāvandana for those who have taken to Vīraśaivism through Dīkṣā. The Śaiva version of Sandhyopāsana, as described in Supra. Ā., becomes a part of the internal worship of Prāṇaliṅga. Hence it is not mentioned separately as Sandhyāvandana here. Besides the usual form of Sandhyāvandana performed by the 'traivarṇikas' (Brāhmaṇas, Kṣatriyas and Vaiśyas), the other practices of them are also regarded as 'pūrvakarman' and prohibited for the Vīraśaivas. If one performs 'pūrvakarman' even after taking to Vīraśaivism through Dīkṣā, one is called 'ārūḍhapatita' in the next stanza. The relinquishment of 'pūrvakarman' comes under Śivācāra.

व्याख्या— अथ नैतावन्मात्रम्, पातित्यं च स्यादित्याह —

Then it is said that this does not amount to this much only, but amounts to degradation also —

उत्तमां गतिमाश्रित्य नीचां वृत्तिं समाश्रितः।
आरूढपतितो ज्ञेयः सर्वकर्मबहिष्कृतः।।४०।।

He who resorts to lower state after having ascended to higher state, should be known as 'āruḍhapatita'; he is prohibited from all religious practices. (40)

व्याख्या— स्पष्टम् ।।४०।। It is clear. (40)

Notes: आरूढपतितः = प्रथमम् आरूढः पश्चात् पतितः, he who climbs to a superior state and then descends to an inferior state. This is degradation.

व्याख्या— अथ तस्य प्रणवपञ्चाक्षरीजपशीलत्वाद् नरस्तुतिश्च गर्हितेत्याह —

Then it is said that for a devotee who is in the habit of doing 'japa' of Pañcākṣara with Oṁkāra, the praise of men is blameworthy —

पञ्चाक्षरोपदेशी च नरस्तुतिकरो यदि।
सोऽलिङ्गी स दुराचारी कुकविः स तु विश्रुतः ।।४१ ।।

If the devotee who has received Pañcākṣaramantra (from the Guru), resorts to the praise of men, he is as good as one without Liṅga (aliṅgin); he is given to bad ways; he is a bad poet; he is as good as one without the knowledge of Śāstras. (41)

व्याख्या— पञ्चाक्षरोपदेशी प्रणवपञ्चाक्षरोपदेशी शिवभक्तो यदि नरस्तुतिकरः स्यात्, स अलिङ्गी शिवलिङ्गरहितः, दुराचारी कुकविः कुत्सित-कविः, विश्रुतो विगतशास्त्र इत्यर्थः।।४१ ।।

'One who has received instruction of Pañcākṣara-mantra' means 'one who has received instruction of Pañcākṣaramantra along with Praṇava'. If such a devotee takes to the praise of men, he is 'aliṅgin', i.e., as good as one without Śivaliṅga; he is given to bad ways (or bad practices); he is bad or wicked poet; he is as good as one without the knowledge of Śāstras. (41)

Notes: पञ्चाक्षरोपदेशी = पञ्चाक्षरस्य उपदेशः अस्य अस्तीति, one who has received the instruction of Pañcākṣaramantra. विश्रुतः = विगतं श्रुतं (शास्त्रज्ञानं) यस्मात् सः। The devotee of Śiva who has received Pañcā-kṣaramantra from the Guru, should use his faculty of speech to

eulogise Śiva and devotees of Śiva, but not to praise men out of any greed for money or position. The praise of Śiva and Śiva's devotees and non-indulgence in the praise of other deities and men constitute the fourth and the fifth Śīla among the sixty-four Śīlas which come under Gaṇācāra: ''शिवस्य शिवभक्तानां गुरोरपि विशेषतः। प्रशंसनं यदश्रान्तं चतुर्थं शीलमुच्यते॥ अन्येषां चैव देवानां मानुषाणां च जातुचित्। प्रशंसावर्जनं यत्तत् पञ्चमं शीलमुच्यते।।'' (Candra J.Ā., kri.pā., 9.56-57)– 'The praise of Śiva and Śiva's devotees and especially of Guru without break, constitutes the fourth Śīla. Giving up of the praise of other deities and men at all times constitutes the fifth Śīla. Harihara in his Pa. Śa. has expressed the same idea. (Pa. Śa., Dharwad, 1952, stanza 82).

चर्मपात्रे जलं तैलं न ग्राह्यं भक्तितत्परैः।
गृह्यते यदि भक्तेन रौरवं नरकं व्रजेत् ।।४२ ।।

Water and oil should not be taken in a leather container by those who are immersed in devotion. If they are taken (in a leather container) by the devotee, he is bound to go to the terrible hell. (42)

व्याख्या— भक्तितत्परैः शिवभक्तितत्परैरित्यर्थः। शिष्टं स्पष्टम् ॥४२॥

'By those who are immersed in devotion' means 'by those who are immersed in devotion towards Śiva'. The rest is clear. (42)

Notes: This is a warning against using leather container and such other impure vessels for carrying water, oil, ghee, etc. The preparation of such containers involves violence in killing animals such as cow, oxen, etc. If the devotee uses such containers, he will be indirectly indulging in the sinful act of killing animals.

व्याख्या— ननु लिङ्गिभिः पूर्वकर्म त्यजनीयमित्युक्तत्वात् तस्य जाताशौचादि कर्माचरणीयं वा न वेत्यत्राह —

If it is asked as to whether Āśauca (Aśauca also, which means impurity), due to birth, etc., should be observed or

not, since it is said that previous practices should be discarded, the answer is given here —

न तस्य सूतकं किञ्चित्प्राणलिङ्गाङ्गसङ्गिनः।
जन्मनोऽत्थं मृतोत्थं च विद्यते परमार्थतः।।४३।।

In the case of the devotee who is associated with the Prāṇaliṅga as his soul, there is no impurity (sūtaka) whatever arising from birth and that arising from death in the ultimate sense. (43)

व्याख्या— प्राणलिङ्गाङ्गसङ्गिनः शिवभक्तस्य जन्मनोत्थं मरणेनोत्थं किञ्चिदपि कुलोच्छिष्टसूतकं च परमार्थतो न विद्यत इत्यर्थः।।४३।।

In the case of a Śaiva devotee who is associated with the Prāṇaliṅga as his soul, there is not the slightest tinge of impurity born of birth and those pertaining to caste (kula) and leftovers of food and that born of death in the ultimate sense. (43)

Notes: The term 'paramārthataḥ' means in the highest or ultimate sense. Āśauca, Aśauca and Sūtaka are the terms used for impurities of various kinds. Five impurities (pañcasūtakas) are recognised; they are: (i) Jananasūtaka (impurity due to birth), (ii) Maraṇasūtaka (impurity due to death), (iii) Rajas-sūtaka (impurity due to menstruation), (iv) Jātisūtaka (impurity due to association with a low-caste person) and (v) Ucchiṣṭa-sūtaka (impurity due to eating what is left out by others). These five sūtakas do not exist for the Vīrasaiva in the spiritual plane. But they do exist in all day-to-day activities in the ordinary sense. This is what is implied by the term 'paramārthataḥ' in the stanza. In the ordinary plane, Jananasūtaka should be observed for ten days, Maraṇasūtaka for twelve days and Rajassūtaka for three or four days. About the other two there is no time limit prescribed. The duration of Āśauca differs according to the mutual relationship of the persons. Śaivāgamas in their latter parts have a lot of discussion about the observance of Sūtakas. For instance, Ma. Ā. raises a question through Pārvatī who addressed Śiva: 'शाम्भवव्रतशुद्धेषु

कथमाशौचसंगतिः। भवद्भावनया त्यक्तगात्रेषु व्रतसेविषु।। अमृतेषु कथं नु स्यात् तनोराशौचसंगमः। एनं मे संशयं च्छिन्दि सर्वज्ञानैकसागर।।" (ca.pā., 10.2-3) – 'How can there be association with impurity in the case of those who are rendered pure by the Śāmbhavavrata (Vīraśaiva rites, Dīkṣā, etc.,), who give up their body cherishing you in their minds and who follow strict Śaiva vows? How can there be association with impurity of body in the case of those who have become immortal? O the ocean of knowledge, please remove this my doubt.' Śiva answers saying: "शाम्भवव्रतशुद्धानां मत्सेवाभिरतात्मताम्। मुक्तिभाजां तनुत्यागहेतुकाशौचसंगमः। यद्यप्यसम्भाव्य एव प्राणिदोषाप्रकशनात्। तथापि तेषां संसारसम्बद्धतनुयोगिनाम्। देहोत्पत्तिविनाशोत्थमाशौचमिह विद्यते। यतीनां तद्धि संसारयोगाभावान्न युज्यते।। तस्मात् संसारसंपर्को हेतुराशौचसंगतेः। तद्योगादस्ति व्रतिनामाशौचमिति निश्चिनु।।" (Ma. Ā., ca. pā., 10.5-7) – 'Although the association with impurity due to leaving the body (death) in the case of those who are purified by Śāmbhavavrata (Vīraśaiva practices), whose Soul is engaged in my (Śiva's) worship and who are recipients of liberation, is impossible as the defects consequent upon animality are not evident in them, still there is impurity arising from birth and death of body in the case of those as they are endowed with bodies that are connected with mundane existence. But in the case of 'Yatis' (recluses), it does not exist as there is no association with mundane existence. Hence connection with mundane existence is the cause for association with impurity. Due to their mundane existence, it should be decided that impurity exists in the case of Vīraśaivas (Vratins = Śāmbhavavratins)'. The argument here is that connection with mundane existence (cycle of birth and death) is the cause for association with impurity. Accordingly Śaivāgamas say: "नैष्ठिकानां वनस्थानां यतीनां ब्रह्मचारिणाम्। न जन्ममरणोत्थमाशौचमिह विद्यते।।"(Ma. Ā., ca. pā., 10.26); "यतीनां च वनस्थानां नैष्ठिकानां च वर्णिनाम् । जनिजं मृतिजं वापि नाशौचमिह विद्यते।।" (Candra. J.Ā., ca. pā., 6.13). According to the Śaivāgamas, Vānaprasthas, Sanyāsins and Naiṣṭhikabrahmacārins who are not connected with mundane existence, are free from any association with impurities consequent on birth, death, etc. Śaivāgamas also speak of the inapplicability of conditions of impurity in certain instances: "स्वकर्मकाले संशुद्धिः सर्वशास्त्रेषु चोदिता। अतः सन्ध्यामर्चनमप्याशौचे न परित्यजेत्।।" (Candra. J. Ā., ca. pā., 6.16); "सूतके

मृतके चैव सन्ध्यां पूजां न सन्त्यजेत्। उपांशुसन्ध्यां पूजां तु कुर्यान् त्रिकरणैरपि।।" (Ma.Ā. ca., pā. 10.28)—'Purity at the time of daily worship is prescribed in all the Śāstras. Hence during the period of Āśauca, Sandhyāvandana and worship of the Liṅga should not be discarded'. 'During the impurity consequent on birth and death, one should not give up Sandhyāvandana and worship of the Liṅga. One should do Upaṁśu-Japa and worship with mind, speech and body'. Following this tradition, S.S. has stated that the Sūtakas are not applicable to Vīraśaivas in the spiritual plane by using the term 'paramārthataḥ'. For all practical purposes Sūtakas are applicable to Vīraśaivas as they are applicable to all Hindus. As regards Sūtakas pertaining to women, S.S. clarifies in the next stanza.

व्याख्या— तर्हि स्त्रीणां रजःसूतकमस्ति किमित्यत्राह—

Then if it is asked as to whether there is impurity for women consequent on menses, the answer is given —

लिङ्गार्चनरतायाश्च ऋतौ नार्या न सूतकम्।
तथा प्रसूतिकायाश्च सूतकं नैव विद्यते।।४४।।

There is no impurity for a woman during menses so far as she is engaged in the worship of the Liṅga. Similarly there is no impurity for her during her post-delivery period. (44)

व्याख्या— शिवलिङ्गपूजानिष्ठायाः स्त्रियः, ऋतौ सूतकं मासिकरजोदर्शनकृतसूतकम्, तथा प्रसूतिकायाः शिशुप्रसूतिप्रयुक्तायाश्च सूतकं च न विद्यत इत्यर्थः।।४४।।

In the case of a woman who is engaged in the worship of Śivaliṅga, there is no impurity during menses, i.e., impurity consequent on monthly course of menstruation, so also there is no impurity during post-delivery period, i.e., impurity consequent on the birth of a child. (44)

Notes: S.S. states this on the authority of Śaivāgamas and other pramāṇas. Kā.Ā. says: दीक्षापवित्रिताङ्गत्वाद् लिङ्गस्पर्शो न दुष्यते। रजोवत्त्वादिकालेषु कार्या पूजा प्रयत्नतः।।" (kri.pā.,2.77)— 'Since the body is purified by Dīkṣā, the Liṅga is not polluted by touch. The worship of the Liṅga should be necessarily rendered during the period of menstruation, etc.' On the basis of these authorities along with S.S., Śrīpati Paṇḍitārādhya has drawn a logical conclusion by discussing this point in detail: (Vide Śrīkara Bhā., Part I, 1.1.1 Pp 22-23): During the impurity due to birth and death (jātāśauca-mṛtāśauca), a person who is initiated (dīkṣita) to perform Agnihotra throughout his life, has the permission to do his daily rites. Similarly he who has undergone Śaivadīkṣā has the permission to do Liṅgapūjā only during pollutions of birth and death. That is why through the term, 'pavitra' (Pāṇimantraṁ pavitram) in the context of "सर्वलिङ्गं स्थापयति" (Tai.Ā., 10.16.1), it is indicated that he who has borne the Iṣṭaliṅga is eligible to bear it on the body and worship it at all times. In support of this, the following stanzas have been taken from Pārāśarasmṛti and Vīrāgama,: "शैवं देवार्चनं यस्य यस्य चाग्निपरिग्रहः। ब्रह्मचारियतीनां च शरीरे नास्ति सूतकम्।। लिङ्गार्चनरता नारी सूतिका वा रजस्वला। रविरग्निर्यथा वायुस्तथा कोटिगुणोज्ज्वला।। जातके मृतके वापि न त्याज्यं शिवपूजनम्।।" 'In the case of him who worships the Śivaliṅga, him who has taken the vow of maintaining Agni, the Brahmacārin (i.e., Naiṣṭhika Brahmacārin) and the Sanyāsin, there is no impurity in their body. A lady who is engaged in the worship of the Iṣṭaliṅga, whether in post-delivery state or in menstruation period, is brilliantly pure just like the sun, fire and wind. Śivapūja should not be abandoned during impurity (of birth or death)'. The above authorities say that the person whose body carries the Iṣṭaliṅga is pure and hence there is no objection to carry the Liṅga. An objection is anticipated that although there are authorities and practices to that effect, it is contradictory to the actual situation (physical pollution being unavoidable). Hence, it may be contended that it is improper to wear the Liṅga and worship it during the times of menstruation, etc. This objection is overruled by some significant 'dṛṣṭāntas' on the authority of S.Ā.: "स्वेष्टलिङ्गैकपूजायां नैवाशौचं विधीयते। पौण्डरीके रजःस्त्रीणां स्वाग्निहोत्रे यथा तथा।। अकरस्पर्शयोग्यापि यथा जिह्वा महेश्वरि। मन्त्रोच्चारणमात्रस्य

पूता भवति भूतले।। तथा सूतकिनः शैवाः पूजामात्रसुनिर्मलाः। नान्यस्पर्शानुकूला स्युरिति वेदानुशासनम्।। इति सिद्धान्तागमादिषु शिवपूजामात्रयोग्यताश्रवणात्।"– 'With regard to the worship of the Iṣṭaliṅga alone, no impurity whatever is ordained, just as in the case of women in their monthly courses at the time of the sacrifices like Pauṇḍarīka, in one's own Agnihotra, etc. Just as, O Pārvati, the tongue which is unfit to be touched by hands, is pure as far as the pronunciation of the Mantra is alone concerned, similarly, the Śaiva devotees (Vīraśaivas) during the days of impurity (sūtaka) are pure in so far as the worship of the Liṅga is concerned, but not fit for other contacts (like touching the food, etc.). This is the verdict of the Veda'. Thus during the days of Sūtakas, Vīraśaivas are eligible to do their Iṣṭaliṅgapūja. They should follow the restrictions of pañcasūtakas in all other respects. This is the conclusion drawn by Śripati Paṇḍitārādhya in his Śrikara Bhā. But Śrī Nandikeśvara Śivācārya in his Liṅgadhāraṇacandrikā uses the same evidences from Parāśarasmṛti and Vīrāgama (शैवं देवार्चनं यस्य, इत्यादि and लिङ्गार्जनरता नारी, इत्यादि) and two more additional authorities of Padmapurāṇa and Śivarahasya to prove that the Vīraśaiva woman is ever pure due to her Śivadīkṣā and hence, no sūtaka applies to her not only in respect of Liṅgapūjā but also in all other activities such as cooking: "रजस्वलानां धारणाद्यंशे परिशुद्धत्वे कर्मान्तरेऽपि परिशुद्धिः स्यादिति तुल्यम्" (Liṅga. Dhā.Ca., p.198) — 'When there is the notion of purity in respect of wearing (and worshipping) the Liṅga in the case of women during their monthly course of menstruation, there is the sense of purity in all other activities for them as the case is the same.' The additional authorities of Parāśara.P. and Śiva. Ra. quoted are respectively: (i) "यथा ह्यग्निसमावेशान्नायो भवति केवलम्। तथैव मम सान्निध्यान्न ते प्रकृतिमानुषाः"।। (Liṅga. Dhā. Ca., p. 194) and (ii) "तैलयुक्तं तु कार्पासं ज्योतिस्पर्शात्तथैव तत्। स्नेहयुक्तस्यसद्भक्तेर्लिङ्गस्पर्शेन लिङ्गता।।" (Liṅgadha. Ca., p. 194) — (i) 'Just as due to association with fire the iron does not remain as mere iron (but as red hot iron), so the Vīraśaivas who have the presence of Śiva (Iṣṭaliṅga on their bodies) are not ordinary men (or women)'and, (ii) 'The cotton which is dipped in oil becomes the lamp due to association with lamp. Similarly the devotee who is endowed with love towards the Liṅga becomes the Liṅga

itself. Just as Sūrya, Agni and Vāyu are always pure, so a woman who is wearing and worshipping the Iṣṭaliṅga is always pure. Thus in the case of Vīraśaiva women, there is no Rajassūtaka and Jananasūtaka (Prasūtikāsūtaka) not only for Liṅgapūjā but also for all other day-to-day activities, according to Śrī Nandikeśvara Śivācārya. Similarly there is no Maraṇasūtaka for the Vīraśaivas. When somebody dies (Liṅgaikya) in the house, the dead body is decorated with Bhasma and Rudrākṣa and the Liṅga on his body is worshipped. Then the body is buried along with the Liṅga. The relatives who return from the burial ground take bath, clean the house, invite the Guru and arrange for his Liṅgapūjā and Pādapūja. These are certain measures involving the idea of cleanliness, but not the idea of sacredness. All participate in the Guru's pūjā and partake his Pādodaka and Prasāda. Then the usual Liṅgapūjā, etc., go on in the house everyday without any memory of Sūtaka. Thus the Sūtaka of twelve days for death is not applicable to the Vīraśaivas. The other two sūtakas, namely, Ucchiṣṭasūtaka and Jātisūtaka are not applicable to Vīraśaivas under certain conditions. There is no Ucchiṣṭasūtaka in respect of partaking the Pādodaka and Prasāda of the Guru and Jaṅgama by many from the same vessel. There is no Jātisūtaka provided the person born in any caste takes to Vīraśaivism through Dīkṣā. Vīraśaiva-dīkṣā removes all caste distinctions and prevents all discrimination on the grounds of caste, age or sex (vide S.S. 11.55 subsequently).

व्याख्या— स्पष्टम् ।।४४।। It is clear. (44)

व्याख्या— तर्हि गृहसूतकस्य का गतिरित्यत्राह —

In that case what is case about the pollution of the house? The answer is given here —

गृहे यस्मिन् प्रसूता स्त्री सूतकं नात्र विद्यते ।
शिवपादाम्बुसंस्पर्शात् सर्वपापं प्रणश्यति ।।४५।।

There is no pollution in that house in which a woman has delivered a child, due to the fact that the water sanctified by the feet of Śiva (i.e., the Guru). (45)

व्याख्या— तद्गृहे त-ाा शिवपूजादिकरणे शिवपादाम्बुपतनात् सर्वपापं सकलसूतकोत्थपापं नश-ातीति गृहसूतकं च नास्तीत-ार्थः। ''लिङ्गार्चरता नारी सूतकी तु रजस्वला। रविरग्नि-र्था वा-ुस्तद्वत् कोटिशुचिर्भवेत्।।'' इति शिवागमवचनात् शिवभक्तानां न किमपि सूतकमस्तीति भावः।।४५।।

Due to the falling of the water sanctified by the feet of Śiva in that house in the process of the Śiva's worship by her, eradicates all pollution, there is no pollution of the house. As per the statement of a Śivāgama, viz., "Liṅgārcanaratā nārī, etc.," which means : "A woman engaged in the Liṅga-worship, whether she has delivered a child or she is in the menstruation period, is a crore-times pure like Ravi, Agni and Vāyu", there is no pollution whatever for the Śaiva devotees. This is the import. (45)

Notes: "लिङ्गार्चनरता नारी...." (Śi. Ā. ?).

व्याख्या— ननु पुरा विधीयमानशिवक्षेत्रतीर्थयात्रादिकं च परित्यजनीयं किमित्यत्राह—

If it is asked as to whether the pilgrimages, etc., to the holy places of Śiva, which are prescribed earlier, should be discarded, the answer is given here —

शिवस्थानानि तीर्थानि विशिष्टानि शिवार्चकः।
शिवयात्रोत्सवं नित्यं सेवेत परया मुदा।।४६।।

शिवक्षेत्रोत्सवमहायात्रादर्शनकाङ्क्षिणाम्।
मार्गेऽन्नपानदानं च कुर्यान्माहेश्वरो जनः।।४७।।

The worshipper of Śiva (Vīraśaiva) should always with great delight resort to the most distinguished holy places dedicated to Śiva and participate in festivals in honour of Śiva. (46) The Māheśvaras should offer food and water on the way to the people who travel with the aspiration of visiting places of pilgrimage and who participate in festive occasions in honour of Śiva. (47)

व्याख्या— शिवार्चक इष्टलिङ्गपूजकः शिवभक्तो विशिष्टानि श्रेष्ठनि शिवस्थानानि श्रीपर्वतादिस्थानानि, तीर्थानि त्रिमकुटादितीर्थानि, शिवयात्रोत्सवं च नित्यं सेवेतेत्यर्यः।।४६।। शिवक्षेत्रोत्सवोद्भूतयात्रादर्शनकाङ्क्षिणां सर्वेषां च माहेश्वरो जनः शिवभक्तजनो मार्गेऽन्नोदकदानं च कुर्यादित्यर्थः।।४७।।

The worshipper of Śiva is the devotee of Śiva who worships the Iṣṭaliṅga. He should always resort to the most distinguished sacred places of Śiva such as Śrīśaila and the holy places such as Trimakuṭa and participate in the festivals in honour of Śiva. (46) For those who are desirous of travelling to holy places of Śiva and who participate in festivals in honour of Śiva, the Māheśvaras, i.e., the devotees of Śiva, should offer food and water on the way. (47)

Notes: Visit to holy places and participation in festivals in honour of Śiva such as rathotsava, etc., are prescribed for Vīraśaivas without prejudice to the worship of the Iṣṭaliṅga. The Vīraśaiva devotees can visit the holy places such as Śrīśaila, Vārāṇasī, Ujjayinī, Kedāra, etc., take bath in the holy rivers and participate in the car festivals (rathotsava), etc., of the Śaiva deities. They can offer services to the deities of the holy places and experience the delight resulting from those. Even on their visit to the holy places and in their participation in the festivals, their primary duty is to perform the pūjā of the Iṣṭaliṅga. Doing worship of the Iṣṭaliṅga in the holy places adds to the merit of worship due to the holy atmosphere prevailing in them.

व्याख्या— ननु वस्त्रादिदानं विहाय अन्नतोयदानमेव किमित्यत्राह —

If it is asked as to why only food and water are to be offered, leaving out the offering of cloths, etc., the answer is given here —

नान्नतोयसमं दानं न चाहिंसापरं तपः।
तस्मान्माहेश्वरो नित्यमन्नतोयप्रदो भवेत्।।४८।।

There is no gift equal to food and water; there is no penance equal to non-violence. Hence, the Māheśvara should always offer food and water. (48)

व्याख्या— ननु नर्हि कन्यादानं च कस्मायापि दातुं योग्यं किम् इत्यत्राह—

If it is asked as to whether it is proper to give a virigin in marriage to anybody, the answer is given here—

स्वमार्गाचारवर्तिभ्यः स्वजातिभ्यः सदाव्रती।
दद्यात्तेभ्यः समादद्यात् कन्यां कुलसमुद्भवाम्।।४९।।

He who has undertaken the vow of Śivārcāra should give and take in marrige the virgin born in the Vīraśaiva family to and from those who follow the same religious path as his and who belong to the same order as his. (49)

व्याख्या— सदाव्रती नित्यशिवाचारव्रती शिवभक्तः स्वमार्गाचार-वर्तिभ्यः वीरशैवाचारमार्गवर्तिभ्यः स्वजातीयशिवभक्तेभ्यः कुलसमुद्भवां स्वकीयकुलसमुत्पन्नां कन्यां दद्यात्, तेभ्यः समादद्यात्, आनयेदित्यर्थः।।४९।।

He who is ever devoted to the religious vow, i.e., the devotee who has undertaken the regular vow of Śivācāra, should give in marriage the virgins born in his family to those devotees of Śiva who follow the same path of Vīraśaiva practices as his and who belong to the same order of Śaiva devotees as his and take in marriage from them the virgins born in their families. (49)

Notes: When the occasion of giving the daughter in marriage arises, the Vīraśaiva devotee should think of a bridegroom who belongs to a family which follows the same religious path, i.e.,

the Vīraśaiva path. The same should be the consideration when a Vīraśaiva devotee seeks a bride for his son. Matrimonial relations should be within the fold of Vīraśaiva faith so that the religious practices of both the families are not at logger-heads and do not create tension. It is desirable that the couple should be of the same refinement (saṁskāra) and culture (saṁskṛti). The 'saṁskāra' and 'saṁskṛti' depend upon the upbringing in a family situation. Then only there will be amicable relationship between the couple on the one hand and between the two families on the other. The children of such couples will imbibe the same refinement and culture. Thus the family heritage of the Vīraśaiva devotees continues unimpaired. It is necessary to note here that in this regard the Vīraśaivas of all professions are equal. The professional differences which have given rise to different names such as Baṇajiga (Vaṇijaka = merchant), Cimpiga (tailor), Kumbāra (potter), etc., are only internal differences and they should not stand in the way of matrimonial relations. The matrimonial relations of Vīraśaivas are prohibited with non-Vīraśaivas, but not with those of different professions.

व्याख्या— एवं बहुविधशिवाचारसम्पन्नो वीरव्रती शिवभक्तः श्रीगुरुं लिङ्गं च पूजयेदित्युभयस्थलं सूचयन् भक्तस्थलं समापयति—

The author ends the Bhakta (mārgakriyā) sthala after indicating the subsequent 'Ubhayasthala' by saying that the Śaiva devotee who has undertaken the Vīraśaiva vow and who is endowed with various forms of Śivācāra as mentioned above, should do the worship of the Guru and the Liṅga —

एवमाचारसंयुक्तो वीरशैवो महाव्रती।
पूजयेत्परया भक्त्या गुरुं लिङ्गं च सन्ततम्।।५०।।

इति भक्तमार्गक्रियास्थलम्।

The Vīraśaiva who is also called 'Mahāvratin' (one who has undertaken the great vow) and who is endowed

with the aforesaid Śaiva practices, should always worship the Guru and the Liṅga with extreme devotion.(50)

Bhaktamārgakriyāsthala ends

व्याख्या— स्पष्टम्।।५०।। It is clear.(50)

Notes: एवमाचारसंयुक्तः = This adjective refers to the five Ācāras (Pañcācāras) — Liṅgācāra, Sadācāra, Śivācāra, Gaṇācāra and Bhṛtyācāra. (See notes under 9.27 above). वीरशैवो महाव्रती = Vīraśaiva is called Mahāvratin, because he has undertaken the vow of Iṣṭaliṅga-worship without anytime separating the Iṣṭaliṅga from his body. Vīraśaiva is also called Atyāśrama, Pāśupata, Śāmbhavaśirovrata: ''अत्याश्रमं पाशुपतं शाम्भवं तच्छिरोव्रतम्। इत्येवं नामभिः पुण्यैर्निगमान्तेषु गीयते।।'' (Kā.Ā., kri.pā., 1.9). It is Mahāvrata in this sense. Vīraśaiva is called so because of 'Vīravrata'. See S.S., 5. 15,16,17 and 18 for the derivation (niṣpatti) of the term 'Vīra'. He is 'Vīra' not because of wealth, strength or efficiency but because of firm devotion in Śiva. Since Śiva says that 'Vīra' is one who is in the 'turīya' state, no one is superior to the follower of Vīraśaivism: ''वीरत्वमस्य न धनेन न वा बलेन, नो कार्यतश्च विहितं दृढशम्भुभक्त्या। वीरस्तुरीय इति शङ्करभाषणेन, श्रीवीरशैवमतगान्न परोऽस्ति कश्चित्।।'' (Vī.Dha.Śi., 1.16). 'Vīra' also means 'one who is without doubt or uncertainly (vikalpa)'— "विशब्दो वा विकल्पार्थो रशब्दो रहितार्थकः।।" (Kri.Sā., part 1, p.11). He is called Viraśaiva because he is 'vikalaparahita': "विकल्परहितं शैवं वीरशैवं प्रचक्षते।।" (Ibid., Part 1, p.11). The definition of Vīraśaiva is well-given through the exposition of the meaning of the term 'Vīra' in the Pāra.Ā.: "वीरत्वं नाम देवेशि यथा वीरो रणे भटः। तथा मते च सद्भक्त्या वीरो वैराग्यतो दृढात्।।ईषणत्रयनिर्मुक्ता ज्ञानविज्ञानतत्पराः। दृढवैराग्यसम्पन्ना वीरास्ते शिवयोगिनः।। अन्धा ये लिङ्गिनो देवि परस्त्रीरूपदर्शने। युवानश्चापि पटवस्ते वीराः शिवयोगिनः।। ये मूका लिङ्गिनो देवि परदोषानुवादने। सर्वज्ञा अपि वा बालास्ते वीराः शिवयोगिनः।। ये षण्ढाः परकान्तासु पङ्गवोऽन्यपीडने। अजिह्वा ये रसास्वादे वीरास्ते शिवयोगिनः।। अमानिनोऽदम्भिनश्चाहिंसाक्षान्त्यार्जवान्विताः। आचार्योपासनपरा वीरास्ते शिवयोगिनः।। शौचात्मनिग्रहस्थैर्यैरनहङ्कारशालिनः। सर्वत्र समचिन्ता ये वीरास्ते शिवयोगिनः।। विशुद्धभक्ता मयि ये ये च वैकान्तसेविनः। मम ध्यानरता नित्यं वीरास्ते शिवयोगिनः।। स्मरणं

कीर्तनं केलिः प्रेक्षणं गुह्यभाषणम्। सङ्कल्पोऽध्यवसायश्च क्रियानिर्वृतिरेव च।। एतन्मैथुनमष्टाङ्गं प्रवदन्ति मनीषिणः। विपरीतं ब्रह्मचर्यमेतदेवाष्टलक्षणम्।। तदुक्तलक्षणब्रह्मचर्यव्रतपरा हि ये।। योगिनो ये महात्मानस्ते वीराः शिवयोगिनः।। सत्यव्रतोक्तिनिरता अस्तेयधनतत्पराः। अपरिग्रहशीला ये वीरस्ते शिवयोगिनः।। अद्वेष्टारोऽधिके स्वस्मात् स्वसमेष्वनसूयवः।। अतिरस्कारिणो न्यूने वीरास्ते शिवयोगिनः।। स्पर्धासूयातिस्कारवर्जिताः शान्तचेतसः। मम ध्यानपरा नित्यं वीरास्ते शिवयोगिनः।।" (8.7-20)—"O Goddess of Gods, this is the heroism: Just as a soldier is a hero on the battleground, so in my faith, the devotee is hero by noble devotion and by firm renunciation. The Śivayogins who are free from three desires (Īṣaṇatraya = Putreṣaṇa, Vitteṣaṇa and Lokeṣaṇa), who are adept in knowledge and super-knowledge, who are endowed with firm renunciation, who are blind in looking at the beauty of the wives of others in spite of their youth and physical fitness, who are dumb in referring to the defects of others, who are like children in spite of their omniscience, who are eunuchs in the case of other's wives, who are lame in troubling others, who are without tongues in respect of tasting, who are without pride, who are without deceit, who are endowed with qualities of non-violence, forgiveness and uprightness, who are bent upon worshipping the Guru, who are known for purity, self-restraint, firmness and absence of arrogance, who are mentally equipoised everywhere, who are of pure devotion in me (Śiva), who are retired to loneliness and who are ever engrossed in meditation on me (Śiva), are the real Vīras. Smaraṇa (cherishing in mind), Kīrtana (praising), Keli (sport), Prekṣaṇa (gazing at), Guhyabhāṣaṇa (secret talk), Saṅkalpa (determination), Adhyavasāya (perseverence) and Kriyānirvṛti (bliss of union) are the eight aspects of sexual enjoyment as told by the learned. The variations of these constitute the eight characteristics of celebacy. Those Śivayogins who have undertaken the vow of celebacy of aforesaid characteristics, who are engrossed in Yoga, who are the noble souls, whose speech is subject to the vow of speaking truth, who are endowed with the wealth in the form of non-stealing, who are committed to non-acceptance, who do not hate those who are better-placed, who do not have jealousy towards those who are equal, who do not show disregard towards those who are

inferior, who are bereft of hatred, jealousy and disregard, whose minds are tranquil and who are engrossed in meditation on me are the real Vīras." This is an ideal presentation of 'Vīratva'. He who is endowed with such 'Vīratva', is the Vīraśaiva. His duty is to worship the Iṣṭaliṅga and the Guru with equal reverence. He is thus called 'Ubhayasthalin'. "परापरात्मके लिङ्गे तदात्मनि महागुरौ। भक्तियोगस्समो यस्य स भवेदुभयस्थली।।" (Nirvacana — quoted in N.R. Karibasava Śāstrin's Kannaḍa Commentary).

अथोभयस्थलम् - (१०)

व्याख्या— "यस्य देवे परा भक्तिर्यथा देवे तथा गुरौ" इति श्वेताश्वतरश्रुत्यनुसारेण शिवगुर्वोरभेदं सूत्रद्वयेन कथयति —

Ubhayasthala – (10)

The author speaks of non-difference between Śiva and Guru in two stanzas according to Śvetāśvatara statement, viz., 'Yasya deve parā bhaktiḥ, etc', which means 'Whose highest devotion is in God and as in God so in the Guru also' —

गुरोरभ्यर्चनेनापि साक्षादभ्यर्चितः शिवः।
तयोर्नास्ति भिदा किञ्चिदेकत्वात्तत्त्वरूपतः।।५१।।

Through the worship of the Guru, Śiva is actually worshipped. There is no difference at all between them because they are spiritually of one form. (51)

व्याख्या— गुरोः पूजनेन शिवः साक्षात् प्रत्यक्षेण पूजितः, तयोः शिवगुर्वोः तत्त्वरूपतः परमार्थतः, एकत्वात् एकरूपत्वात्, किञ्चिदपि भिदा भेदो नास्तीत्यर्थः।।५१।।

Through the worship of the Guru, Śiva is actually, i.e., directly, worshipped. Between them, i.e., Śiva and Guru, there is no difference at all, because they are spiritually, i.e., in the ultimate sense, are one, i.e., are of one form. (51)

Notes: "यस्य देवे परा भक्तिर्यथा देवे तथा गुरौ। तस्यैते कथिताः ह्यर्थाः प्रकाशन्ते महात्मनः।।" (Śve.U., 6.23) — 'To him who has the highest devotion in God (Śiva), as in God so in the Guru, these aforesaid things of the great march towards fruition'. Those who worship Śiva and Guru with equal devotional veneration, will get the highest good. There is no difference between Śiva and Guru: "नित्यानन्दं परमसुखदं केवलं ज्ञानमूर्तिं, विश्वातीतं गगनसदृशं तत्त्वमस्यादिलक्ष्यम्। एकं नित्यं विमलमचलं सर्वधीसाक्षिभूतं, भावातीतं त्रिगुणरहितं सद्गुरुं तं नमामि।।" (Śu.Ra.U, 1-Dhyāna). This prayer describes both Śiva and Guru in similar terms: Both are ever blissful, givers of supreme delight, knowledge incarnate, beyond the world, similar to sky, to be known through 'Tat tvam asi', etc., without a second, eternal, pure, firm, witness of all, beyond conception, free from three guṇas and noble preceptors. Thus there is absolutely no difference between Śiva and Guru. The Guru is Śiva incarnate; he is one who is the visible form of the formless Śiva. Śiva is well known as the remover of the Pāśas (bonds) of transmigration of the beings. Guru is also Śiva because he too removes the bonds of transmigration of the devotees: "पाशमोक्षं पशूनां हि प्रत्याक्रियत इत्यतः। पाशमोक्षकरः श्रीमान् स गुरुः शिव इष्यते।।" (Skanda P.).

व्याख्या— तस्मात् — Hence —

यथा देवे जगन्नाथे सर्वानुग्रहकारके।
तथा गुरुवरे कुर्यादुपचारान् दिने दिने।।५२।।

Just as in the case of the Divine Lord of the Universe, who does favour to all, so in the case of the great Guru, the devotee should offer all forms of worship every day. (52)

व्याख्या— उपचारान् भक्त्याद्युपचारानित्यर्थः। शिष्टं स्पष्टम्।।५२।।

'Upacārān' means all forms of worship such as devotion, etc. The rest is clear. (52)

Notes: 'Upacāra' stands for all forms and articles of worship. Candra J.Ā speaks of these 'Upacāras': "गुरुं स्वगृहमायान्तं

दृष्ट्वा भक्तियुतो जनः। नत्वा तदासनं दत्त्वा चासीत तदनुज्ञया।। स्वाचार्यचरणद्वन्द्व-प्रक्षालितजलं सदा। यः पिबेद् धारयेद्भक्त्या सर्वपापैः प्रमुच्यते।। चन्दनं चाक्षतं पुष्पं स्वर्णं ताम्बूलमम्बरम्।। पात्रे निधाय गुरवे शिष्यो दद्यान्न पाणिना।। संभोजयित्वा स्वगुरुं पश्चाद् भञ्जीत बुद्धिमान्। गुरोः पुरस्ताद्यो भुङ्क्ते गुरुद्रोही स उच्यते।। ताम्बूलमुत्तमं तस्मै ततः पात्रेण दापयेत्।। पश्चादिष्टानि वस्तूनि दत्त्वा नत्त्वा क्षमापयेत्।।'' (kri. pā., 2.21-25) — "The devotee should with devotion look at the Guru who comes to his house, offer salutations and offer a seat to him and then he should sit with his permission. He who drinks and sprinkles with the water used for washing the feet of the Guru, will be freed from all sins. The disciple should offer to the Guru in a vessel, but not by hand, the sandal paste, rice (akṣata), flowers, gold coins, betel leaves and betel nut (tāmbūla) and cloth. He should first feed the Guru and then take his food. He who takes his food before feeding the Guru, is regarded as one who has done offence against the Guru. He should offer 'tāmbūla' to the Guru and then should please him by offering objects of his liking. All forms and articles of worship which are offered to Lord Śiva should be offered to the Guru. Yoga Śi.U. eulogises the Guru as unsurpassed and prescribes that the devotees should worship the Guru with the same devotion as shown towards Śiva: न गुरोरधिकः कश्चित् त्रिषु लोकेषु विद्यते।। दिव्यज्ञानोपदेष्टारं देशिकं परमेश्वरम्।। पूजयेत्परया भक्त्या तस्य ज्ञानफलं भवेत्।। यथा गुरुस्तथैवेशो यथैवेशस्तथा गुरुः।। पूजनीयो महाभक्त्या न भेदो विद्यते तयोः।।'' (5.56-58) — "There is no one who is superior to the Guru in three worlds. The devotee should worship the Guru, who imparts the divine knowledge, with supreme devotion. To him comes the knowledge of the divine as the reward. As is the Guru so is Śiva and as is Śiva so is the Guru. He should be worshipped with great devotion. There is no difference between them."

व्याख्या— ननु शिवगुर्वोरभेदे शिववद् गुरुरप्यप्रत्यक्षः स्यादित्यत्राह—

If it is contended that the Guru should be regarded as invisible like Śiva when it is said that there is no difference between Śiva and Guru, the answer is given here —

अप्रत्यक्षो महादेवः सर्वेषामात्ममायया।
प्रत्यक्षो गुरुरूपेण वर्तते भक्तिसिद्धये।।५३।।

The Great Lord (Śiva) remains invisible to all by virtue of his Māyāśakti (elusive power). He is visible in the form of Guru for the fulfilment of devotion (of the devotees). (53)

व्याख्या— महादेवः परमेश्वरः सर्वेषामात्ममायया शक्त्या अप्रत्यक्षोऽपि भक्तिसिद्धये ललाटनेत्रचन्द्रकलाभुजद्वयतिरोधानं कृत्वा गुरुरूपेण प्रत्यक्षः सन् वर्तत इत्यर्थः।।५३।।

Although 'Mahādeva' the Great Lord, is not visible to all by virtue of his Māyā, which is his Śakti, he becomes visible in the form of Guru by concealing his third eye in the forehead, the crescent moon and two of his (four) arms.(53)

Notes: Śiva is 'māyāśaktiviśiṣṭaḥ', endowed with the obscuring power. It is because of this, he is not visible to anybody. Śve.U. calls him as 'Māyin' (4.10). The 'Māyin' creates us all, all this world and remains in us (invisible to us) all by covering himself with his Māyā: ''**अस्मान् मायी सृजते विश्वमेतत् तस्मिंश्चान्यो मायया सन्निरुद्धः।।**'' (Śve. U., 4.9). The same Śiva takes the visible form as Guru, who is 'Jñānaśaktiviśiṣṭaḥ', endowed with illuminating power. This is stated emphatically by Candra J.Ā: ''यो गुरुः स शिवः प्रोक्तो यः शिवः स गुरुः स्मृतः। गुरुर्वा शिव एवाथ विद्याकारेण संस्थितः।।'' (kri., pā., 2.7) — "Guru is Śiva and Śiva is Guru. Guru or Śiva, he stands as knowledge incarnate." According to Dvā., Guru is the visible Mahādeva to all human beings, just as Paraśiva is the actual Lord of all the gods: ''यथा सर्वामराणां हि महादेवो महात्मकः। तथा समस्तलोकानां गुरुरेव महात्मकः।।'' The same idea is contained in the statement — ''साक्षाद् भर्गो नराकृतिः'' (Guru is the actual Śiva in human form).

व्याख्या— ननु शिववद् गुरोरिष्टार्थप्रदत्वादर्शनात् किमर्थं पूजनीय इत्यत्राह —

If it is asked as to why should one worship the Guru since he does not appear to grant the desired objects like Śiva, the answer is given here —

शिवज्ञानं महाघोरसंसारार्णवतारकम्।
दीयते येन स गुरुः कस्य वन्द्यो न जायते।।५४।।

To whom is the Guru not worthy of salutation? It is he by whom the knowledge of Śiva that helps men to cross over the terrible ocean of transmigration, is given. (54)

व्याख्या— येन गुरुणा महाभयङ्करसंसारसमुद्रतारकं शिवज्ञानं दीयते उपदिश्यते, स गुरुः कस्य केन वन्द्यो न भवति, जननमरणपरिपीडितैः सर्वैरपि वन्द्य इत्यर्थः।।५४।।

To whom is the Guru by whom the knowledge of Śiva that helps to cross over the great fear-inspiring ocean of transmigration is given, not worthy of salutation? It means that he is worthy of salutation to all those who are suffering from the sorrow of birth and death. (54)

Notes: It is the Guru who reveals the path to Mokṣa, which means the termination of the cycle of birth and death (Saṁsāra). Saṁsāra is compared to a terrible ocean. The Guru gives the Dīkṣā consisting in the granting of the Iṣṭaliṅga externally to the gross body after installing the internal Liṅgas called Prāṇaliṅga and Bhāvaliṅga in the subtle and the causal bodies respectively. He gives through Dīkṣā the Śivajñāna along with the Iṣṭaliṅga by infusing into it the 'Citkalā' (the spark of knowledge) drawn from the devotee's brain. All this is hinted by the following statement of Candra J. Ā.: ''मोक्षस्य दीक्षासंप्राप्त्यै गुरुः स्यान्मूलकारणम्। न विना गुरुणा सिद्ध्यै साधनानि भवन्त्यलम्।।'' (kri. pā., 2.5) — "For obtaining Dīkṣā which leads to Mokṣa (cessation of transmigration), Guru is the root-cause. Without the Guru, the means to Mokṣa are incapable of attaining fulfilment."

व्याख्या— ननु तादृशशिवज्ञानं कीदृशमिति तत्तन्माहात्म्यपूर्वकं प्रकाशयति—

If it is asked as to what is the nature of such a knowledge of Śiva, the answer is revealed by showing its greatness —

यत्कटाक्षकलामात्रात् परमानन्दलक्षणम्।
लभ्यते शिवरूपत्वं स गुरुः केन नार्चितः।।५५।।

He is the Guru by a mere spark of whose gracious sight the spiritual form of Śiva, which is characterised by supreme bliss, is obtained (realised). By whom is he not worshipped? (55)

व्याख्या— यत्कटाक्षकलामात्रादिति। अयं भावः — अत्र बन्धमोक्षदशयोरप्यहमिति धर्मिणः प्रसिद्धत्वेनान्धजात्यन्धबधिरमूकादेरपि स्वात्मनि संशयविपर्ययाभावात् ''सर्वं ज्ञानं धर्मिण्यभ्रान्तं प्रकारे तु विपर्ययः'' इति सर्वसंमतत्वेनाण्डरसन्यायेन स्वात्मतादात्म्यापन्नस्य पुरुषस्य विभागपरामर्शमहिम्ना वह्नेर्विस्फुलिङ्गा इव विच्छिन्नत्वात्, अथैवं स्वातन्त्र्यापरपर्यायमायाशक्तिपरिकल्पितव्यामोहवशादविज्ञातपरमानन्दलक्षणस्वात्मशिवत्वं दशमदृष्टान्तेन लभ्यते प्रकाश्यते, स गुरुः केन नार्च्यते, सर्वेणापि मुमुक्षुणाऽर्चनीय एवेत्यर्थः।।५५।।

'By a mere spark of his sight, etc'. This is the import: Here since the substratum (dharmin) in the form of 'I' in the states of both bondage and liberation is well known, there is neither doubt nor contradiction as regards the nature of self even in the case of the blind, the born blind, the deaf and the dumb. Hence, in the case of the Puruṣa who has assumed identity with the Self according to the maxim of 'the liquid in the egg of peacock', there arises the notion of difference between fire and sparks by virtue of the consideration of difference (vibhāgaparāmarśa), although there is actually no difference between them. Similarly the nature of the Self as Śiva does not reveal itself

due to infatuation created by Māyāśakti who is otherwise known for freedom; it gets revealed afresh as characterised by supreme bliss (through the Guru) on the analogy of 'the tenth one' (daśama). By whom is such Guru not worshipped? It means that such a Guru should be worshipped by all those who aspire for liberation. (55)

Notes: "सर्वं ज्ञानं धर्मिण्यभ्रान्तं...." (?). It is through the gracious guidance of the Guru that the devotee attains liberation. Hence it is said that liberation is attained by the mere spark of gracious sight of the Guru. Here the analogy of 'daśama' (the tenth one) is given. The analogy of 'daśama' is this: Ten disciples of a Guru went to a lake for taking bath. After taking bath each of them counted the members of the group. Each found that there were only nine persons in the group. They came to the conclusion that one of them was missing. Returning to the hermitage they informed the Guru that one of the disciples was missing. The Guru could understand the mistake in counting. He demonstrated it by asking one of them to count others. The disciple who counted again said that according to his count there were only nine persons. Then the Guru pointed out that you are the tenth one (daśamaḥ tvam asi). Hence, due to confusion the person who counted only others did not count himself. Similary due to infatuation created by Māyāśakti the person does not count his Self as Śiva. One that is characterised by 'I' is the Self. There is neither doubt nor contradiction regarding that one which persists through both bondage and liberation. Even the born blind, the deaf or the dumb does not have either doubt or contradiction regarding that. Yet it is not revealed to him due to infatuation created by Māyāśakti. The Guru inculcates in him the realisation that his Self is Śiva characterised by supreme bliss in the manner of "daśamaḥ tvam asi". This is what is taught in the Śve. U. ''भावग्राह्यमनीडाख्यं भावाभावकरं शिवम्। कलासर्गकरं देवं ये विदुस्ते जहुस्तनुम्।'' (6.14) — "Those who know God Śiva, who is called 'Anīḍa' (aśarīra), the bodiless one, who is yet realised in one's

pure mind (śuddhāntaḥkaraṇa) and who is the doer of creation and annihilation through his Śakti, give up their body, which is the sign of transmigration. This realisation of the bodiless one (Śiva) within the pure mind as one's blissful Self is through the instruction of the Guru in the form of the Mahāvākyas "Tat tvam asi", "Aham brahmāsmi". Realising Śiva, they become Śiva himself. This cannot happen without the gracious instruction of the Guru. Nothing is rare to obtain and everything is of easy access both here and hereafter in the case of one who is an ardent devotee of the Guru: ''गुरावत्यन्तभक्तस्य शिष्यस्येह परत्र च। न किञ्चिद् दुर्लभं विद्वन् समस्तं सुलभं सदा।।'' (Candra J. Ā., kri.pā., 2.46). Sūkṣ.Ā. glorifies the Guru on the same lines: "संसारदावदहनज्वाला येन विनाशिता। कटाक्षामृतवर्षेण को हि तत्सदृशो भवेत्।।'' (kri.pā. 5.14) — 'By him (Guru) the submarine fire in the form of transmigration is pacified through the shower of gracious glances, who can be equal to him?"

व्याख्या— एवंरूपश्रीगुरोर्हितमेवाचरणीयम्, तदाज्ञोल्लङ्घनं न कर्तव्यमित्युक्त्वोभयस्थलं समापयति सूत्रद्वयेन—

Having thus said in two stanzas that one should render what is salutary to the Guru and that one should not trangress the order of the Guru, the author concludes the Ubhayasthala—

हितमेव चरेन्नित्यं शरीरेण धनेन च।
आचार्यस्योपशान्तस्य शिवज्ञानमहानिधेः।।५६।।

गुरोरज्ञां न लङ्घेत सिद्धिकामी महामतिः।
तदाज्ञालङ्घनेनापि शिवाज्ञाच्छेदको भवेत्।।५७।।

The wise devotee who aspires for the accomplishment of liberation should always render what is salutary with his body and wealth to the Guru, who is tranquil and who is the

great ocean of knowledge of Śiva and should not transgress Śrī Guru's order. Even through the transgression of Guru's order, he would be breaking the order of Śiva. (56-57)

व्याख्या— उपशान्तस्य रागद्वेषरहितस्येत्यर्थः। शिष्टं स्पष्टम्।।५६।। महामतिः विवेकी सन् सिद्धिकामी मोक्षार्थी गुरोराज्ञां न लङ्घेत, यदि लङ्घेत शिवाज्ञाभङ्गकृद्भवेदित्यर्थः।।५७।।

इत्युभयस्थलम्

'Upaśānta' means 'one who is free from attachment and hatred'. The rest is clear. (56) 'Mahāmatiḥ' means 'one who is endowed with discrimination'. The devotee who is endowed with discretion and who is aspiring for the attainment of liberation, should never transgress the order of the Guru. If he transgresses it, it is as good as transgressing the order of Śiva. (57)

Ubhayasthala ends

Notes: Candra J. Ā. speaks of doing good to the Guru: ''गुरोर्हितं प्रियं कुर्यादादिष्टो वा नरः सदा। असमक्षं समक्षं वा तस्य कार्यं समाचरेत्।।'' (kri. pā., 2.20) — "Man should always render according to Guru's order what is salutary and what is dear to the Guru both in his presence and in his absence". ''गुरुप्रियकरः शिष्यः सर्वान् धर्मांस्तथार्हति।।'' (Ibid., kri.pā., 2.47) — "The disciple who renders what is dear to the Guru, becomes eligible for all religious practices". The devotee should please the Guru with his mind, action and speech: ''तोषयेत् तं प्रयत्नेन मनसा कर्मणा गिरा।।'' (Ibid, kri.pā, 2.68). He should offer with devotion and according to his resources. But he should never act deceitfully regarding his wealth, if he aspires for the highest end: ''तस्माद्धनानि रत्नानि क्षेत्राणि च गृहाणि च। भूषणानि च वासांसि यानशय्यासनानि च।। एतानि गुरवे दद्याद् भक्त्या वित्तानुसारतः। वित्तशाठ्यं न कुर्वीत यदीच्छेत् परमां गतिम्।।'' (Ibid., kri.pā., 2.70-71). (Vide also Kā.Ā., kri.pā., 1.132). Again it is ordained that the devotee should never transgress the order of the Guru. Candra J.Ā. states as to why his order should not be transgressed and as to what accrues when Guru's order is followed —''सर्वदेवात्मकश्चासौ सर्वमन्त्रमयो गुरुः। तस्मात्सर्वप्रयत्नेन तस्याज्ञां शिरसा वहेत्।। श्रेयोऽर्थी यदि गुर्वाज्ञां मनसाऽपि न लङ्घयेत्। गुर्वाज्ञापालको यस्माद् ज्ञानसम्पत्तिमश्नुते।।'' (kri.pā., 2.9-10) — "The Guru is of the nature of all gods and is the incarnation of all Mantras. Hence the devotee should carry out his order with bent head (reverence). He who aspires for the highest good should not even mentally transgress his order. He who carries out the order of the Guru attains the wealth of knowledge." The teaching of the Guru is like fire that burns all bonds of transmigration. Guru's compassion acts like nectar which gives permanent immortality. The lustre of Guru's teaching puts away the darkness of ignorance: ''गुरुबोधाग्निना दग्धा यस्य पाशा ह्यशेषतः। तस्य निर्दग्धबन्धस्य पुनर्बन्धः कथं भवेत्।। गुरुकारुण्यपीयूषरसास्वादविनोदिनः। अमृतस्यास्य निकटं कथं मृत्युः प्रयास्यति।। गुरुदत्तपरज्ञानप्रकाशविलसद्दृशः। भास्वतस्तस्य तु तमः सकाशं कथमेष्यति।।'' (Kā.Ā., kri.pā., 1.138-140) — "How can bondage again occur to him whose bondage is burnt and whose bonds of transmigration have been completely burnt by the fire in the form of Guru's teaching? How can death move to the vicinity of him who is immortal and who is delighted through the relish of the taste of nectar in the form of Guru's compassion? How can darkness approach him who is shining with the sight illumined by the lustre of knowledge of the Supreme given by the Guru?"

अथ त्रिविधसम्पत्तिस्थलम् — (११)

यथा गुरौ यथा लिङ्गे भक्तिमान् परिवर्तते।
जङ्गमे च तथा नित्यं भक्तिं कुर्याद्विचक्षणः।।५८।।

Trividhasampattisthala – (11)

Just as the wise devotee acts with devotion towards the Guru and towards the Liṅga, so should he render devotion always towards the Jaṅgama. (58)

व्याख्या— विचक्षणः प्रवीणशिवभक्त इत्यर्थः। शिष्टं स्पष्टम्।।५८।।

'Vicakṣaṇa' means 'an efficient devotee of Śiva'. The rest is clear. (58)

Notes : 'Trividhasampat' means 'threefold wealth'. It is in the form of Guru, Liṅga and Jaṅgama — the three ārādhya-āvaraṇas of Vīraśaivism. The worship of Guru, Liṅga and Jaṅgama with equal veneration constitutes 'Trividhasampatti-sthala' — ''गुरौ लिङ्गे जङ्गमे च भक्तिभावनपूजनैः। समताभजनं यस्य स भवेत् त्रिविधस्थली।।'' (Nirvacana). Vīrāgama says that Parameśvara moves in the form of the Guest for doing favour to all the people and salutations should be offered to such Śiva in Jaṅgama form: सर्वलोकोपकाराय यो देवः परमेश्वरः। चरत्यतिथिरूपेण नमस्ते जङ्गमात्मने।। (Vī.Ā. quoted in N.R. Karibasava Śāstrin's Kannaḍa commentary). Hence Jaṅgama should be worshipped with the same veneration as towards Guru and Liṅga.

व्याख्या— ननु भक्तिसिद्ध्यर्थं शिव एव गुरुरूपेणावतीर्ण इत्युक्तत्वेन शिववद् गुरौ भक्तिः कर्तुमुचिता, जङ्गमे च तथा भक्तिः किमर्थं विधेयेत्यत्राह—

If it is contended that it is proper to render devotion towards the Guru as towards Śiva since it is said that Śiva has incarnated himself as Guru for the fulfilment of the devotee's devotion and asked as to why devotion should be shown towards the Jaṅgama, the answer is given here —

एक एव शिवः साक्षात् सर्वानुग्रहकारकः।
गुरुजङ्गमलिङ्गात्मा वर्तते भुक्तिमुक्तिदः।।५९।।

Śiva, who is one and only actual doer of favour to all, acts as the giver of enjoyment and liberation (to devotees) in the form of Guru, Liṅga and Jaṅgama. (59)

व्याख्या— साक्षात् ''अतोऽस्मिन् लोके वेदे च प्रथितः पुरुषोत्तमः'' इति भगवदुक्तेर्लोकवेदप्रसिद्धः सन् सकलभक्तानुग्रहकरः प्रभुः स्वतन्त्रः परमेश्वर एक एव गुरुजङ्गमलिङ्गात्मा गुरुलिङ्गजङ्गमात्मकः सन् वर्तते इति शिववज्जङ्गमेऽपि भक्तिः कर्तव्येत्यर्थः।।५९।।

'Sākṣāt' means 'well known in the world and Veda' according to the statement of Bhāgavān "Ato'smin, etc.", meaning 'the supreme Puruṣa who is well known in this world and Veda'. Being so well known, he extends his favour on all his devotees and stands as the Lord, the overlord enjoying freedom. He who is one and only one and who is the giver of enjoyment and liberation, is of the nature of Guru, Liṅga and Jaṅgama, i.e., Guru, Liṅga and Jaṅgama in spirit. Hence, devotion should be shown towards the Jaṅgama as towards Śiva. (59)

Notes : ''अतोऽस्मिन्, etc.'' = The full stanza is: ''यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः। अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः।।'' (Bhag.G. 15.18) — "Since I am above 'Kṣara' (the aśvattha or fig tree or tree of mundane existence — with roots upwards and branches downwards – Kaṭha U.6.1; Bhag. G.15.1) and beyond the 'Akṣara' (the root of that tree of mundane existence), I am well known in the world and Veda as Puruṣottama, the Supreme Soul". Thus Śiva is well known in the world as one and without a second — एकमेवाद्वितीयम्। (Chānd. U.6.2.1); एको हि रुद्रो न द्वितीयाय तस्थुः (Śve. U., 3.2). Yet he assumes three forms as Guru, Liṅga and Jaṅgama for extending favour to all. In fact Guru, Liṅga and Jaṅgama are the three aspects of the same form – ''एकमूर्तेस्त्रयो भागा गुरुर्लिङ्गं च जङ्गमः।'' (Candra J. Ā., kri.pā. 5.15)

व्याख्या— अथ लिङ्गापेक्षया जङ्गमस्याधिक्यं वक्तुं लिङ्गस्वरूपं प्रथममुपपादयति—

Then in order to speak of the superiority of Jaṅgama over the Liṅga, the author first propounds the nature of the Liṅga —

लिङ्गं च द्विविधं प्रोक्तं जङ्गमाजङ्गमात्मना।
अजङ्गमे यथा भक्तिर्जङ्गमे च तथा स्मृता।।६०।।

The Liṅga is said to be twofold as Jaṅgama (movable) and Ajaṅgama (immovable). It is prescribed that devotion

towards the Jaṅgamaliṅga should be the same as towards the Ajaṅgamaliṅga. (60)

व्याख्या— जङ्गमाजङ्गमात्मना चरस्थिरभेदेन लिङ्गं शिवलिङ्गं द्विविधमिति प्रोक्तम्। अजङ्गमे स्थिरलिङ्गे यथा भक्तिर्विधीयते, तथा जङ्गमेऽपि चरलिङ्गेऽपि भक्तिः कर्तव्येत्यर्थः।।६०।।

The Liṅga, i.e., the Śivaliṅga, is twofold as Jaṅgama and Ajaṅgama, i.e., Cara and Sthira. Just as devotion is ordained towards the Ajaṅgama or Sthiraliṅga, so is it ordained towards the Jaṅgama or Caraliṅga. (60)

Notes: Here Jaṅgama stands for the wandering mendicant of Vīraśaiva faith. He is one aspect of the Liṅga or Śiva. Ajaṅgama stands for the Liṅga installed in the temples. Jaṅgama is called Caraliṅga and Ajaṅgama is called Sthiraliṅga (Sthāvaraliṅga). Candra J.Ā. speaks of the twofoldness of Liṅga in terms of Jaṅgama and Sthāvara: ''जङ्गमं स्थावरं चेति शम्भो रूपद्वयं स्मृतम्।'' (kri.pā.,4.4). Ajaṅgama or Sthāvaraliṅga is here called as Sthira. It is clear from the fact that Candra J.Ā. classifies Sthāvaraliṅga as Svayaṁvyakta and Pratiṣṭhita, the former being self-born (svayaṁbhū) from the earth like Kāśī Viśveśvara and the latter being installed by 'karṣādipratiṣṭhānta' – process by the Ācāryas: ''स्थावरं च स्वयं व्यक्तं प्रतिष्ठितमिति द्विधा।। स्वयं व्यक्तं तत्र भवेत् काशीविश्वेश्वरादिकम्। प्रतिष्ठितं कर्षणाद्यैः संस्कृतं मानुषैर्भवेत्।।'' (Ibid., kri.pā., 4.4-5). It may be also noted here that the Iṣṭaliṅga is also Jaṅgamaliṅga as explained by the Śaivāgamas. For instance, Candra J.Ā. says : ''जङ्गमं द्विविधं प्रोक्तं मान्त्रिकं सहजं त्विति। मान्त्रिकं मन्त्रसामर्थ्यादावाहितमुदीरितम्।। ध्रियमाणं महाशैवैश्चरलिङ्गादिकं मुने। सहजं जङ्गमं माहेश्वर इत्यभिधीयते।।'' (kri.pā. 4.6-7) — "Jaṅgamaliṅga is said to be twofold as Māntrika and Sahaja. Māntrikaliṅga is said to be one with Śivabhāva infused through Mantras and which is borne as Caraliṅga (Iṣṭaliṅga) by the great Śaivas (Vīraśaivas). Sahajajaṅgamaliṅga is called Māheśvara". Here Jaṅgama should be understood as Sahajajaṅgama.

व्याख्या— ननु किमनयोः स्वरूपमित्यत्राह —

If it is asked as to what is the nature of those two, the answer is given here—

अजङ्गमं तु यल्लिङ्गं मृच्छिलादिविनिर्मितम्।
तद्वरं जङ्गमं लिङ्गं शिवयोगीति विश्रुतम्।।६१।।

The Ajaṅgamaliṅga is that which is made out of clay, stone, etc. Better than that is the Jaṅgamaliṅga which is well known as 'Śivayogin'. (61)

व्याख्या— मृच्छिलादिविनिर्मितं यल्लिङ्गमस्ति, तदजङ्गमं स्थिर-लिङ्गमित्यर्थः।।६१।।

That Liṅga which is made out of clay, stone, etc, is the Ajaṅgamaliṅga. It means Sthiraliṅga. (61)

Notes: Caraliṅga or Jaṅgama (Sahaja) is called by different names in the Śaivāgamas. For instance, Candra J.Ā. calls him Māheśvara, Cara, Bhakta, Śaiva, Jaṅgama: ''माहेश्वरश्चरो भक्तः शैवो जङ्गम इत्यपि। सहजस्याभिधानानि भवन्तीश्वरशासनात्।।'' (kri.pā., 4.7). S.S. calls him as Śivayogin. This is the same as "Nijaliṅgaikya', the term used in Sūkṣ. Ā — ''जङ्गमे निजलिङ्गैक्ये'' (kri. pā., 5.49, 7.33).

व्याख्या— तत्कथमित्यत्राह —

How is that? The answer is given here —

अचरे मन्त्रसंस्काराल्लिङ्गे वसति शङ्करः।
सदाकालं वसत्येव चरलिङ्गे महेश्वरः।।६२।।

In the Acaraliṅga (Ajaṅgama), Śaṅkara resides through the influence of Mantra. In the Caraliṅga (Jaṅgama), he, the Great Lord, resides at all times. (62)

व्याख्या— स्पष्टम्।।६२।। It is clear. (62)

Notes: This is the reason why Jaṅgama is superior to the Liṅga, i.e., Sthiraliṅga. Śaivāgamas speak of this superiority of Jaṅgama in clear terms. For instance, Candra J.Ā. says that the worship of Jaṅgama is greater than bath in all holy rivers, performance of all sacrifices and worship of all deities: ''सर्वतीर्थाभिषेकाच्च सर्वयज्ञविधानतः। सर्वदेवाराधनाच्च चरपूजा गरीयसी।।'' (kri.pā., 4.33). The same is the implication when the same Āgama classifies Bhakti as best (uttama), mediocre (madhyama) and low (adhama) and upholds the first one because it pertains to the Jaṅgama vis-a-vis the Liṅga (Iṣṭaliṅga): ''चरेऽधिका स्वेष्टलिङ्गादुत्तमा भक्तिरुच्यते। चरेष्टलिङ्गयोस्तुल्या मध्यमेति निगद्यते।। चरे न्यूना स्वेष्टलिङ्गात् कनिष्ठा भक्तिरुच्यते। तस्माद्धि कुशलो नित्यमुत्तमां भक्तिमाश्रयेत्।।'' (kri.pā., 4.31-32) — "That devotion which is greater in the Jaṅgama compared to that in his Iṣṭaliṅga, is said to be the best. It is regarded as of middle type when it is equal towards both the Jaṅgama and the Iṣṭaliṅga. The devotion is said to be inferior when it is greater in the Iṣṭaliṅga compared to that in the Jaṅgama". Here this should be taken as an Arthavāda. Its purpose is to highlight the greatness of the Jaṅgama and to prescribe that the worship of Jaṅgama should be given priority. It does not undermine the worship of the Iṣṭaliṅga. Since the Jaṅgama, who is the incarnation of Śaiva knowledge, imparts the secret of spirituality to the devotee and the devotee's spiritual fulfilment depends upon that, the Jaṅgama should be held in great esteem and worshipped first. That is the implication of Candra J.Ā. which says that the worship of the Liṅga (Iṣṭaliṅga) without the worship of the Jaṅgama goes in vain: ''जङ्गमानसमर्च्यैव मत्पूजा क्रियते यदि। सा पूजा विफलैव स्यादित्येतच्छिवशासनम्।।'' (kri. pā., 4.36) — "If my worship (worship of Śiva, the Iṣṭaliṅga) is done without worshipping the Jaṅgamas, that worship would be in vain. Such is the ordinance of Śiva". This is also implied in the next two stanzas.

व्याख्या— तस्माच्छिवयोगिनं प्रति कृतदानपूजाफलं सूत्रद्वयेन विशेषयति —

The author speaks of the fruits of making gifts to and doing worship of the Śivayogin in two stanzas —

शिवयोगिनि यद्दत्तं तदक्षयफलं भवेत्।
तस्मात् सर्वप्रयत्नेन तस्मै देयं महात्मने।।६३।।

यत्फलं लभते जन्तुः पूजया शिवयोगिनः।
तदक्षयमिति प्रोक्तं सकलागमपारगैः।।६४।।

Whatever that is given as gift to the Śivayogin bears inexhaustible fruits. Hence, gifts should be made to him with all efforts. The reward which a being obtains through the worship of the Śivayogin, is said to be inexhaustible by all the experts in Āgamas. (63-64)

व्याख्या— अस्मिन्नर्थे आगमः प्रमाणमिति सूचितम्। अत्र — ''दर्शनादर्चनात्तस्य त्रिसप्तकुलसंयुताः। जना मुक्तिपदं यान्ति किं पुनस्तत्परायणाः।।'' इति योगजागमवचनमनुसन्धेयम्।।६३-६४।।

It is indicated here that in this regard the Āgama is the authority. Here the statement of the Yogajāgama, viz., 'Darśanādarcanāttasya, etc.,' meaning 'those persons who belong to twenty-one generations attain to the state of liberation by a mere sight or worship of him (Jaṅgama); then what to speak of those who have totally surrendered to him?', should be drawn in support of this teaching. (63-64)

Notes: ''दर्शनादर्चनात्तस्य, इत्यादि'' – quoted from Yogajāgama. This portion of Yogajāgama is not available. Candra J.Ā. brings out the fact that the fruits of Jaṅgama-worship are inexhaustible by saying: ''ऐहिकामुष्मिका भोगा मोक्षस्तत्संगतो भवेत्। चरसंगस्तु सर्वेषां सर्वकामफलप्रदः।।'' (kri. pā., 4.29) – "The pleasures here and hereafter and liberation accrue to the devotees by their association with the Jaṅgama; an association with him will fulfil all the desires of all people". What is more significant is, as Pāra.Ā. says, that he who worships the Jaṅgama, worships Śiva himself and he is Śiva himself without doubt: ''जङ्गमं पूजयेद्यस्तु साक्षान्मद्रूपमीश्वरम्। स मां पूजितवानेव सोऽहं देवि न संशयः।। ... यो गुरूक्तेन मार्गेण लिङ्गपूजारतः सदा। जङ्गमानर्चयेच्छक्त्या स हि

माहेश्वर: स्मृत: ।।'' (6.11,13) – "He who has worshipped the Jaṅgama, Īśvara in actual form, has in fact worshipped me (Śiva) only and he is undoubtedly myself (Śiva)..... He who is engaged in the worship of Iṣṭaliṅga in the manner instructed by the Guru should worship the Jaṅgamas according to his ability. Such a person is regarded as Māheśvara (Śiva)".

व्याख्या— एवं तत्पूजाफलमुक्त्वा तदवमानफलं च प्रकाशयति —

After having thus told the fruits of worshipping him (Jaṅgama), the author reveals the results of doing insult to him—

नावमन्येत कुत्रापि शिवयोगिनमागतम्।
अवमानाद्भवेत्तस्य दुर्गतिश्च न संशय:।।६५।।

Nowhere should one cause insult to the Śivayogin (Jaṅgama) who has come. Doing insult to him will undoubtedly result in hell. (65)

व्याख्या— कुत्रापि अन्तर्बहि: क्वापि समागतमित्यर्थ:।।६५।।

"Kutrāpi" (wherever) means 'wherever it might be, whether he is inside or outside (the house)'. (65)

Notes: To remember one's God is prosperity and to forget one's God is adversity. The same is the case with holy Jaṅgamas. Respecting the Jaṅgamas one attains the highest good, while causing insult to them one goes to hell.

व्याख्या— तस्माच्छिवयोगी पूजनीय इति वदन् त्रिविधसम्पत्तिस्थलं समापयति—

Hence, after saying that Śivayogin should be worshipped, the author concludes Trividhasampattisthala—

शिवयोगी शिव: साक्षादिति कैङ्कर्यभक्तित:।
पूजयेदादरेणैव यथा लिङ्गं यथा गुरु:।।६६।।

With devotion in the form of total servitude thinking that the Śivayogin is Śiva himself, the devotee should worship him (Śivayogin or Jaṅgama) as he worships the Liṅga and as he worships the Guru. (66)

व्याख्या— कैङ्कर्यभक्तिर्भृत्याचाररूपा भक्तिरित्यर्थ:। शिष्टं स्पष्टम् ।।६६।।

इति त्रिविधसम्पत्तिस्थलम्

"Kaiṅkaryabhakti" means 'the devotion of the type of Bhṛtyācāra'. The rest is clear. (66)

Trividhasampattisthala ends

Notes : For details about Pañcācāras of which Bhṛtyācāra is one, see notes under 9.27. The author says here that the Jaṅgama should be worshipped on par with Liṅga and Guru. This is what is meant when Candra J.Ā. says — ''एकमूर्तेस्त्रयो भागा गुरुर्लिङ्गं च जङ्गम:।'' (kri. pā., 5.15). Vātulāgama also hits upon the same point saying that in the case of those whose kingdom is in the form of the knowledge of Śiva, threefold wealth lies in the notion of equality of the Śivayogin (Jaṅgama) with the Guru and the Liṅga: ''गुरौ देवे समा बुद्धिर्यथाऽसौ शिवयोगिनि। सैषा त्रिविधसम्पत्ति: संवित्साम्राज्यशालिनाम्।।'' (Quoted in N.R. Karibasavaśāstrin's Kannaḍa commentary). Rendering service to Guru, Liṅga and Jaṅgama with equal respect is 'Trividhasampatti'.

अथ चतुर्विधसारायस्थलम् - (१२)

पादोदकं यथा भक्त्या स्वीकरोति महेशितु:।
तथा शिवात्मनोर्नित्यं गुरुजङ्गमयोरपि।।६७।।

Caturvidhasārāyasthala – (12)

Just as the devotee partakes the Pādodaka of the Lord, so should he partake that of Guru and Jaṅgama who are of the nature of Śiva. (67)

व्याख्या— अत्र महेशितुः शिवलिङ्गस्येत्यर्थः। शिष्टं स्पष्टम्।।६७।।

Here 'of the Lord' means 'of the Śivaliṅga (Iṣṭaliṅga)'. The rest is clear. (67)

Notes: In the term 'Caturvidhasārāya', the word 'sārāya' stands for 'sāra', the essential thing. In the present Sthala, four essential practices are prescribed for the devotees. The four essential practices are: 1. Worship of the Guru, 2. Worship of the Liṅga (Iṣṭaliṅga), 3. Worship of the Jaṅgama and 4. the partaking of the Pādodaka and Prasāda of Guru, Liṅga and Jaṅgama. Candra J.Ā. prescribes the worship of Guru, Liṅga and Jaṅgama and the partaking of Pādodaka and Prasāda of Guru, Liṅga and Jaṅgama. The worship of the Guru is in reality the worship of Śiva the Paramātman and the Prasāda of the Guru purifies one's self: ''गुरुपूजैव पूजा स्याच्छिवस्य परमात्मनः। गुरुशेषं तु तत्सर्वमात्मशुद्धिकरं भवेत्।।'' (Candra J. Ā., kri.pā., 2.94). The devotee gets relieved of the tethers of death by worshipping the Iṣṭaliṅga, meditating on the Prāṇaliṅga and concentrating on the Bhāvaliṅga. The Liṅga is all divinity put together and Śiva himself resides actually in it for favouring the devotees. All the holy waters on the earth and the sacred temples are merged in the root of the Liṅga. Hence the Liṅga should be worshipped: ''पूजयन्निष्टलिङ्गं तु निध्यायन् प्राणलिङ्गकम्। भावयन् भावलिङ्ग वै मृत्युपाशांश्छिनत्ति सः।। सर्वदेवमयं लिङ्गं तस्मिन् साक्षाच्छिवः स्वयम्। अनुग्रहाय वसति तस्माल्लिङ्गं प्रपूजयेत्।। पृथिव्या यानि तीर्थानि पुण्यान्यायतनानि च। लीयन्ते लिङ्गमूले तु तस्माल्लिङ्गं प्रपूजयेत्।।'' (Ibid, kri, pā.; 3.48-50). The Jaṅgama is desirous of the good of the world (people) and Śiva is bent upon doing good to the Jaṅgama. With this idea in mind, the devotee should worship the Jaṅgamas. This is the ordination of Śiva: ''चरो लोकहितार्थी स्यादहं चरहिते रतः। इति चरान् सुयष्टव्यमित्येतच्छिवशासनम्।।'' (Ibid, kri.pā., 4.35). The Pādodaka of the Guru, of the Liṅga and also of the Jaṅgama should always be partaken by all those who aspire for liberation: ''पादतीर्थं सदा पेयं भवबन्धमुमुक्षुभिः। गुरोरपीष्टलिङ्गस्य चरस्यापि विशेषतः।'' (Ibid., kri.pā., 5.6). The Prasāda when offered to the Liṅga (Iṣṭaliṅga = Maheśvara) is the singular cause of contentment; hence it is well known as Prasāda; it creates supreme bliss. The Prasāda

(ucchiṣṭa) of the Guru is like Puroḍāśa and that of the Jaṅgama does certainly bring sacredness to the devotee: ''समर्पितं प्रसादैककारणत्वान्महेशितुः। प्रसादत्वेन विख्यातः परमानन्ददायकः।। .... गुरूच्छिष्टं पुरोडाशं चरस्यापि विशेषतः। चरगुर्वोः प्रसादस्तु ध्रुवं पावित्र्यदायकः।।'' (Ibid., kri.pā., 5.33, 35). (Puroḍāsa is cake made of rice flour and it is the sacred food used in the sacrifices). It may be noted here that the Candra J.Ā. calls the Pādodakas of the Guru, the Liṅga and the Jaṅgama respectively as Dīkṣāpādodaka, Śikṣāpādodaka and Jñānapādodaka: ''पादतीर्थं त्रिधा शम्भोर्गुरुजङ्गमयोरपि। दीक्षा शिक्षा ज्ञानमिति त्रिसंज्ञं तद्भवत्यहो।।'' (kri.pā., 5.6). These names are not mentioned in S.S. here. But they are mentioned as Sthalas among the Liṅgasthalas coming under Śaraṇasthala (S.S.19.6-28). They are explained in their spiritual sense. (S.S.19.6, 12,19). Prasādas of the Guru, the Liṅga and the Jaṅgama are respectively called Śuddhaprasāda, Siddaprasāda and Prasiddhaprasāda: ''गुरुलिङ्गजङ्गमानां भुक्तशेषः प्रसादकः। शुद्धसिद्धप्रसिद्धाख्यः स हि मुक्त्येकसाधनः।।'' (Candra J.Ā., kri.,pā., 5.20-21)— "What is left over after being eaten by or offered to the Guru, the Liṅga and the Jaṅgama, is Prasāda. It is called Śuddha, Siddha and Prasiddha and is the sole means to liberation". S.S. does not refer to this classification. It may be noted here that by saying that the Pādodaka of the Guru and the Jaṅgama should be taken with the same devotion with which the Pādodaka of Śiva (Iṣṭliṅga) is taken, the S.S. is reminding us of the teaching of the Śaivāgamas that the Pādodaka of the three, Guru, Liṅga and Jaṅgama, should be partaken everyday. Candra J.Ā. says as to how this requirement is fulfilled at all times: ''पादतीर्थं सदा पेयं भवबन्धमुमुक्षभिः। गुरोरपीष्टलिङ्गस्य चरस्यापि विशेषतः।। गुरोश्चरस्य चालाभे इष्ठलिङ्गपदोदकम्। लब्ध्वा गुर्वादिपादोदं भावयेन्मनसैव तत्।। चरवर्जं गुरोर्लाभे लब्ध्वा गुरुपदोदकम्। गुरुजङ्गमपादोदं लब्धवानिति भावयेत्।। गुरुवर्जं चरप्राप्तौ लब्ध्वा चरपदोदकम्। तदेव गुरुपादोदमिति मत्वा पिबेत्तदा।।'' (kri.pa. 5.6-9) — "Those who aspire to get relieved from the fetters of transmigration, should always drink the Pādodaka of the Guru, the Iṣṭaliṅga and the Jaṅgama. When the Guru and the Jaṅgama are not available, the Pādodaka of the Iṣṭaliṅga should be taken by cherishing mentally that it is the Pādodaka of Guru and Jaṅgama also. When the Guru is available without the Jaṅgama, the Pādodaka of the Guru should be taken by the devotee thinking that it is the Pādodaka

of both the Guru and the Jaṅgama. When the Jaṅgama is available without the Guru, the Pādodaka of the Jaṅgama should be taken by the devotee thinking that it is the Pādodaka of the Guru also". The same idea is later taught by Srī Cannabasavaṇṇa in one of his Vacanas, (Vide Cannabasavaṇṇanavara Vacanagalu, K.U.D., Vacana No. 167).

व्याख्या— अथ पादोदकधारणस्वरूपकथनपूर्वकं तत्फलमाह—

Then the author speaks of the fruits of bearing (sprinkling or partaking of) the Pādodaka, after saying about its nature —

सर्वमङ्गलमाङ्गल्यं सर्वपावनपावनम्।
सर्वसिद्धिकरं पुंसां शम्भोः पादाम्बुधारणम् ।।६८।।

The bearing (sprinkling) of the Pādodaka of Śiva (Śivaliṅga) on the head, is auspicious to all auspicious things, sanctifying to sanctifying things and the bringer of all fulfilments to human beings. (68)

व्याख्या— शिवलिङ्गचरणतीर्थधारणं समस्तमङ्गलानां मङ्गलं सत् सकलपावनानां पावनं सत् पुरुषाणां सर्वसिद्धकरं भवतीत्यर्थः।।६८।।

The bearing (sprinkling) of the Pādodaka of Śivaliṅga, which brings auspicousness to all auspicious things and which imparts sanctity to all sanctifying things, is the bringer of all fulfilments to all human beings. (68)

Notes : Candra J.Ā. speaks of these qualities of the Pādodaka thus: ''धृत्वा शिरसि पादाम्बु महत्फलमवाप्नुयात्। ऋतं सत्यमिति प्राश्य चाऽनन्तफलमश्नुते।। अकालमृत्युमथनं सर्वव्याधिविनाशनम्। सर्वपापोपशमनं शम्भोः पादोदकं शुभम्।। मङ्गलं मङ्गलानां च सर्वपावनपावनम्। दुष्टग्रहोपशमनम् इष्टसिद्धिप्रदायकम्।। सर्वदुःखप्रशमनं सर्वोपद्रवनाशनम्। सर्वसिद्धिप्रदं सद्यः सर्वेषां मुक्तिदायकम्।।'' (kri.pā. 5.11-14) — "The devotee can get great reward by bearing (sprinkling) the Pādodaka on the head. By drinking it with Mantra 'Ṛtaṁ satyam, etc.', he attains infinite fruits. The auspicious Pādodaka of Śiva (Śivaliṅga) eradicates untimely death, destroys all ailments and pacifies all sins. It is auspicious to all auspicious things, purifier of all pure things, nullifies the evil spirits, fulfils all desires, pacifies all afflictions, eradicates all calamities, brings all fulfilments and gives liberation to all instantaneously". The same is true of the Pādodaka of the Guru and the Jaṅgama, because Guru, Liṅga and Jaṅgama are the three aspects of the same form of Śiva: ''एकमूर्तेस्त्रयो भागा गुरुर्लिङ्गं च जङ्गमः। तदेवंगुणकं ग्राह्यं गुरुजङ्गमयोरपि।।'' (Candra J.Ā., kri.pā., 5.15) — "Guru, Liṅga and Jaṅgama are the three aspects of the same form of Śiva. Hence, the Pādodaka of the Guru and the Jaṅgama should be grasped as having the same properties".

व्याख्या— अथ निर्माल्यपत्रपुष्पधारणफलं निरूपयति —

Then the author speaks of the fruits of bearing the Bilva leaves (patra) and flowers (offered to Guru, Liṅga and Jaṅgama) —

शिरसा धारयेद्यस्तु पत्रं पुष्पं शिवार्पितम्।
प्रतिक्षणं भवेत्तस्य पौण्डरीकक्रियाफलम्।।६९।।

The fruits of Pauṇḍarīka sacrifice accrue every moment to him who wears on his head the leaf or the flower which is dedicated to Śiva. (69)

व्याख्या— स्पष्टम्।।६९।। It is clear. (69)

व्याख्या— ननु शिवनिर्माल्यमग्राह्यमिति पुराणादौ श्रूयते, कथं ग्राह्यमित्यत्राह —

If it is objected as to how can it be accepted when it is known from the Purāṇas that the remains of the offerings to Śiva should not be accepted, the answer is given here —

भुञ्जीयाद् रुद्रभुक्तान्नं रुद्रपीतं जलं पिबेत्।
रुद्राघ्रातं सदा जिघ्रेदिति जाबालिकी श्रुतिः।।७०।।

अर्पयित्वा निजे लिङ्गे पत्रं पुष्पं फलं जलम्।
अन्नाद्यं सर्वभोज्यं च स्वीकुर्याद् भक्तिमान्नरः।।७१।।

The devotee should eat the food offered to Rudra, drink the water dedicated to Rudra and smell what is offered to Rudra. Such is the teaching of Jābālopaniṣad. (70) He who is endowed with devotion should partake all eatables such as food after offering them to his Iṣṭaliṅga, all that whether it is a leaf, a flower, fruit or water. (71)

व्याख्या— रुद्रभुक्तान्नं रुद्रसमर्पितप्रसादान्नं भुञ्जीयाद् भक्षयेत्, रुद्रपीतं रुद्रप्रसादोदकं पिबेत्, रुद्राघ्रातं रुद्रसमर्पितकुसुमं जिघ्रेत्, इति जाबालिकी श्रुतिराहेत्यर्थः। ''रुद्रेणात्तमश्नन्ति रुद्रेण पीतं पिबन्ति रुद्रेणाघ्रातं जिघ्रन्ति'' इति जाबालश्रुतिः। तस्मात्पुराणादिषु श्रूयमाणतन्निषेधस्तु चण्डाधिकार-विशिष्टस्थावरलिङ्गपरो न तु बाणादिलिङ्गपरः, ''बाणलिङ्गे स्वयंभूते चन्द्रकान्ते हृदि स्थिते। शालग्रामशिलोद्भूते शम्भोर्नैवेद्यभक्षणम्।।'' इति वचनात्। अन्यथा श्रुतिविरुद्धपुराणवचनमप्रमाणमेव भवेदिति न सार्वत्रिक इति संक्षेपः, एवं श्रुतिसिद्धत्वात्।।७०।। स्पष्टम्।।७१।।

'The food eaten by Rudra' means that food which is offered to Rudra and taken as Prasāda. Such a food should be partaken. 'What is drunk by Rudra' means that water which is the Prasāda of Rudra. Such a water the devotee should drink. 'What is smelt by Rudra' means that flower which is dedicated to Rudra. Such a flower the devotee should smell. Thus the Jābālopaniṣad has said. The Jābālaśruti is "Rudreṇāttam aśnanti, etc." It means : "The devotees eat what is offered to Rudra, drink what is offered to Rudra and smell what is dedicated to Rudra". Hence, the prohibition stated in the Purāṇas is applicable to the Sthāvaraliṅga (the Liṅga installed in the temple) which is connected with Caṇḍādhikara, i.e., associated with the Gaṇadevatā, but not to 'Bāṇaliṅga, etc.' (Liṅga made of

Narmadābāṇa, etc.). The supporting statement is: "Bāṇaliṅge svayaṁbhūte, etc"; it means : "The offering to Śambhu in the Bāṇaliṅga, the Svayambhūliṅga (Liṅga which has emerged from the earth), the Liṅga made of Candrakānta stone, the Prāṇaliṅga (which resides in the heart) and the Liṅga made out of Śālagrāma stone, can be partaken." Otherwise the Purāṇa statement opposed to Śruti, is not authoritative. Hence it is not of universal application, since what is prescribed here is supported by Śruti. (70) — It is clear. (71)

Notes: ''रुद्रेणात्तमश्नान्ति, इत्यादि'' (Jā.U., not traced in the available Jābālyupaniṣad; ''बाणलिङ्गे स्वयंभूते; इत्यादि'' source not known). ''भुञ्जीयाद् रुद्रभुक्तान्नं, इत्यादि'' — this is a modified version of the following stanza of Candra J.Ā: ''शिवेन भुक्तं भुञ्जीयान् तत्पीतं हि जलं पिबेत्। शिवाघ्रातं सदा जिघ्रेदेष धर्मः सनातनः।।'' (kri. pā., 5.22). The devotee should partake only that which is offered to the Iṣṭaliṅga (Guru or Jaṅgama). The rule is that nothing should be taken without dedicating it to Śiva (Śivaliṅga). Candra J.Ā. gives a beautiful presentation of this rule: ''पत्रं पुष्पं फलं तोयमन्नपानाद्यमौषधम्। असमर्प्य न भुञ्जीत भगवन्तं सदाशिवम्।। शब्दस्पर्शरूपरसगन्धतन्मात्रपञ्चकम्। असमर्प्य न भुञ्जीत भगवन्तमुमापतिम्।। यदिन्द्रियागतं किञ्चिद् यन्सुखं तच्छिवार्पितम्। तत्प्रसादं च भोक्तव्यं तदिन्द्रियमुखेन च।। संयोगेषु वियोगेषु चाणुमात्रसुखानि च। इष्टलिङ्गे समर्प्यैव भुञ्जीयात्तानि सन्ततम्।।'' (kri. pā., 5.24-27) — "Be it a leaf, a flower, a fruit, water, food, a drink or a medicine, nothing should be partaken without offering to Lord Sadāśiva. The five subtle forms of sound, touch, form (beauty), taste and odour should not be experienced without offering them to the revered Lord of Umā. Whatever joy that comes from whatever sense organ, all that should be dedicated to Śiva and then it should be experienced as Śiva's Prasāda (favour) through the respective senses. Whatever bit of joy that is got at the times of getting what is desirable and at the times of getting relieved from what is not desirable ('iṣṭasaṁyoga' and 'aniṣṭa-viyoga'), that should be always offered to the Iṣṭaliṅga and then should be experienced". In this connection, the same Śaivāgama speaks of 'Samarpaṇa' (dedication) as of two kinds: ''समर्पणं द्विधा प्रोक्तं स्थूलसूक्ष्मविभेदतः। यच्छब्दाद्यविभागेनैवेष्टलिङ्गे समर्प्यते। द्रव्यं तत्स्थूलमित्युक्तमर्चाङ्गं

तत्परिकीर्तितम्।। शब्दादिविषया यत्र भावेनैव न चान्यथा। समर्प्यते रूपमेव तद्धि स्थूलं प्रकीर्तितम्।। अर्चाङ्गं स्थूलमित्युक्तं सूक्ष्मं स्यादौपभोगिकम्। पदार्थभोगावसरे शब्दादीनां विभागतः। समर्पणं हि तत्सूक्ष्ममिदं स्यात् सार्वकालिकम्।। यदा येनेन्द्रियेणैव विषयो ह्युपभुज्यते। तदिन्द्रियगते लिङ्गे ह्यर्पणं सूक्ष्ममीरितम्।।'' (Ibid., kri. pā., 5.28-31) — "Samarpaṇa (offering) is twofold as Sthūla (gross) and Sūkṣma (subtle). When some object is offered to the Iṣṭaliṅga without making any differentiation as sound, etc., then it is called Sthūla; it is stated as forming a part of worship (arcāṅga). When the objects such as sound, etc., are offered in the form of abstractions, but not in any other form, then it is called Sthūla. Sthūla is said to be a part of worship and Sūkṣma is in the form of experience. At the time of experiencing the objects, the offering of sound, etc., should be separately made; that offering is Sūkṣma. It should be at all times. When an object which is enjoyed through a particular sense is offered to the Liṅga in the respective sense, then it is called Sūkṣma". This Sūkṣma-samarpaṇa is very well described in Kā. Ā. in connection with the six Sthalas, Bhaktasthala, etc.: १.''भक्तस्थले क्रियाशक्तियुते वै नासिकाङ्गके। आचारलिङ्गसंज्ञेऽस्मिन् सद्योजातमुखात्मके।। गन्धप्रसादं सद्भक्त्या चित्तहस्तेन चार्पयेत्।।'' २.''माहेश्वरस्थले ज्ञानशक्तिके रसनाङ्गगे गुरुलिङ्गाभिधे वामदेववक्त्रे विशेषतः। बुद्धिहस्तेन तु रुचिं निष्ठाभक्त्या समर्पयेत्।।'' ३.''स्थले प्रसादसंज्ञेऽस्मिन् इच्छाशक्तिसमन्विते। दृगङ्गकेऽघोरमुखे शिवलिङ्गाभिधे पुनः।। भक्त्याऽवधानया रूपमहंकारेण चार्पयेत्।।'' ४.''प्राणलिङ्गिस्थले त्वादिशक्तियुते त्वगङ्गके। चरलिङ्गाभिधे तत्पुरुषवक्त्रे दृढव्रतः। भक्त्याऽनुभवया मनोहस्तेन स्पर्शमर्पयेत्।।'' ५.''शरणस्थले तु परया शक्त्या युक्ते श्रवोऽङ्गके। प्रसादलिङ्गे त्वीशानमुखे शब्दप्रसादकम्।। आनन्दभक्त्या सुज्ञानहस्तेनैव समर्पयेत्।।'' ६.''ऐक्यस्थले तु चिच्छक्तियुते वै मानसाङ्गके। महालिङ्गे परशिवमुखे सङ्कल्पमर्पयेत्।। सद्भावाभिख्यहस्तेन भक्त्या समरसाख्यया।।'' (Kā. Ā., kri.pā., (1) 7.60, (2) 7.61, (3) 7.62, (4) 7.63, (5) 7.64 and (6) 7.65) — 1. "In the Bhaktasthala, the Prasāda in the form of 'gandha' (smell) should be offered with the hand in the form of 'citta' (mind) through Sadbhakti (Śraddhābhakti) to the Ācāraliṅga of the nature of Sadyojāta face (of Śiva) in the nose which is associated with Kriyāśakti". 2. "In the Māheśvarasthala, the Prasāda in the form of 'ruci' (rasa = taste) should be offered with the hand in the form of 'buddhi' (intellect) through Niṣṭhābhakti to the Guruliṅga of the nature of Vāmadeva face in the tongue which is associated with Jñānaśakti". 3. "In the Prasādisthala, the Prasāda in the form of 'rūpa' (form) should be offered with the hand in the form of 'aham' (I-notion) through Avadhānabhakti to the Śivaliṅga of the nature of Aghora face in the eye which is associated with Icchāśakti". 4. "In the Prāṇaliṅgisthala, the Prasāda in the form of 'sparśa' (touch) should be offered with the hand in the form of 'manas' (mind) through Anubhavabhakti to the Caraliṅga of the nature of Tatpuruṣa face in the skin which is associated with Ādiśakti." 5. "In the Śaraṇasthala, the Prasāda in the form of 'śabda' (sound) should be offered with the hand in the form of 'sujñāna' through Ānandabhakti to the Prasādaliṅga of the nature of Īśāna face in the ear which is associated with Parāśakti." 6. "In the Aikyasthala, the Prasāda in the form of 'saṅkalpa' (determination) should be offered with the hand in the form of 'sadbhāva' through Samarasabhakti to the Mahāliṅga of the nature of Paraśiva face in the 'Mānasa' which is associated with Cicchakti". (Vide also Cannabasavaṇṇanavara Vacanagaḷu — Kannaḍa, K.U.D, Vacana no.s 247, 498, 681, 944, 1243, 1417).

व्याख्या— अथ गुरुप्रसादविमुखानां मुक्तिर्नास्तीति सर्वसंमतत्वेनापरिमिततेजसः शिवस्य ''ईशानः सर्वविद्यानाम्'' इति श्रुतेः सकलविद्याधीश्वरत्वात्, तत्रैव ''मे अस्तु सदाशिवोम्'' इति तारकब्रह्मरूपप्रणवाभेदेन श्रूयमाणत्वाच्च सकललोकगुरुत्वात् तत्प्रसादोऽवश्यं ग्राह्य इत्याह —

Then since it is accepted by all that there is no liberation for those who are averse to Guru's Prasāda, since Śiva of immeasurable splendour is the overlord of all lores as told in the Śruti statement "Īśānaḥ sarvavidyānām", (i.e., the Lord of all lores), since in that very Śruti statement the saying "me astu sadāśivom" speaks of him (Śiva) as not different from Praṇava (Oṁkāra) in the form of Tārakabrahman and since he is the Guru of all beings, it is said that his Prasāda should be necessarily partaken —

गुरुत्वात् सर्वभूतानां शम्भोरमिततेजसः।
तस्मै निवेदितं सर्वं स्वीकार्यं तत्परायणैः।।७२।।

Śince Śambhu of immeasurable splendour is the Guru of all beings, all that is dedicated to him should be partaken by those who are devoted to him. (72)

व्याख्या— स्पष्टम्।।७२।। It is clear. (72)

Notes: ''ईशानः सर्वविद्यानां, इत्यादि'' — the full Mantra is : ''ईशानः सर्वविद्यानाम् ईश्वरः सर्वभूतानां, ब्रह्माधिपतिर्ब्रह्मणोऽधिपतिर्ब्रह्मा शिवो मे अस्तु सदाशिवोम्।।'' (Tai. Ā., 7.47); it may be noted here that the statement ''मे अस्तु सदाशिवोम्'' occurs at the end of this Mantra. ''ईशानो भूतभव्यस्य'' — says Kaṭha U. (4.13) and Bhag.G. Says — ''ईश्वरः सर्वभूतानाम्'' (18.61). Śve. U. says: ''ततः परं ब्रह्म परं बृहन्तं यथा निकायं सर्वभूतेषु गुढम्। विश्वस्यैकं परिवेष्टितारमीशं तं ज्ञात्वाऽमृता भवन्ति।।'' (3.7) — "Beyond that is the Supreme Brahman, which is complete in every respect, which is residing in all beings (from Brahman to reed) as not different from them (like fire in the iron ball) and which is the singular cover of the entire universe. Knowing that Lord the beings become immortal." ''स्वीकार्यं तत्परायणैः'' — this will be explained in the next stanza.

(व्या०) तर्ह्यस्य शिवलिङ्गप्रसादस्य कोऽधिकारीत्यत्राह —

If it is asked as to who is the eligible person to partake this Prasāda of the Śivaliṅga, the answer is given here —

ये लिङ्गधारिणो लोके ये शिवैकपरायणाः।
तेषां तु शिवनिर्माल्यमुचितं नान्यजन्तुषु।।७३।।

It is for those who are wearing the Liṅga and who are devoted to Śiva only that the Prasāda (nirmālya) of Śiva is fit to be used, but not for all beings. (73)

व्याख्या— स्पष्टम्।।७३।। It is clear. (73)

व्याख्या— तर्हि शिवप्रसादान्नभोजनस्य किं फलमित्यत्राह —

If it is asked as to what is the use of partaking the food in the form of the Prasāda of Śiva, the answer is given here —

अन्नजाते तु भक्तेन भुज्यमाने शिवार्पिते।
सिक्थे सिक्थेऽश्वमेधस्य यत्फलं तदवाप्यते।।७४।।

When each of the fully baked grain of food offered to Śiva is eaten by the devotee, that reward which comes through the Aśvamedha sacrifice accrues to him. (74)

व्याख्या— परिपक्वतण्डुलव्यक्तिः सिक्थशब्देनोच्यते। शिष्टं स्पष्टम्।।७४।।

By the word 'siktha', rice grain that is fully baked is meant. The rest is clear. (74)

Notes: The partaking of the Prasāda of Śiva is prescribed in this Mantra: ''त्वादत्तेभी रुद्र शंतमेभिः शतं हिमा अशीय भेषजेभिः। व्यस्मद्द्वेषो वितरं व्यंहो व्यमीवाश्चातयस्वा विषूचीः।।'' (Rv. 2.33.2) — "O Rudra ! I would attain a hundred winters (years) by those that are granted by you and that are salutary medicines (for the disease of transmigration). Please drive away hatred, distress and diseases from us in all directions." An interpretation of the Mantra is given in the dialogue between Vyāsa and Jaimini : ''ऋक्सूत्रस्यास्य गूढार्थं कथयाम्यहमादरात्। हे रुद्र त्वा त्वयाशीय्य भक्त्यादत्तेभिरादरात्॥ दत्तैः प्रसादितैश्शन्तमेभिस्सुखतमैस्तथा॥ व्यासंसाराख्यरोगस्य भेषजेभिस्तदौषदैः। संसारस्य विरोधित्वात्प्रोक्तैस्संसारभेषजै।। इत्थंभूतैस्तत्प्रसादैरतिशुद्धैश्शतं हिमाः। शतं समा अनितरमनन्यं स्वीयमुन्नतम्।। वीरशैवं भक्तजनं चाशीय्य स्वात्मना सह। योऽयं यदश्नियादस्मद्द्वेषोऽहंकृतिवर्जितः। व्यंहो विगतपापौघोऽप्यमीवा भक्तिसंयुतः। अविषूचिस्सुमेधावी भवेत्तद्वत्कृपानिधे।।'' (quoted in the Kannaḍa commentary of N.R. Karibasavashastrin) — "I shall with great regard tell you the hidden meaning of this Mantra of Ṛgveda: O Rudra, with those medicines of the disease of transmigration, which are first attained by you, which are accepted through devotion, which are granted by you, which are said to be medicines of transmigration, because they are opposed to

transmigration, which are the Prasādas of the aforesaid characteristics and which are extremely pure, I would attain hundred winters, i.e., years, with my own excellent Vīraśaiva devotees along with me without any egoism, without sins, with devotion and with wisdom." The greatness of Rudraprasāda is extolled in the Yajurveda also: ''रुद्रेणात्तममृतं देवा वै भोक्तुकामा वेदाः कामयन्ते।'' (quoted in the Kannaḍa commentary of N.R. Karibasavashastrin) — "What is partaken by Rudra is nectar. Gods have the desire to eat it and Vedas too desire to do so."

व्याख्या— अथास्यानाधिकारिणः सूचयति —

Then the author indicates as to who are not eligible to receive this (Prasāda)—

निर्माल्यं निर्मलं शुद्धं शिवेन स्वीकृतं यतः।
निर्मलैस्तत्परैर्धार्यं नान्यैः प्राकृतजन्तुभिः।।७५।।

The 'Prasāda' is sacred and pure because it is received by Śiva. It should be taken by refined persons who are devoted to Śivaliṅga, but not by others who are unrefined persons. (75)

व्याख्या— शिवलिङ्गदीक्षारहिताः प्राकृताः, तेऽनधिकारिणः, तैर्न धार्यमित्यर्थः। शिवदीक्षया निर्मलैः, तत्परैः शिवलिङ्गनिष्ठैर्धार्यमित्यर्थः।।७५।।

'Prākṛtas' or unrefined persons are those who have not undergone 'dīkṣā' which gives them the Iṣṭaliṅga. Those persons are not eligible. They should not take it. It should be taken by those who are refined by Śivadīkṣā and who are firmly devoted to the Śivaliṅga. (75)

Notes: It may be noted here that the devotees are not discriminated on the grounds of caste, but done so on the grounds of culture derived from devotional faith, which is symbolished by Śivadīkṣā. Those who are purified by such a culture are the refined ones called Bhaktas, while those who have not undergone that culture are called Prākṛtas, unrefined persons.

व्याख्या— तदेव स्फुटयति — The same idea is made clear–

शिवभक्तिविहीनानां जन्तूनां पापकर्मणाम्।
विशुद्धे शिवनिर्माल्ये नाऽधिकारोऽस्ति कुत्रचित्।।७६।।

There is no eligibility anywhere to receive the sacred 'Prasāda' of Śiva for those beings who are without devotion towards Śiva and who are engaged in sinful activities. (76)

व्याख्या— अयं भावः — व्यापकीभूतशिवस्याष्टतनुपरिकल्पितत्वेन साधारणीभूतदेवतान्तरपूजायां शिवसम्बन्धिपुष्पोदकीभूतचन्द्रगङ्गाभ्यां परिपुष्टस्य धान्यस्याग्निरूपरुद्रजिह्वया परिपच्यमानत्वाद् एतदुभयत्र सर्वप्राणिनामप्यधिकारोऽस्ति, तथाप्यसाधारणशिवलिङ्गपूजायां शिवलिङ्गप्रसादस्वीकरे च शिवदीक्षासम्पन्न एवाधिकारीति सर्वशास्त्रप्रसिद्धम्।।७६।।

This is the import—Since Śiva who is all pervasive has been conceived as having eight forms and since the grain which is nourished by the moon and the Gaṅgā who happen to be the flower and water in relation to Śiva, gets ripened by the tongue of Rudra in the form of Agni (fire, heat), in the two cases, viz., the worship of other deities who are the generalised forms of Śiva and the partaking of Prasāda of those deities, all the beings have the eligibility. Yet in the case of the worship of the Śivaliṅga (Iṣṭaliṅga) which is the special form of Śiva and in the case of partaking the Prasāda of the Śivaliṅga, he who is endowed with Dīkṣā alone has the eligibility. This is well known in the Śāstras. (76)

Notes: Śiva is all-pervasive. He pervades the universe with his eight forms, viz., Pṛthivi (earth), Ap (water), Tejas (light), Vāyu (wind) and Ākāśa (ether) — the five elements plus the three, namely, Sūrya (sun), Candra (moon) and Yajamāna (sacrificer = Ātman). All the deities who are worshipped, have the spark of Śiva in them. All the objects which are produced by

the association of the five elements and which are nourished by the sun and the moon, are indeed the Prasāda of Śiva. Hence, in the worship of all deities who are the generalised forms of Śiva and in partaking the Prasāda of those deities, all the beings in general have the eligibility. But in the workship of the Śivaliṅga (Iṣṭaliṅga) which is the special form of Śiva and in the case of partaking Prasāda of the Śivaliṅga, only those persons who are of special category due to their Dīkṣā, have the eligibility.

व्याख्या— अथ प्रसादमहत्त्वं संसूच्यैतत्स्थलं समापयति सूत्रद्वयेन —

Then the author indicates the greatness of the Prasāda and concludes this Sthala with two stanzas —

शिवलिङ्गप्रसादस्य स्वीकाराद् यत्फलं भवेत्।
तथा प्रसादस्वीकाराद् गुरुजङ्गमयोरपि।।७७।।
तस्माद् गुरुं महादेवं शिवयोगिनमेव च।
पूजयेत् प्रसादान्नं भुञ्जीयात् प्रतिवासरम्।।७८।।

इति चतुर्विधसारायस्थलम्

Whatever reward one gets by partaking the Prāsāda of the Śivaliṅga (Iṣṭaliṅga), the same one gets by partaking the Prasāda of the Guru and the Jaṅgama. Hence, one should worship the Guru, the Liṅga (the Great Lord) and the Jaṅgama (Śivayogin) and eat the food in the form of their Prasāda everyday. (77-78)

व्याख्या— पूजयेत् तनुमनोधनैः पूजयेदित्यर्थः। तत्प्रसादान्नमेव प्रतिवासरं भुञ्जीयात्।।७७-७८।।

'One should worship' (the Guru, the Liṅga and the Jaṅgama) means 'One should worship them through body, mind and money'. One should everyday eat their Prasāda only. (77-78)

Caturvidhasārāyasthala ends

Notes: The Prasāda of the Guru and the Jaṅgama is as sacred as the Prasāda of the Śivaliṅga (Iṣṭaliṅga). Prasādas of the Guru, the Liṅga and the Jaṅgama are equal because those three are the three forms of Śiva as already noted : "एकमूर्तेस्त्रयो भागा गुरुर्लिङ्गं च जङ्गमः।" (Candra J.Ā., kri. pā., 5.15). Like the Pādodaka, the Prasāda of the Guru, the Liṅga and the Jaṅgama should also be taken everday. When the Guru or the Jaṅgama is not available or when both the Guru and the Jaṅgama are not available, the devotee should follow what is stated regarding the Pādodaka : " द्वयोस्त्रयाणां वाऽलाभे ग्राह्योऽयं पादतीर्थवत्।" (Candra J. Ā. kri.pā 5.21; see notes under 9.67 above to know about the Pādodaka).

अथ सोपाधि - निरुपाधि - सहजदानस्थलानि —(१३,१४,१५)

व्याख्या— अथ ''देहदानात् सत्यसिद्धिरर्थदानाच्च निर्वृतिः। प्राणदानाज्ज्ञानसिद्धिरेवं सर्वं स्थिरं भवेत्।।'' इति योगजागमवचनानुसारेण गुरुलिङ्गजङ्गमोद्देशेन यथाशक्ति दानं कुर्यादित्याह—

Sopādhi - Nirupādhi - Sahajadānasthalas – (13,14,15)

According to the statement of Yogajāgama, viz, "Dehadānāt, etc." which means that "by offering one's body, one attains the supreme truth, by offering one's wealth, one gets supreme bliss and by offering one's life, one gets knowledge; through donations all accomplishments are possible", it is prescribed that donation should be given to the Guru, the Liṅga and the Jaṅgama according to one's ability —

शिवलिङ्गे शिवाचार्ये शिवयोगिनि भक्तिमान्।
दानं कुर्याद्यथाशक्ति तत्प्रसादयुतः सदा।।७९।।

A devotee who is endowed with Prasāda, should offer gifts to the Śivaliṅga, the Śivācārya (Guru) and the Śivayogin (Jaṅgama) always according to his ability. (79)

व्याख्या— तद्विषय इति शेषः। शिष्टं स्पष्टम्।।७९।।

It should be understood that the donation (dāna) should be with reference to them (the three mentioned in the first half). The rest is clear. (79)

Notes: "देहदानात्...." (Yogaja Ā.). 'Yathāśakti' — according to one's ability; honestly according to one's ability. Candra J.Ā. warns: ''वित्तशाठ्यं न कर्तव्यं यदीच्छेत् परमां गतिम्।'' (kri. pā., 2.71) — "If one aspires for the highest state, one should never deceive in respect of money". This is said with reference to making gifts to the Guru, the Liṅga and the Jaṅgama.

व्याख्या— अथ तद्दानस्वरूपं विशदयति —

Then the author elucidates the nature of Dāna —

दानं च त्रिविधं प्रोक्तं सोपाधिनिरुपाधिकम्।
सहजं चेति सर्वेषां सर्वतन्त्रविशारदैः।।८०।।

Dāna is threefold as Sopādhikadāna, Nirupādhikadāna and Sahajadāna. These are told for all (the devotees) by the experts in all Āgamas. (80)

व्याख्या— दानं च प्राणदेहार्थरूपदानत्रयं सोपाधिकं निरुपाधिकं सहजं चेति त्रिरूपवदिति समस्तागमप्रवीणैः सर्वेषां शिवभक्तानां प्रोक्तमित्यर्थः।।८०।।

Dāna which is of three types as Prāṇadāna, Dehadāna and Arthadāna, is threefold as Sopādhikadāna, Nirupādhikadāna and Sahajadāna. These are told for all the devotees of Śiva by those who are well-versed in all the Āgamas. (80)

Notes: The three types of Dāna as Prāṇadāna, Dehadāna and Arthadāna, referred to in the Sanskrit commentary, should be understood in relation to what is said in 9.79 and the statement of the Yogajāgama quoted in the preamble to it. Each of these Dānas is again threefold as Sopādhika, Nirupādhika and Sahaja. These are explained here in stanzas 81, 82 and 83 subsequently.

व्याख्या— तत्र सोपधिदानस्थलं निरूपयति —

Then the author explains Sopādhidānasthala —

फलाभिसान्धिसंयुक्तं दानं यद्विहितं भवेत्।
तत् सोपाधिकमाख्यातं मुमुक्षुभिरनादृतम्।।८१।।

That Dāna which is made with the purpose of getting a reward, is said to be Sopādhikadāna. It is not undertaken by those who aspire for liberation. (81)

व्याख्या— तुच्छफलाभिलाषसंयुक्तमत एव मुमुक्षुभिरुपेक्षितं यद्दानं विहितं स्यात्, तत्सोपाधिकमित्युक्तमित्यर्थः।।८२।।

That Dāna which is made as connected with some petty reward and which is, therefore, disregarded by those who aspire for liberation, is said to be Sopādhikadāna. (81)

Notes: That Dāna which is offered with a view to getting some reward in the end, is Sopādhikadāna. This can be otherwise called as 'Sakāmadāna'. Giving up the body fighting in the battleground with the desire for 'Svarga', offering one's life into Gaṅgā, etc, with a desire to attain 'Kailāsa' and spending a lot of money in sacrifices with a desire to enjoy the pleasures of 'Svarga' – these three forms of Dehadāna, Prāṇadāna and Arthadāna constitute Sopādhikadāna. Although these indicate great amount of courage and spirit of renunciation, these are not conducive to Mukti, which consists in the total cessation of transmigration. Hence those who are engaged in Sakāmakarma (dāna) of any type, are considered as short-sighted persons: ''यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः। वेदवादरताः पार्थ नान्यदस्तीतिवादिनः।। कामात्मानः स्वर्गपरा जन्म-कर्मफलप्रदाम्। क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति।। भोगैश्वर्यप्रसक्तानां तयापहृतचेतसाम्। व्यवसायात्मिका बुद्धिः समधौ न विधीयते।।''(Bhag. G., 2. 42-44) — "Those persons who keep trust in the statements of Veda, who argue that there is nothing beyond (what is taught by) them, who are full of desires, who keep 'Svarga'(heaven) as their *summum bonum* and who speak in favour of getting enjoyment and wealth with a language which is flowery (pleasing), which

promises the fruits of deeds consequent on birth and which mentions the abundance of special rites, are, indeed, dull-witted. In the case of those who are deeply interested in enjoyments and wealth and whose minds are carried away by that interest (prasakti), they cannot have a determined mind in meditation. Since they do not have such a mind, they do everything including the worship of gods only with the aim of fulfilling a desire". "प्रयोजनमनुद्दिश्य न मन्दोऽपि प्रवर्तते" ('Even a dull man does not proceed to do anything without a purpose in mind')– this is the policy of such a situation as "पुनरपि जननं पुनरपि मरणम्, पुनरपि जननी जठरे शयनम्।" (Bhaj.8) — "Again the birth and again the death; again the sleeping in the mother's womb". Hence, those who aspire for liberation, do not have interest in Sopādhikadāna.

व्याख्या— अथ निरुपाधिदानस्थलं लक्षयति—

Then the author defines Nirupādhidānasthala —

फलाभिसन्धिनिर्मुक्तमीश्वरार्पितकाङ्क्षितम्।
निरुपाधिकमाख्यातं दानं दानविशारदैः।।८२।।

That Dāna which is free from any association with a desire for reward and which is made with the idea of dedicating to the Lord (Śiva), is said to be 'Nirupādhikadāna' by those who are experts in Dāna. (82)

व्याख्या— तुच्छफलेच्छारहितमीश्वरार्पणाभिवाञ्छया विहितं यद्दानं तद् दानतत्त्वस्वरूपज्ञैर्निरुपाधिकदानमित्याख्यातमित्यर्थः।।८२।।

That Dāna which is without the desire for any petty reward and which is made with the desire of dedicating it to the Lord (Śiva), is said to be 'Nirupādhikadāna' by those who are aware of the nature of the principle of Dāna. (82)

Notes: 'Nirupādhikadāna' is otherwise known as 'Niṣkāmadāna'. Bhag. G. teaches this in terms of 'Niṣkāmakarma': "कर्मण्येवाधिकारस्ते मा फलेषु कदाचन। मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि।।" (2.47) — "Your right lies in doing your duty, but not in the rewards. Do not have the motive of reward in doing your duty. Let there no

inclination towards inaction". Whatever duty we may perform, whether it is 'Dhyāna' or 'Pūjā', doing and completing it are within our right. He who is desirous of liberation, performs his duty without any desire for a reward. He attains liberation because such a duty leads him to it. He should always do his duty with a pure heart in a sense of dedication to the Lord. S.S. goes a step further and states about another kind of Dāna called 'Sahajadāna' in which the 'tripuṭī' of the giver, the recipient and the object given (dātṛ, ādātṛ and deya) are lost sight of. See the nature of that Dāna in the next stanza.

व्याख्या— सहजदानस्थलं निरूपयति —

The author speaks of Sahajadānasthala —

आदातृदातृदेयानां शिवभावं विचिन्तयन्।
आत्मनोऽकर्तृभावं च यद्दत्तं सहजं भवेत्।।८३।।

That Dāna which is given with the notion that the recipient, the giver and the object given are Śiva and with the idea that one's self is not the doer, is Sahajadāna. (83)

व्याख्या— परिग्रहीतृप्रदातृदेयानां शिवत्वं चिन्तयन्, आत्मनः स्वस्याकर्तृत्वं भावयन् यद्दानं दत्तं, तत् सहजदानं स्यादित्यर्थः।। ''भोक्ता भोज्यं प्रेरितारं च मत्वा सर्वं प्रोक्तं त्रिविधं ब्रह्ममेकम्'' इति श्वेताश्वतरश्रुत्योपक्रमगतपिण्डस्थलरहस्यमत्रोपसंहाररूपसहजदानस्थलेऽपि बोध्यम्।।८३।।

That Dāna which is given thinking that the recipient, the giver and the object given are Śiva and assuming that one's self is not the giver, is Sahajadāna. The secret of the starting stage in the form of Piṇḍasthala in accordance with the Śvetāśvatara statement, viz, "Bhoktā bhojyam, etc"meaning "with the conception of the enjoyer, the object of enjoyment and the impeller, all that is told about Brahman is that it is threefold", is to be understood also in the Sahajadānasthala which happens to be concluding stage (of Bhaktasthala). (83)

Notes: The stand of 'Sahajadānin' is that he is not the giver and that the giver who is himself, the recipient and the object given are Śiva. It is that Dāna in which the 'tripuṭī' of the 'dātṛ', ādātṛ and 'deya'does not exist. Everything belongs to Śiva— ''ईशावास्यमिदं सर्वम्'' (Īśa. U.,1); everything is Śiva— ''सर्वं खल्विदं ब्रह्म'' (Chand. U., 3.14.1). When there is such a notion of 'oneness', who gives to whom and what? The action of ''Dāna'' becomes so natural as the right hand giving its own object to the left hand or the vice versa. The lofty conception is here in the form of ''dātā bhoktā deyaṁ ca svayaṁ Śivaḥ''. The notion of oneness exhibited here is like the notion of 'who should know whom and what' in a state where the 'tripuṭī' of the knower, the known, and the knowlege is completely absent. The Śve. U. says that the 'tripuṭī' of the Bhoktṛ, Bhojya and Preritṛ is Brahman — ''भोक्ता भोज्यं, इत्यादि'' (1.12).

व्याख्या— एषु किं श्रेष्ठमित्यत्राह—

Which of these is the best? The answer is given here—

सहजं दानमुत्कृष्टं सर्वदानोत्तमोत्तमम्।
शिवज्ञानप्रदं पुंसां जन्मरोगनिवर्तकम्।।८४।।

Sahajadāna is excellent. It is the best among the best of all Dānas. It brings to all men the knowledge of Śiva which in return removes their disease in the form of transmigration. (84)

व्याख्या— सहजं दानं सर्वदानोत्तमानामुत्तममिति, उत्कृष्टं श्रेष्ठमित्यर्थः। कथमित्यत्र पुंसां जननमरणलक्षणमहारोगनिवारकीभूतशिवतादात्म्यज्ञान-प्रदमित्यर्थः।।८४।।

'Sahajadāna' is the best among the best Dānas; it is excellent in the sense that it is superior (to every Dāna). How is that? It is said that it gives the knowledge of identity of one's self with Śiva, which happens to be the cure of the great disease of the nature of birth and death. (84)

Notes: Through the lofty feeling that the giver, the recipient and the object given are Śiva (''दाता भोक्ता देयं च स्वयं शिवः''), the devotee gets a firm knowledge of Śiva as his Self. He discovers and visualises Śiva both within and without. It is this realisation that acts as the medicine for the great disease in the form of transmigration. Thus through Sahajadāna, the devotee realises Śiva in his Self.

व्याख्या— ननु गुरुलिङ्गजङ्गमोद्देशेनैवंभावनया दत्तमेव सहजं वेत्यत्राह—

If it is asked as to whether that Dāna alone which is given to the Guru, the Liṅga and Jaṅgama, is Sahaja, the answer is given here—

शिवाय शिवभक्ताय दीयते यदि किञ्चन।
भक्त्या तदपि विख्यातं सहजं दानमुत्तमम्।।८५।।

If even a little is given with devotion to Śiva and to any devotee of Śiva, even that is well known as the best Sahajadāna. (85)

व्याख्या— शिवाय इष्टलिङ्गातिरिक्तस्थावरलिङ्गरूपिणे शिवाय दत्तं क्षेत्रादिदानम्, विरक्तमूर्तिव्यतिरिक्तशिवभक्तेभ्यश्च दत्तमपि सहजं दानमित्यर्थः।।८५।।

'To Śiva' means 'to Śiva in the form of Sthāvaraliṅga (Liṅga installed in temples) which is other than the Iṣṭaliṅga'. The donation of field, etc., to that form of Śiva and that given to the devotees of Śiva other than the viraktas, i.e., those who have renounced wordly attachments, are also Sahajadāna. (85)

Notes: Even a little 'Dāna'that is made to Śiva or the devotees of Śiva with devotion, is regarded as Sahajadāna. The best form of Dāna is 'self-surrender' (ātmārpaṇa) to Śiva. This is Sahajadāna par excellance. It is 'samaṣṭidāna' of the body, mind

and money which is looked upon as Śiva. Through this 'ātmārpaṇa' or 'sarvārpaṇa' the devotee looks upon his Self as Śiva, who it truly is. This is the truth which is taught in the following Upaniṣadic statement which occurs in Kaṭha U. (2.23) and Muṇḍ. U. (3.2.3): ''नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन। यमेवैष वुणुते तेन लभ्यस्तस्यैष अत्मा विवृणुते तनूं स्वाम्''— 'This Ātman is not realised through discourses, nor through intelligence nor through wide scholarship. Whomsoever it chooses, it is realised by him only; Ātman reveals itself to him.'

व्याख्या— अथ तद्दानफलमाह—

Then the author speaks of the reward of that Dāna—

दानात् स्वर्णसहस्रस्य सत्पात्रे यत्फलं भवेत्।
एकपुष्पप्रदानेन शिवे तत्फलमिष्यते।।८६।।

Whatever reward that accrues by making a donation of a thousand golden coins to a deserving person, the same reward accrues by offering a single flower to Śiva. (86)

व्याख्या— स्पष्टम्।।८६।। It is clear. (86)

व्याख्या— तत्कथमित्यत्राह– ''ईशानः सर्वविद्यानाम्'' इति श्रुतेः सकलविद्यानिधित्वाज्जगद्गुरुत्वेन सत्पात्रतमत्वादित्यभिप्रायेणाह —

How is that? An answer to this is given to the effect that it is so because Śiva is the worthiest recipient by virtue of his being the Guru of the universe (Jagadguru) as he is the treasure of all lores according to the Śruti statement "Īśānaḥ sarvavidyānām", which means that 'he is the lord of all lores'—

शिव एव परं पात्रं सर्वविद्यानिधिर्गुरुः।
तस्मै दत्तं तु यत्किञ्चित्तदनन्तफलं भवेत्।।८७।।

Śiva who is the treasure of all lores and who is the Guru, is the worthiest receipient. Whatever little that is given to him would be of infinite reward. (87)

व्याख्या— अयमप्येकोऽर्थः— शिव एव परं पात्रं तथा सर्वविद्यानिधिर्गुरुश्च परं पात्रम्। तस्मै शिवाय गुरवे च दत्तमनन्तफलमिति।।८७।।

This is another meaning — Śiva is the worthiest recipient. Besides the Guru is the worthiest recipient as he is the treasure of all lores. What is given to him, i.e., to Śiva, to the Guru, would be of infinite reward. (87)

Notes: ''ईशानः सर्वविद्यानाम्'' (Tai. Ā., 7.47)

व्याख्या— एवं शिवयोगिनेऽपि दत्तमपीत्याह—

Similarly it is said that what is given to the Śivayogin is also such—

शिवयोगी शिवः साक्षाच्छिवज्ञानमहोदधिः।
यत्किञ्चिद्दीयते तस्मै तद्दानं पारमार्थिकम्।।८८।।

The Śivayogin, who is the ocean of the knowledge of Śiva, is actually Śiva himself. Whatever 'Dāna' that is given to him, is of the highest reward. (88)

(व्या०) पारमर्थिकम् अपरिमितफलदं सहजदानमित्यर्थः।।८८।।

'Pāramārthikam' (the best one) means that 'it is the Sahajadāna which brings limitless reward.' (88)

Notes: Śiva is the lord of all lores and the Śivayogin is the ocean of Śaiva knowledge. Thus the Śivayogin is Śiva himself.

व्याख्या— अथ शिवयोगीश्वरमहत्त्वमेव विशेषयति—

Then the author brings out the greatness of the Śivayogin—

शिवयोगी महापात्रं सर्वेषां दानकर्मणि।
तस्मान्नास्ति परं किञ्चित्पात्रं शास्त्रविचारतः।।८९।।

The Śivayogin is highly worthy recipient among the recipients in the context of the act of Dāna. Hence, there is no one superior to him in being a worthy recipeint. This is what the Śāstras say. (89)

व्याख्या— दानकर्मणि दानकर्मविषये सर्वेषां सत्पत्राणां शिवयोगी महापात्रम्, तस्मात्परं श्रेष्ठं पात्रं शास्त्रविचारत: किञ्चिदपि नास्तीत्यर्थ:।।८९।।

In the case of doing Dāna, i.e., in respect of the action of doing Dāna, the Śivayogin is the worthiest recipient among all the worthy recipients. Hence, in the opinion of Śāstras no one is worthier than him.

Notes: The Śivayogin is the worthiest among the worthy recipients of Dāna, because he is engaged in doing good to the people and Śiva is in favour of doing good to the Śivayogin: ''चरो लोकहितार्थी स्यादहं चरहिते रत:।'' (Candra J.Ā., 4.35).

व्याख्या— अथ तद्दानफलमाह—

Then the author speaks of the reward of doing Dāna to him (Jaṅgama)—

भिक्षामात्रप्रदानेन शान्ताय शिवयोगिने।
यत्फलं लभ्यते नैतद् यज्ञकोटिशतैरपि।।९०।।

What reward one gets by offering a mouthful of food to the Śivayogin who is tranquil, it is not got even by performing thousands of crores of sacrifices. (90)

व्याख्या— भिक्षामात्रं कवलमात्रमित्यर्थ:। शिष्टं स्पष्टम्।।९०।।

'Bikṣāmātra' (a little alms) means 'a mouthful of food.' The rest is clear. (90)

व्याख्या— तत्कथमित्यात्राह—

How is that? The answer is given here—

शिवयोगिनि संतृप्ते तृप्तो भवति शङ्कर:।
तत्तृप्त्या तन्मयं विश्वं तृप्तिमेति चराचरम्।।९१।।

When the Śivayogin is satisfied, Śiva is satisfied. Through the satisfaction of Śiva, the entire world of the movable and the immovable, which is pervaded by him, becomes satisfied. (91)

व्याख्या— ''ब्रह्मविद् ब्रह्मैव भवति'' इति श्रुते: शिवयोगिन: साक्षाच्छिवस्वरूपत्वात् तत्तृप्त्या शिवस्तृप्तो भवति, तत्तृप्त्या ''सर्वो वै रुद्र:'' इति श्रुतेस्तन्मयं विश्वं तृप्तिमेतीत्यर्थ:।।९१।।

According to the Śruti statement, viz., "Brahmavid brahmaiva bhavati", which means that 'the knower of Brahman becomes Brahman himself', the Śivayogin is actually of the nature of Śiva. Hence through his satisfaction, Śiva becomes satisfied. Then according to another Śruti statement, viz., "Sarvo vai rudraḥ", which means that 'all this is Rudra', through Śiva's satisfaction the world which is one with him, becomes satisfied. (91)

Notes: ''ब्रह्मविद् ब्रह्मैव भवति''— This Śruti statement is not traceable to any Upaniṣad, is found in Muṇḍ. U. in this form: ''ब्रह्म वेद ब्रह्मैव भवति'' (3.2.9.). Tai. U. (2.1) says: ''ब्रह्मविदाप्नोति परम्'' (the knower of Brahman attains the Supreme, i.e., Brahman). Attaining Brahman is not different from becoming Brahman. It consists in the realisation that one's Self is Brahman (जीवो ब्रह्मैव). On this ground the Śivayogin is Śiva himself. Hence the satisfaction of the Śivayogin is in turn the satisfaction of Śiva. Through Śiva's satisfaction, the entire world is satisfied because all this world is Rudra (Śiva)— ''सर्वो वै रुद्र:'' (Ma. Nā. U., 13.2). This idea is found in ''सर्वं खल्विदं ब्रह्म'' (Chānd. U., 3.14.1). Hence the reward of Dāna made to a Śivayogin excels the reward acquired through the performance of thousands of crores of sacrifices.

व्याख्या— तस्मात् सर्वप्रयत्नेन शिवयोगिन एव तृप्तिं कुर्यादित्यह—

Hence, it is said here that the Śivayogin should be made satisfied through all efforts—

तस्मात् सर्वप्रयत्नेन येन केनापि कर्मणा।
तृप्तिं कुर्यात् सदाकालमन्नाद्यैः शिवयोगिनः।।९२।।

Hence with all efforts and by any kind of action, the devotee should always satisfy the Śivayogin with food, etc. (92)

व्याख्या— सर्वप्रयत्नेन यया कयाचित्क्रियया सदाकालमन्नपानादिना शिवयोगिनस्तृप्तिं कुर्यादित्यर्थः।।९२।।

With all efforts and by one or the other action, the devotee should always satisfy the Śivayogin with food, water, etc. (92)

व्याख्या— अथैवंरूपसत्पात्रेषु सहजदानसम्पन्नः साक्षाच्छिव एवेत्याह—

Then it is said that he who is efficient in Sahajadāna to the worthy recipients of the aforesaid nature, is Śiva himself—

निरुपाधिकचिद्रूपपरानन्दात्मवस्तुनि।
समाप्तं सकलं यस्य स दानी शङ्करः स्वयम्।।९३।।

That giver (Sahajadānin), everything of whom has been surrendered to the Supreme which is characterised by adjunctless intelligence and highest bliss, is, indeed, Śiva himself. (93)

व्याख्या— सम्पूर्णसच्चिदानन्दलक्षणगुरुलिङ्गजङ्गमात्मनि परमशिवे यस्य शिवभक्तस्य शरीरार्थप्राणरूपं सकलं वस्तु समाप्तं समर्पितं भवेत्, स सहजदानी स्वयमेव शिव इत्यर्थः।।९३।।

That Sahajadānin, everything of whom such as the body, wealth and life, has been surrendered to Paraśiva Brahman who is of the nature of Guru, Liṅga and Jaṅgama and who is of the nature of complete existence, intelligence and bliss, is himself Śiva. (93)

Notes: The highest form of Sahajadāna is 'ātma-samarpaṇa' (sarvasamarpaṇa). See notes under 9.85 above.

व्याख्या— अथैवमुक्ताखिलाचारसम्पन्नः सहजदानी शिवभक्त एव माहेश्वरतामुपैतीति वृत्तेनाह—

It is said by a stanza in Vṛtta metre that the devotee of Śiva who is a Sahajadānin endowed with all the aforesaid practices, would attain to the status of the Māheśvara—

उक्ताखिलाचारपरायणोऽसौ सदा वितन्वन् सहजं तु दानम्।
ब्रह्मादिसम्पत्सु विरक्तचित्तो भक्तो हि माहेश्वरतामुपैति।।९४।।

इति श्रीमत्षट्स्थलब्रह्मिणा शिवयोगिनाम्ना विरचिते
श्रीसिद्धान्तशिखामणौ भक्तस्थले भक्तमार्गक्रियादिप्रसङ्गो
नाम नवमपरिच्छेदः समाप्तः।।९।।

The devotee who is absorbed in all the aforesaid practices doing always the Sahajadāna and whose mind is averse to the wealth of Brahman, etc., would attain to the status of a Māheśvara. (94)

Here ends the ninth chapter dealing with
Bhaktamārgakriyāsthala, etc., coming under Bhaktasthala
in the Śrīsiddhāntaśikhāmaṇi written by Śivayogin
who is endowed with the experience of Brahman realised
through the path of Ṣaṭsthala. (9)

व्याख्या— अक्षरार्थस्य स्पष्टत्वाद् भावार्थो लिख्यते—देहद्रव्यक्षेत्राणि गुरुलिङ्गजङ्गमेषु समर्प्य श्रीगुरुकरकमले समुत्पत्य जङ्गमदेवतीर्थप्रसादेनैव शरीरं

धृत्वा महलिङ्गैक्यापेक्षी शिवभक्तो माहेश्वरीयसदाचारवान् सन् माहेश्वर इति प्रसिद्धो भवेत्।।९४।।

इति दानत्रयस्थलम्

इति श्रीमत्पदवाक्यप्रमाणपारावारधुरीणश्रीमरितोण्टदार्येण विरचितायां तत्त्वप्रदीपिकाख्यायां श्रीसिद्धान्तशिखामणि-व्याख्यायां नवमः परिच्छेदः समाप्तः।।९।।

Since the meaning of the words is clear, the import is here written— Having offered the body, material and fields to the Guru, the Liṅga and the Jaṅgama, having taken (spiritual)birth in the hand-lotus of the Guru and having nourished his body with the Pādodaka and the Prasāda of the Jaṅgama and the Liṅga (Deva), the devotee of Śiva who aspires for union with the Mahāliṅga, should become known as Māheśvara by following the practices of the Māheśvarasthala. (94)

Three Dānasthalas end.

Here ends the ninth chapter in the commentary on Śrīsiddhantaśikhāmaṇi called Tattvapradīpikā written by Śrī Maritoṇṭadārya who is foremost among the scholars in Grammar, Mīmāṁsā and Nyāya. (9)



दशमः परिच्छेदः

माहेश्वरस्य नवविधस्थलप्रसङ्गः

व्याख्या— अथ भक्तस्थलनिरूपणानन्तरमगस्त्यः श्रीरेणुकं परिपृच्छति —

Then after the exposition of the Bhaktasthala, Agastya asks Śrī Reṇuka—

अगस्त्य उवाच—

भक्तस्थलं समाख्यातं भवता गणनायक।
केन वा धर्मभेदेन भक्तो माहेश्वरो भवेत्।।१।।

Agastya asked—

O Lord of Gaṇas (devotees of Śiva), Bhaktasthala is expounded by you. By what special practices the Bhakta would become Māheśvara. (1)

व्याख्या— भक्तः शिवभक्तः केन धर्मभेदेन आचारभेदेनेत्यर्थः, माहेश्वरः स्यादिति प्रश्नार्थः।।१।।

'Bhakta' means the Śivabhakta. By what special duties, i.e., by what special practices the Bhakta would become Māheśvara? (1)

रेणुक उवाच—

केवले सहजे दाने निष्णातः शिवतत्परः।
ब्रह्मादिस्थानविमुखो भक्तो माहेश्वरः स्मृतः।।२।।

Reṇuka said—

The Bhakta who is adept in Sahajadāna itself, who is devoted to Śiva and who is averse to the positions of Brahman, etc., is regarded as Māheśvara. (2)

Notes : Sahajadāna is a mark of intense renunciation (paramavairāgya). The devotee who is adept in Sahajadāna is the one who perceives Śiva in everything. Whatever he does is the worship of Śiva. The attitude of the Māheśvara can be best represented by what Śaṅkara says as ''यद्यत्कर्म करोमि तत्तदखिलं शम्भो तवाराधनम्'' (Śivamānasapūjāstotra,4). Hence he is 'śivatatpara' in the highest sense of the term.

व्याख्या— तदेव स्फुटयति —

The same idea is made clear —

भक्तेर्यदा समुत्कर्षो भवेद्वैराग्यगौरवात्।
तदा माहेश्वरः प्रोक्तो भक्तः स्थिरविवेकवान्।।३।।

When there is the enhancement of devotion due to the depth of renunciation, then the devotee with firm discrimination is called the Māheśvara. (3)

व्याख्या— भक्तेः शिवभक्तेः समुत्कर्षः समुचितोत्कर्षः वैराग्यगौरवाद् वैराग्यमहत्त्वाद् यदा यस्मिन् काले भवेत्, तदा तस्मिन् काले स्थिरविवेकवान् स्थिरीभूतनित्यानित्यवस्तुविवेकवान् शिवभक्तो माहेश्वर इति प्रोक्त इत्यर्थः।।३।।

'Of devotion' means 'of devotion towards Śiva'. 'Samutkarṣa' (enhancement) means 'proper intensity'. 'The depth of renunciation' means 'the greatness of renunciation'. 'When' refers to that time when it (i.e., the intensity of devotion towards Śiva due to the depth of renunciation) occurs. Then, at that time, the devotee of Śiva who is endowed with firm discrimination, i.e., firm discrimination between what is eternal and what is non-eternal, is called Māheśvara. (3)

Notes : Sūkṣ. Ā. defines Māheśvara as "तच्चित्तममलं यस्य स वै माहेश्वरः स्मृतः"— "He whose mind is pure is regarded as Māheśvara". The experience derived from the devotional practices in the Bhaktasthala gives full confidence in the efficacy of Liṅgapūjā and enchances the depth of devotion which in turn removes all the doubts and misgivings from the mind and makes it pure. This purity characterises the Māheśvarasthala. Three factors contribute to that; they are — (i) intensity of devotion, (ii) depth of renunciation and (iii) firm discrimination.

व्याख्या— नन्वस्यापि स्थलभेदाः सन्ति किमित्यत्र तद्भेदमुपदिशति —

If it is asked as to whether there are any sub-Sthalas of this (Māheśvarasthala) also, the answer is given by way of teaching its sub-Sthalas —

माहेश्वरस्थलं वक्ष्ये यथोक्तं शम्भुना पुरा।
माहेश्वरप्रशंसादौ लिङ्गनिष्ठा ततः परम्।।४।।

पूर्वाश्रयनिरासश्च तथाद्वैतनिराकृतिः।
आह्वानवर्जनं पश्चादष्टमूर्तिनिराकृतिः।।५।।

सर्वगत्वनिरासश्च शिवत्वं शिवभक्तयोः।
एवं नवविधं प्रोक्तं माहेश्वरमहास्थलम्।।६।।

I shall tell about the (sub-Sthalas of) Māheśvarasthala as told by Śiva long ago: 1. Maheśvarapraśaṁsāsthala, 2. Liṅganiṣṭāsthala, 3. Pūrvāśrayanirasanasthala, 4. Advaitanirasanasthala, 5. Āhvānanirasanasthala, 6. Aṣṭamūrtinirasanasthala 7. Sarvagatvanirasanasthala, 8. Śivajaganmayasthala and 9. Bhaktadehikaliṅgasthala. Thus the great Māheśvarasthala is said to be nine-fold, i.e., of nine sub-Sthalas. (4-6)

व्याख्या— पुरा पूर्वकाले शिवेन यथोक्तं तथा माहेश्वरस्थलभेदं वक्ष्ये शृण्विति शेषः। आदौ माहेश्वरप्रशंसास्थलम्, ततः परं तदनन्तरं लिङ्गनिष्ठास्थलम्, तदनन्तरं पूर्वाश्रयनिरसनस्थलम्, तथा तदनन्तरम् अद्वैत-निरसनस्थलम्, पश्चादाह्वाननिरसनस्थलम्, अनन्तरमष्टमूर्तिनिरसनसस्थलम्, अनन्तरं सर्वगत्वनिरासस्थलम्, अनन्तरं शिवजगन्मयस्थलम्, अथ भक्त-देहिकलिङ्गस्थलम्। पुरा शम्भुना यथोक्तं तथा वक्ष्ये इत्यनेनोक्तं वक्ष्यमाणं च सर्वं न स्वकपोलकल्पितमिति सूचितम्। अथाष्टमूर्तित्वनिरसनानन्तर-माह्वाननिरसनं वक्तुमुचितमिति केषाञ्चिदाशयः परास्तः, शिवोक्तक्रम-विरोधादिति, तथापि शिवस्य व्यापकत्वादाह्वानं न सम्भवतीति नोक्तम्, किन्तु स्वेष्टलिङ्गे प्रतिपत्तिविरोधात् पुनराह्वानं न सम्भवतीति कथितत्वान्न शङ्कावकाशः।।४-६।।

I shall tell you about the sub-Sthalas of Māheśvara-sthala as told by Śiva long ago, at very ancient times. Listen to it. This is to be understood. The first one is Māheśvara-praśaṁsāsthala. Then, therafter, there is Liṅganiṣṭhāsthala. After that there is Pūrvāśrayanirasanasthala. Then follows Advaitanirasanasthala. Thereafter Āhvānanirasanasthala comes. Then there is Aṣṭamūrtinirasanasthala. After that comes Sarvagatvanirasanasthala. Then comes Śivajagan-mayasthala and then there is Bhaktadehikaliṅgasthala. Thus the great Māheśvarasthala is ninefold, i.e., consisting of nine sub-Sthalas. So it is said. Here through the statement that 'I shall tell as told by Śambhu long ago', it is indicated that there is nothing concocted in what is told and in what is to be told. The view of some persons that it is proper to speak of Āhvānanirasanasthala after Aṣṭamūrti-nirasanasthala, is rejected, because it would be against the order set by Śiva. Yet it is not said that 'āhvāna' (invocation or summoning) is not possible because of Śiva's pervasive-ness, but it is said that 'āhvāna' is not possible because it goes against the very trust that is associated with the

concept of one's own Iṣṭaliṅga. Hence, there is no scope for any doubt. (4-6)

Notes : 'शिवत्वं शिवभक्तयोः' — This quarter of the sixth stanza is taken as containing reference to two sub-Sthalas of the Māheśvarasthala called Śivajaganmayasthala and Bhakta-dehikaliṅgasthala. The quarter in question literally means that both Śiva and Bhakta are Śiva. It is possible to understand how 'Śivatva of Bhakta' can lead to the conception of 'Bhakta-dehikaliṅgatva'. But it is difficult to understand how 'Śivatva of Śiva' can lead to the conception of 'Śivajaganmayatva'. Śrī M. L. Nagaṇṇa has kept the reading 'शिवत्वं शिवभक्तयोः' and given 'विश्वरूपत्वमीशितुः' and 'भक्तदेहिकलिङ्गं च प्रोक्तं नवविधं मुने' in brackets. It is not possible to say whether the two readings in brackets have any manuscript basis or not because the manuscript materials used by Śrī M. L. Naganna are not known. In the edition of Śrī Siddhāntaśikhāmaṇi with Ujjinīśa's Kannaḍa commentary in Kannaḍa script (Ed. Śrī G. G. Manjunathan, Pub. by Kannaḍa Sāhitya Pariṣat Bangalore, 1998), the reading is 'शिवत्वं भक्तविश्वयोः'. This seems to be correct reading which is missing in other editions. This is the reading found in Śrī Kashinatha Śastrin's edition in Kannaḍa script with this change in order of words as 'शिवत्वं विश्वभक्तयोः'. Both these readings are apt to give rise to the names of two Sthalas, viz., Śiva-jaganmayasthala and Bhaktadehikaliṅgasthala.

व्याख्या— अथोद्देशक्रमेण तदवान्तरस्थलानां लक्षणं वक्ष्ये, श्रूय-तामित्याह —

Then, it is said (by Reṇuka) that he would tell him about the nature of its sub-ordinate Sthalas in their due order and that the sage should listen to what is said —

आदितः क्रमशो वक्ष्ये स्थलभेदस्य लक्षणम्।
समाहितेन मनसा श्रूयतां भवता मुने।।७।।

I shall tell you in due order from the beginning the definitions of the different Sthalas of Māheśvarasthala. O Sage, you should listen to them with an attentive mind. (7)

व्याख्या— स्पष्टम् ।।७।। It is clear. (7)

अथ माहेश्वरप्रशंसास्थलम् — (१६)

व्याख्या— अत्र "विश्वाधिको रूद्रो महर्षिः। हिरण्यगर्भं जनयामास पूर्वं स नो बुद्ध्या शुभया संयुनक्तु।।" इति श्वेताश्वतरादिश्रुत्यनुसरेण सप्तभिः सूत्रैर्महेश्वरप्रशंसापूर्वकं माहेश्वरस्वरूपं प्रपञ्चेन प्रकाशयति —

Māheśvarapraśaṁsāsthala —(16)

Here in accordance with the Śvetāśvataraśruti statement, viz., "Viśvādhiko rudro maharṣiḥ, etc.", which means 'Rudra, the great sage, is greater than the Universe; he gave birth to Hiraṇyagarbha before creation; let him associate us with an auspicious intellect', the author depicts in detail the nature of Māheśvara starting with the praise of Maheśvara in seven stanzas—

विश्वस्मादधिको रुद्रो विश्वानुग्रहकारकः।
इति यस्य स्थिरा बुद्धिः स वै माहेश्वरः स्मृतः।।८।।

He whose mind is firm in its faith that Rudra is greater than everyone and that he is the doer of favour to all, is indeed regarded as the Māheśvara. (8)

व्याख्या— समस्तदेवदानवादिविश्वानुग्राहकः रुद्रः "एक एव रुद्रो न द्विनीयोऽवतस्थे" इति श्रुतिप्रसिद्धरुद्रः, विश्वस्मात् "विश्वं नारायणं हरिम्" इति श्रुतिप्रसिद्धनारायणाद् अधिक इति यस्य बुद्धिर्दृढा, स वै माहेश्वर इति स्मृत इत्यर्थः।।८।।

Rudra is the doer of favour to the universe consisting of all gods, demons, etc. Rudra here is the same Rudra who is well known in the Śrutis as "Eka eva rudro" etc., which means "One and only one is Rudra; there is no second to him." He is 'viśvādhika' (greater than the world) in the sense that he is greater than Nārāyaṇa who is well known as 'Viśva' in the Śruti statement 'Viśvam nārāyaṇam harim" (the universe is Nārāyaṇa, the Hari). He whose mind is firm in this, is regarded as Māheśvara. (8).

Notes : "विश्वाधिको रुद्रो महर्षिः। इत्यादि" — This begins with "यो देवानां प्रभवश्चोद्भवश्च" (Śve.U., 3.4). "एक एव रुद्रो इत्यादि" (Śve. U. 3.2) — the reading therein is 'न द्वतीयाय तस्थुः।' 'विश्वं नारायणं हरिम्" (Ma.Nā.U., 13.1).'In reply to the question of gods as to who he was, Rudra said — "अहमेकः प्रथममासं वर्तामि भविष्यामि च नान्यः कश्चिन्मत्तो व्यतिरिक्त इति" (Atha. Śiras. U., 1-2) — "I alone existed before creation, I am existing (now) and I will exist (in future); there is no one other than me."

व्याख्या— अथ "न तत्समश्चाभ्याधिकश्च दृश्यते" इति श्रुत्यर्थमनुसरन् माहेश्वरस्वरूपमाह—

Following the meaning of the Śruti statement, viz., "Na tatsamaścābhyadhikaśca dṛśyate" (none is found as equal to him or greater than him), the author speaks of the nature of the Māheśvara —

ब्रह्माद्यैर्मलिनप्रायैर्निर्मले परमेश्वरे।
साम्योक्तिं यो न सहते स वै माहेश्वराभिधः।।९।।

He who does not tolerate any statement equating the Great Maheśvara, who is pure, with Brahman and others, who are full of impurity, is indeed the one who deserves the name of Māheśvara. (9)

व्याख्या— "ब्रह्मविष्णुरुद्रेन्द्रास्ते सम्प्रसूयन्ते" इति श्रुतेर्ब्रह्मादीनां जननमरणपरिपीडितत्वेन समलत्वात्, "न कारणम्" इति श्रुतेरेतत्कारणीभूतशिवस्याजातत्वेन निर्मलत्वात्, "कारणं तु ध्येयः सर्वैश्वर्यसम्पन्नः सर्वेश्वरश्च शम्भुराकाशमध्ये" इत्यग्रे श्रूयमाणत्वात् तैः सह साम्योक्तिं यो न सहते, स माहेश्वराख्य इत्यर्थः।।९।।

According to the Śruti statement "Brahmaviṣṇu, etc.", which means "Brahman, Viṣṇu and Rudra are born, Brahman etc., are endowed with impurity as they are tormented by birth and death. But Śiva who is the cause of all these is unborn and hence, is free from impurity, as the Śruti statement "Na kāraṇam" goes. As the Śruti statement, "Kāraṇam tu dhyeyaḥ, etc." which means "That kāraṇa (the cause) should be meditated upon; it is endowed with all wealth; it is the Lord of all; it is the Śambhu residing in the sky", further goes, he who does not tolerate the statement equating it with them (Brahman, etc.), is the Māheśvara. (9)

Notes : "न तत्समश्र्चाभ्याधिकश्च दृश्यते —" This statement comes as a part of the following Śruti statement: "न तस्य कार्यं करणं च विद्यते न तत्समश्चाभ्यधिकश्च दृश्यते। पराऽस्य शक्तिर्विविधैव श्रूयते स्वाभाविकी ज्ञानबलक्रिया च।। न तस्य कश्चित्पतिरस्ति लोके न चेशिता नैव च तस्य लिङ्गम्। न कारणं करणाधिपाधिपो न चास्य काश्चिज्जनिता न चाधिपः।।" (Śve. U., 6.8-9) — "Brahman does not have a body which is in the form of an effect (kārya) and inner senses and external senses which are instruments of knowledge (karaṇa); nobody is seen equal to him and superior to him. His Supreme Śakti is heard to be manifold; she is in the form of Jñānaśakti, Balaśakti (Icchāśakti) and Kriyāśakti. He has no one as his lord, no one as his ruler and nothing as his identifying sign. He is the cause of all and the overlord of the presiding deities of (all) instruments of knowledge. No one is his father and no one is his master". There is no possibility of anybody being equal to Paraśivabrahman. It is impossible to find anybody surpassing him. This is the foundation of Māheśvara's faith. He can never tolerate any comparison with Paraśivabrahman or any statement of equality with him. "ब्रह्मविष्णुरुद्रेन्द्रास्ते" (Atha. Śikh., 3.4); "न कारणम्"; "कारणं तु ध्येयः" (Atha. Śikh., 3.4).

व्याख्या— अथ "इशानः सर्वविद्यानामीश्वरःसर्वभूतानां ब्रह्माधिपति-र्ब्रह्मणोऽधिपतिर्ब्रह्मा शिवो मे अस्तु सदाशिवोम्" इतीशानमन्त्रार्थम्, "ईश्वरः

सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति। भ्रामयन् सर्वभूतानि यन्त्रारूढानि मायया। तमेव शरणं गच्छ सर्वभावेन भारत।।" इति भगवद्गीतार्थं चानुस्मरन् माहेश्वरस्वरूपं प्रकाशयति —

Then the author reveals the nature of Māheśvara by remembering the meaning of the Iśānamantra, viz, "Īśānaḥ sarvavidyānām, etc.", which means that "He is the master of all lores (Vedas, Āgamas, etc.,) and the lord of all beings; he is the overlord of the creator Brahman and the controller of all this Brahman's creation; he is the Para-brahman; let him be auspicious to me; he is the Sadāśiva of the nature of Om" and the meaning of the statement of the Bhagavadgītā, viz., "Īśvaraḥ sarvabhūtānām, etc.", which means that "O Arjuna, the Lord resides in the hearts of all beings and makes all of them to revolve through his Māyāśakti as if they are caught in a machine; O scion of Bharata dynasty, surrender yourself to him with all your dispositions" —

ईश्वरः सर्वभूतानां ब्रह्मादीनां महानिति।
बुद्धियोगात्तदासक्तो भक्तो माहेश्वरः स्मृतः।।१०।।

The devotee (Bhakta) who is attached to Śiva with the firm conviction that he is the Great Lord of all the beings such as Brahman, etc., is regarded as the Māheśvara. (10)

व्याख्या— ब्रह्मादीनां चतुर्मखप्रभृतीनां सर्वभूतानां समस्तपशुप्राणि-नाम् ईश्वरः प्रेरकीभूतपरमेश्वर एक एव महान् श्रेष्ठ इति बुद्धियोगात् तदासक्तः महेश्वरासक्तो भक्तः शिवभक्तो माहेश्वर इति स्मृत इत्यर्थः ।।१०।।

'Brahma, etc.', means 'the four-faced creator Brahman, etc.' 'All the beings' means 'all kinds of beings such as Brahman, etc.' Of all those beings such as birds and animals, he is the Lord, the Great Overlord, who inspires

all of them; he alone is the Supreme Lord. The devotee, i.e., the devotee of Śiva who is deeply attached to him with such a firm conviction, is regarded as the Māheśvara. (10)

Notes : "ईशानः सर्वविद्यानां इत्यादि" — One of the Pañcabrahma-mantras (Ma.Nā. U., 10.8). "ईश्वरःसर्वभूतानां इत्यादि" (Bhag. G. 18.61). The same idea is contained in the following Śruti statement : "एको देवः सर्वभूतेषु गूढः सर्वव्यापी सर्वभूतान्तरात्मा। कर्माध्यक्षः सर्वभूताधिवासः साक्षी चेता केवलो निर्गुणश्च।।" (Śve.U., 6.11) — "He is one without a second, who shines, who resides in all beings, who is all-pervasive, who is the inner soul of all the beings, who is the presiding deity of the fund of Karman of all beings, who is the controller of all beings, who is the witness of all, who is endowed with consciousness, who is all alone and who is without attributes". All the beings including Brahman, etc., are regarded as 'Paśus' while Śiva is their 'Pati'; Karman, Mala, etc., are the 'Pāśas' that bind the 'Paśus': "ब्रह्मादिस्तम्बपर्यन्तं पशवः परिकीर्तिताः। शिवः पतिरिति प्रोक्तः पाशः कर्ममलादिकम्।। (Sūkṣ.Ā., kri.pā., 5.20). In other words the Paśus are the enjoyers of pleasures and sorrows (Bhoktāraḥ) consequent on their 'Karma'; the Pāśas are objects of enjoyment (Bhogyāni) and Śiva is the impeller (Preraka). These are the three forms of Brahman (Śiva) – "भोक्ता भोग्यं प्रेरितारं च मत्वा सर्वं पोक्तं त्रिविधं ब्रह्ममेतत्।।" (Śve. U., 1.12). The firm conviction of the Māheśvara is that Śiva is the Lord of the lores and all beings and that everything in this world is Śiva. It is this firm conviction that is fundamental to the Māheśvara. His 'Niṣṭhābhakti' is rooted in this conviction.

व्याख्या— अथ शिव एक एव मुक्तिद इति यो जानाति स माहेश्वर इति सूत्रद्वयेन कथयति—

Then the author says in two stanzas that Śiva alone is the giver of liberation and that he who knows it is the Māheśvara —

ब्रह्मादिदेवताजालं मोहितं मायया सदा।
अशक्तं मुक्तिदाने तु क्षयातिशयसंयुतम्।।११।।

अनादिमुक्तो भगवानेक एव महेश्वरः।
मुक्तिदश्चेति यो वेद स वै माहेश्वरः स्मृतः।।१२।।

The net-work of gods such as Brahman, etc., which is ever infatuated by Māyāśakti and which is endowed with the states of waning and waxing, is incapable of conferring liberation. (11) He who knows that Maheśvara, who is free from bondage from beginningless times, is alone the giver of liberation, is regarded as the Māheśvara. (12)

व्याख्या— क्षयातिशयसंयुतं जननमरणातिशयेन संयुक्तं ब्रह्म-विष्ण्वादिदेवतानीकं निरन्तरं मायया परमेश्वरस्वातन्त्र्यापरपर्यायमायाशक्त्या मोहितम् अन्धीकृतं सन्मुक्तिदाने तु परापरमुक्तिप्रदाने अशक्तम् असमर्थम्। अनादिमुक्तो नित्यमुक्तो भगवान् षड्गुणैश्वर्यसम्पन्नो महेश्वरः "तत्परं ब्रह्म स एकः स एको रुद्रः स ईशानः स भगवान् स महेश्वरः स महादेवः" इत्यथर्व-शिरःप्रसिद्धपरमेश्वर एक एव मुक्तिदश्चेति परापरमुक्तिप्रद इति यो वेद जानाति स वै माहेश्वर इति स्मृत इत्यर्थः।।११-१२।।

'That which is endowed with the states of waning and waxing' means 'that which is associated with the excess of birth and death'. This is an adjective of 'the host of gods such as Brahman, Viṣṇu, etc.' This host is ever infatuated or blinded by the Māyā, i.e., the Māyāśakti' which is the corresponding synonym of Parameśvara's freedom. Such a host is incapable of or unable for extending liberation which is of two kinds as higher and lower. The Bhagavān (Lord) who is endowed with sixfold divine faculties, is the Maheśvara, he is endowed with liberation from beginningless times, i.e., he is ever free from bondage. He is the Supreme Lord (Parameśvara) who is well known as eulogised in the statement of Atharvaśira Upaniṣad, meaning "That Brahman, who is the only one, who is the one and only Rudra, who is the Lord, who is the Bhagavān, etc."; "He is the Supreme Brahman, who is the Great

Lord and who is the Great God." Such a Parameśvara is alone the giver of liberation, i.e., the higher and the lower liberation. He who knows this is indeed regarded as the Māheśvara. (11-12)

Notes: Bhagavān – One who is endowed with divine faculties (affluences). 'Bhaga' means 'divine affluence'. The Sanskrit commentator and Ujjinīśa (Kannaḍa commentator) have explained it as 'षड्गुणैश्वर्यसम्पन्न', i.e., one endowed with sixfold divine affluences. The sixfold divine affluences (bhaga-s) are lordship (aiśvarya), knowledge (Omniscience-sarvajñatva), glory (yaśas, śrīḥ), renunciation (vairāgya) and Dharma – ''ऐश्वर्यस्य समग्रस्य ज्ञानस्य यशसः वैराग्यस्य च धर्मस्य षण्णां भग इतीरितः।।'' (quoted in his Kannaḍa Saṁskṛta, Śabdakośa by Cakravarti Śrīnivāsa Gopālācārya, Vol.5, p.2042 pub. Bangalore Press, Bangalore, 2007). 'भगश्श्रीकाममाहात्म्यवीर्ययत्नार्ककीर्तिषु'' (Amara. 3.183); ''तत् परं ब्रह्म इत्यादि'' (Atha. Śiras. U., 44). Such Bhagavān Śiva alone is the giver of liberation (muktida). This is supported by the Kai. U., 9 – ''स एव सर्व यद्भूतो यच्च भव्यं सनातनम्। ज्ञात्वा तं मृत्युमत्येति नान्यः पन्था विमुक्तये।।'' – "He is all this, all that which was in the past, all that which will be in future and all that which is eternal. Knowing him one transgresses death (transmigration) and there is no way other than this for liberation''. Brahman, Viṣṇu, etc., on the other hand, are themselves caught in the net of transmigration due to the infatuation created by the Māyāśakti of Śiva. Those who are themselves bound cannot remove the bondage of others. Śiva who is ever free from bondage can alone remove the bondage of others. He who knows this and who fixes his devotion in the Maheśvara is the Māheśvara.

व्याख्या— अथ ब्रह्मादिमाहैश्वर्यं तृणवज्ज्ञात्वा शिवानन्दतत्परो वीरमाहैश्वर इत्याह सूत्रद्वयेन –

Then the author says in two stanzas that he who thinks the overlordship of Brahman, etc., as similar to a straw of grass and who is engrossed in the bliss of Śiva, is Vīramāheśvara —

क्षयातिशययुक्ता ब्रह्मविष्ण्वादिसम्पदः।
तृणवन्मन्यते युक्त्या वीरमाहेश्वरः सदा।।१३।।

शब्दस्पर्शादिसम्पन्ने सुखलेशे तु निःस्पृहः।
शिवानन्दे समुत्कण्ठो वीरमाहेश्वरो भवेत्।।१४।।

The Vīramāheśvara always considers with reason the affluences of Brahman, Viṣṇu, etc., which are subject to waning and waxing, as similar to a straw of grass. (13) The Vīramāheśvara is indeed indifferent towards the small bit of pleasure arising from the objects of senses such as sound, touch, etc., and is full of longing for the bliss of Śiva. (14)

व्याख्या— विनाशातिशयेन संयुक्ता ब्रह्मविष्ण्वादिसम्पदो वीरमाहेश्वरः शिवभक्तो युक्त्या अनित्यमिति बुद्ध्या तृणवत् सदा जानाति। तस्मात् शब्दस्पर्शादिसम्पन्ने सोपधिके सुखलेशे तुच्छसुखे निःस्पृहः सन् शिवानन्दे नित्यसुखे समुत्कण्ठः प्रीतिमान् वीरमाहेश्वरो भवेत् स्यादित्यर्थः।।(१३-१४)

The Vīramāheśvara who is a devotee of Śiva always considers or knows the wealth of Brahman, Viṣṇu, etc., which is subject to excessive loss as equal to a straw of grass with reason, i.e., with his idea that it is not eternal. Hence, the Vīramāheśvara who is not interested in the small bit of happiness, i.e., negligible happiness which depends on external factors as provided by the objects of senses such as sound, touch, etc., and who is deeply engrossed in the bliss of Śiva which is the eternal bliss. (13-14)

Notes: The affluences of Brahman, Viṣṇu, etc., depend upon the merit acquired by them. When once that merit is exhausted their power and position are reduced to naught. Māheśvara does not aspire for such affluences. Māheśvara's determination is that Śiva alone should be meditated upon as he alone extends auspiciousness, by giving up everything else – ''शिव एको ध्येयः शिवंकरः सर्वमन्यत् परित्यज्य'' (Atha. Śikh. U., 3.4).

व्याख्या— अथ तदाचारभेदस्थितिं च षड्भिः सूत्रैः प्रतिपादयति —

Then the author expounds in six stanzas the state of the pure practices of his —

परस्त्रीसङ्गनिर्मुक्तः परद्रव्यपराङ्मुखः।
शिवार्थकार्यसम्पन्नः शिवागमपरायणः।।१५।।

शिवस्तुतिरसास्वादमोदमानमनाः शुचिः।
शिवोत्कर्षप्रमाणानां सम्पादनसमुद्यतः।।१६।।

निर्ममो निरहङ्कारो निरस्तक्लेशपञ्जरः।
अस्पृष्टमदसम्बन्धो मात्सर्यावेशवर्जितः।।१७।।

निरस्तमदनोन्मेषो निर्धूतक्रोधविप्लवः।
सदा सन्तुष्टहृदयः सर्वप्राणिहिते रतः।।१८।।

निवारणसमुद्योगी शिवकार्यविरोधिनाम्।
सहचारी सदाकालं शिवोत्कर्षाभिधायिभिः ।।१९।।

शिवापकर्षसम्प्राप्तौ प्राणत्यागेऽप्यशङ्कितः।
शिवैकनिष्ठः सर्वात्मा वीरमाहेश्वरो भवेत् ।।२०।।

The Vīramāheśvara is averse to association with other's wives, not interested in other's wealth, engaged in an activity for the sake of Śiva, well-versed in Śivāgamas, endowed with a mind which takes delight in relishing the sweetness of Śiva's praise, pure, engaged in collecting the evidences to prove the the greatness of Śiva, without the notion of 'me and mine', free from egoism, bereft of the cage of afflictions, untouched by the tinge of infatuation, bereft of the influence of jealousy, without the manifestation of eroticism, free from the agitation due to anger, ever endowed with contented heart, engaged in doing good

to all beings, busy in the act of averting those who are apposed to actions dedicated to Śiva, always a close associate of those who speak of the greatness of Śiva, not having any hesitation in giving up his life when some insult is caused to Śiva, devoted to Śiva only and having the notion of all as his soul. (15-20)

व्याख्या— निरस्तक्लेशपञ्जरो निवारिताविद्यादिक्लेशसमूहवान्, निर्धूतक्रोधविप्लवः निवारितक्रोधबाधावान्, शिवैकनिष्ठः शिवलिङ्गैकनिष्ठः सर्वात्मा पूर्णाहंभाववान्, निरहङ्कारः परिच्छिन्नशरीराद्यहंभावशून्यः। शिष्टं स्पष्टम्। एवमादिविशेषणविशिष्टः श्रीवीरशैवो माहेश्वरः स्यादित्यर्थः। अत्र निरस्तक्लेशपञ्चक इति पाठान्तरम् ।।१५-२०।।

इति माहेश्वरप्रशंसास्थलम् ।

'He who has the net-work of afflictions eradicated' is 'one who has the host of afflications such as Avidyā removed'. 'He who has agitation of anger shaken off' is 'one who has the torment of anger removed'. 'He who is devoted to Śiva only' means 'one who is deeply devoted to Śivaliṅga'. 'He who has the notion of all as his soul' means "one who has the notion of indivisible Selfhood.' 'Absence of egotism' means 'absence of egotism pertaining to the individual body, etc., as I and mine.' The rest is clear. The illustrious Vīraśaiva who is endowed with such attributes is the Māheśvara. This is what is meant. Here there is change of reading as 'निरस्तक्लेशपञ्चकः' (in the place of 'निरस्तक्लेशपञ्जरः'). (15-20)

Māheśvarapraśaṁsāsthala ends

Notes : The five Kleśas (afflictions) are Avidyā (ignorance), Asmitā (egoism), Rāga (attachment)' Dveṣa (aversion) and Abhiniveśa (clinging to life and instinctive fear of death). (Yo.

Sū.2.3). The first one called Avidyā is a Kleśa and the root cause for the other four Kleśas. When this is eradicated, the other four are automatically eradicated. The Vīramāheśvara realises the existence of Śiva in himself and becomes free from Avidyā. Hence the other Kleśas 'Asmitā', etc., in him are eradicated. Association with 'Mada'(infatuation) is an enemy of spiritual progress. When one is possessed of 'Mada', one cannot realise the nature of Self or the sign of divinity within.

अथ लिङ्गनिष्ठास्थलम् – (१७)

व्याख्या— अथानेन माहेश्वरेण विधीयमानां लिङ्गनिष्ठां नवभिः सूत्रैः प्रदिपादयति —

Liṅganiṣṭhāsthala – (17)

Then the author expounds in nine stanzas the Liṅganiṣṭhā (firm devotion in the Liṅga) rendered by this Māheśvara —

अस्य माहेश्वरस्योक्तं लिङ्गनिष्ठामहास्थलम् ।
प्राणात्ययेऽपि सम्पन्ने यदत्याज्यं विधीयते ।।२१ ।।

Liṅganiṣṭhāsthala which ordains that it (Liṅganiṣṭhā) should not be abandoned even when the occasion of death arises, is prescribed for the Māheśvara.(21)

व्याख्या— यद् यल्लिङ्गनिष्ठास्थलं प्राणात्यये सम्पन्नेऽपि प्राणसङ्कटे प्राप्ते सत्यपि अत्याज्यं त्यक्तुमयोग्यं विधीयते, तल्लिङ्गनिष्ठामहास्थलम् अस्य माहेश्वस्य शिवलिङ्गैकतत्परस्य माहेश्वरस्य उक्तं कथितमित्यर्थः ।।२१ ।।

That Liṅganiṣṭhasthala should not be abandoned, i.e., should not be discarded, even when an occasion of giving up one's life or danger to life dawns. Such a Liṅganiṣṭhā-sthala is told in the case of the Māheśvara who is engrossed in the Śivaliṅga alone. (21)

Notes: 'Liṅganiṣṭhā' here refers to Niṣṭhābhakti pertaining to Iṣṭaliṅga in its second aspect as the Guruliṅga. What is Śakti in Śiva (Liṅga) is Bhakti in the Jīva. The Bhakti in the case of Bhakta in Bhaktasthala is called Śraddhā Bhakti. It consists in the faith about the greatness of Guru, Liṅga and Jaṅgama and about the efficacy of their Pādodaka and Prasāda in removing one's sins and leading one to Mukti. When this Śraddhā Bhakti grows in intensity and firmness, it is called Niṣṭhā Bhakti. This type of devotion is the mark of Māheśvara. The next stanza describes the Liṅganiṣṭhā of Māheśvara.

व्याख्या— कीदृशोऽयं प्राणसङ्कट इत्यत्र — ''भवेत्प्राणपरित्यागश्छेदनं शिरसोऽपि वा। न त्वनभ्यर्च्य भुञ्जीयाद्भगवन्तं त्रियम्बकम्।।'' इति शिवधर्मवचनानुसारेण कथयति —

What is the nature of the danger to life? Here in accordance with a statement of Śivadharmottara, viz., "Bhavet prāṅaparityāgaḥ, etc.," which means that "one should not eat without worshipping Śiva (Liṅga) even when one's life is departing or when one's head is to be cut off", the author replies —

अपगच्छतु सर्वस्वं शिरश्छेदनमस्तु वा।
माहेश्वरो न मुञ्चेत लिङ्गपूजामहाव्रतम् ।।२२।।

Let everything go. Let the head be cut off. Yet the Māheśvara does not give up the great vow of Liṅgapūjā or the worship of Liṅga. (22)

व्याख्या— स्पष्टम् ।।२२।। It is clear. (22)

Notes: "भवेत्प्राणपरित्यागः" (Śiva. Dha. P.). It is this determination that amounts to Liṅganiṣṭhā. Lingapūja is a great vow. It should never be given up. It is a 'Nityavrata'. Hence it should never be discarded under any circumstances. Sūkṣ. Ā says — "अनभ्यर्च्य न भुञ्जीत लिङ्गरूपं सदाशिवम्" (kri.pā., 6.53) — "One should not eat without worshipping Sadāśiva in the form of the Liṅga."

व्याख्या— अथ ये शिवपूजाव्यतिरेकेण न भुञ्जन्ति, तेषां हस्ते करतलामलकवन्मोक्षलक्ष्मीरुल्लसतीत्याह—

Then it is said that those who do not eat without rendering the worship of Śiva, will have the wealth of Mokṣa (liberation) at their disposal like Āmalaka on their palm (Āmalaka= Emblic Myrobalan, Nellikāyi in Kannaḍa. Āvalā in Marāṭhi) —

लिङ्गपूजामकृत्वा तु ये न भुञ्जन्ति मानवाः।
तेषां महात्मनां हस्ते मोक्षलक्ष्मीरुपस्थिता।।२३।।

Those great men who do not eat without worshipping Śiva, will have the wealth of Mokṣa readily at their disposal (literally, stationed in their hand). (23)

व्याख्या— मोक्षलक्ष्मीरुपस्थिता वर्तत इत्यर्थः। इदं लिङ्गनिष्ठायाः फलमित्युक्तं भवति।।२३।।

When it is said that 'the wealth of Mokṣa is stationed' it means that 'it is there at one's disposal'. This is meant to be the fruit of Liṅganiṣṭhā. (23)

व्याख्या— अथेममर्थमेव सूत्रद्वयेन विशेषयति —

Then the author specially explains this idea only in two stanzas —

किमन्यैर्धर्मकलिलैः कीकषार्थप्रदायिभिः।
साक्षान्मोक्षप्रदः शम्भोर्धर्मो लिङ्गार्चनात्मकः।।२४।।

What is the use of other petty duties which procure negligible results? It is the duty towards Śiva in the form of Liṅgapūjā (the worship of Liṅga) that actually brings liberation. (24)

व्याख्या— शम्भोः शिवस्य लिङ्गार्चनात्मको धर्मः साक्षान्मोक्षप्रदः। तस्माद् अन्यैः शिवलिङ्गपूजातिरिक्तैः कुत्सितार्थदायिभिः धर्मकलिलैः क्षुद्रधर्मैः किम्? किं प्रयोजनमित्यर्थः।।२४।।

The duty towards Śambhu (i.e., Śiva) which is of the nature of Liṅgapūjā, actually brings liberation. Hence, what of (i.e., what is the use of) other duties, i.e., those that are other than the Śivaliṅgapūjā, which bring only negligible fruits and which are thus petty in nature? (24)

Notes: The devotional activity in the form of Liṅgapūjā brings Mokṣa. All other practices are petty and they bring petty results. The worship of the Iṣṭaliṅga is like the holy Gaṅgā which serves all purposes including the removal of all sins and the bringing of all merits. Other practices are like small ponds which are not fit for ablution and other religious rites. The Liṅgapūjā actually brings emancipation while other petty practices have trivial and transitory results. Those who resort to the Liṅga will never experience the painful rebirth; they will attain Mokṣa in due course: "न ते भूयः प्रपश्यन्ति योनिमार्गं सुसङ्कटम्। क्रमान्मोक्षं च गच्छन्ति ये नरा लिङ्गमाश्रिताः।। (Laiṅgya P.). He who is engaged in the Liṅga worship, becomes pure in body, shines like pure crystal and gets the lustre of pure gold: "शुद्धस्फटिकसंकाशः शुद्धचामीकरद्युतिः। शुद्धदेहो भवेद्देवि नरो लिङ्गार्चने रतः।।" (source mentioned as Śivāgama; source not known; quoted by N.R. Karibasavaśāstrin in his Kannaḍa commentary). Whether he is a scholar, whether he is a Brāhmaṇa or somebody else, he who is dedicated to the worship of Śivaliṅga, is indeed as worthy of respect as is Śiva: "मूर्खो वा पण्डितो वापि ब्राह्मणो वाऽन्य एव वा। शिवलिङ्गार्चनानिष्ठः शिववन्मान्य एव सः।।" (Śivadharmottara quoted by N. R. Karibhasava Śāstrin in his Kannaḍa commentary). He who is singularly devoted to Śivaliṅga with his mind full of concentration and everything of whom is merged in Śiva, is undoubtedly Śiva: "यश्चैकान्तेन मनसा शिवलिङ्गैकतत्परः। लिङ्गे विलीनसर्वार्थः शिव एव न संशयः।।" (Skānda P., quoted by N.R. Karibasavaśāstrin in his Kannaḍa commentary). The devotion to knowledge coupled with the practices of Śaṅkaravrata

(Vīraśaivavrata) in the form of Liṅgapūjā, is sure to lead to Mokṣa (emancipation): ''ज्ञननिष्ठा हि यस्य स्याच्छम्भवव्रतपूर्विका। कोऽपि वा भवताल्लोके स हि बन्धाद्विमुच्यते।।'' (Kā. Ā., 2.42). The same idea is reflected in: ''तस्मादिदं व्रतं प्रोक्तं परमं मोक्षसाधनम्'' (Kā. Ā. 2.42). Hence this Vrata in the form of Liṅgapūjā is the only means to Mokṣa.

व्याख्या— अथ लिङ्गार्पितान्नपानप्राशनमहत्त्वमाह —

Then the author tells about the greatness of partaking food and drink offered to the Liṅga —

अर्पितेनान्नपानेन लिङ्गे नियमपूजिते।
ये देहवृतिं कुर्वन्ति महामाहेश्वरा हि ते।।२५।।

Those who nourish themselves with food and water offered to the Liṅga which is duly worshipped, are, indeed, the great Māheśvaras. (25)

व्याख्या— हि प्रसिद्धम्। शिष्टं स्पष्टम्।।२५।।

'Hi' means 'well known'; the rest is clear.(25)

Notes: नियमपूजिते — duly worshipped, i.e., according to the prescriptions (by the Guru), as told regarding a Māheśvara, who is a Guruvīra: ''गुरूपदिष्टमेवाथ समाचरणमाचरन्। यश्च त्यक्तेतराचारो गुरुवीरः स उच्यते।।'' (Sūkṣ Ā. kri. pā., 8. 48) — He who renders the practices prescribed by the Guru and who gives up all other practices is said to be Guruvīra, i.e., a steadfast devotee of the Guruliṅga which is connected with the Māheśvarasthala.

व्याख्या— अथ — ''यद्धि मनसा ध्यायति तद्वाचा वदति तत्कर्मणा करोति'' इति श्रुत्यनुसारेण त्रिकरणपूर्वकं शिवलिङ्गनिष्ठाः शिवा एवेत्याह —

Then it is said that those who are deeply devoted to the Śivaliṅga with their three instruments of action (viz., mind, speech and body) in accordance with a Śruti statement, viz., "Yaddhi manasā dhyāyati, etc.," which

means that "whatever that is contemplated in mind, the same is expressed in words and the same is rendered into action," are, indeed, Śivas only —

चिन्मये शाङ्करे लिङ्गे स्थिरं येषां मनः सदा।
विमुक्तेतरसर्वार्थं ते शिवा नात्र संशयः।।२६।।

Those whose mind is firmly fixed always in the Śivaliṅga which is consisting of pure intelligence, in such a way as all other ideas are sublated, are, indeed, Śivas. There is no doubt about this. (26)

व्याख्या— येषां मनो विमुक्तेतरसर्वार्थं त्यक्तस्वर्गादितुच्छफलाभिलाषं सत् चिद्रूपे शिवलिङ्गे सदा स्थिरं ते शिवा भूरुद्राः, अत्र अस्मिन्नर्थे न संशय इत्यर्थः।।२६।।

Those whose mind is deeply devoted to the Śivaliṅga of the nature of pure intelligence in such a way as all other ideas are sublated in the sense that all the petty desires such as heaven are relinquished, are indeed Śivas, i.e., Rudras on the earth. Here, i.e., in this matter, there is no doubt. (26)

Notes: यद्धि मनसा ध्यायति, इत्यादि — (Bṛ. Jā. U. 1.1). चिन्मये शाङ्करे लिङ्गे = The Iṣṭaliṅga that is granted to the disciple is consisting of pure intelligence. It is called 'Citkalā' or 'Śāmbhavī Kalā'or 'Śivakalā'. It is said to pervade the body, life principle and Ātman (self) and stands out like the drop of oil at the top of the pot filled with water. The Kalā which burns like Kālāgni and and which has the lustre equal to a crore lightnings, shines at the top like a flame and that is the subtle supreme Kalā which is of the nature of pure intelligence: जलकुम्भाग्रसद्व्याप्ततैलबिन्दुर्यथा तथा। देहप्राणात्मसु व्याप्ता संस्थिता शाम्भवी कला।। ज्वलन्कालानलाभासा तटित्कोटिसमप्रभा। तस्योर्ध्वे तु शिखा सूक्ष्मा चिद्रुपा परमा कला।। (Sūkṣ. Ā. kri.pā., 1.122-123). That 'Citkalā' which resides in the disciple is drawn by the Guru through the hand placed on the disciple's head and infused into

the Iṣṭaliṅga on the left palm of the disciple. This is the method told here: ''या कला परमा सूक्ष्मा तत्त्वानां बोधिनी परा। तामाकृष्य यथान्यायं लिङ्गे समुपवेशयेत्।।'' (Sūkṣ. Ā., kri. pā., 1.124) — "That supreme Kalā which is subtle and which is revealer of all principles, should be duly drawn and infused into the Liṅga". Thus the Iṣṭaliṅga granted to the disciple is 'Cinmaya-Śivaliṅga'. The Māheśvara is one who has fixed his mind firmly in the Iṣṭaliṅga which is consisting of pure intelligence. The mind can have firm concentration on the Liṅga through 'dṛṣṭiyoga' and can realise and worship the Prāṅaliṅga and Bhavaliṅga though introspection provided it controls the thought-waves (Vṛttis). It is the control of thought-waves in the mind that is yoga: योगश्चित्तवृत्तिनिरोधः। (Yo. Sū. 1.2). The five thought-waves of mind (Cittavṛttis) are Pramāṇa (right knowledge), Viparyaya (wrong knowledge), Vikalpa (verbal delusion), Nidrā (sleep) and Smṛti (memory). (Yo. Sū., 1.6). Perception, etc., are **Pramāṇas.** (Yo. Sū., 1.7). Whatever our senses perceive is right knowledge. This is Pratyakṣa (perception). It is right knowledge provided that there is no element of delusion (bhramā). Whatever we infer from our direct perception is also right knowledge. This is called Anumāna (Inference). The scriptures which are based on the superconscious knowledge obtained by the sages (Ṛsis, etc.,), also constitute right knowledge. They are called Āgama (or Śabda) (Verbal testimony). There are other Pramāṇas also. The second Vṛtti is **Viparyaya,** which consists in false knowledge, as for instance the mistaking of rope for a serpent. (Yo. Sū. 1.8). The third Vṛtti is **Vikalpa** which arises when words do not correspond to reality (Yo. Sū., 1.9). A common form of Vikalpa is jumping to conclusions. **Nidrā** is a wave of thought about nothingness. (Yo. Sū., 1.10). This is the fourth Vṛtti. The fifth Vṛtti is **Smṛti** which occurs when perceived objects are not forgotten, but come back to consciousness. (Yo. Sū., 1.11).

These five thought-waves (Vṛttis) are twofold each as painful (kliṣṭa) and not painful (akliṣṭa). (Yo. Sū., 1.5). A painful thought wave may not appear painful when it first arises in the mind. It is painful because it brings with it an increased degree of ignorance, addiction and bondage. A non-painful thought-wave

may appear painful, but may not be so actually because it may impel the mind towards greater freedom and knowledge. For example, a lustful thought-wave is not painful at first, but turns out to be painful because lust, even when pleasantly satisfied, causes addiction, jealousy and bondage. A thought-wave, in the form of pity, on the other hand, is painful at first, but ceases to be so because it is an unselfish emotion which loosens the bonds of our own egotism. These thought-waves cannot all be controlled at once. First we have to overcome the painful thought-waves by raising thought-waves which are not painful. Thus we have to overcome our thoughts of anger, desire and delusion by raising thoughts of love, generosity and truth. When the painful thought waves are completely stilled, we can proceed to still the not painful thought-waves which we have intentionally created. The idea is that we must overcome even those thought-waves which are good, pure and truthful, because they belong to the external world and on that score, are superficial and transient. They do not constitute the basic reality. We must look through them, but not at them. It is only when these thought-waves are stilled that mind becomes trained to concentrate on the Liṅga (Iṣṭaliṅga) through 'dṛṣṭiyoga' and go internal through introspection and then realise and worship the internal Liṅgas, viz., Prāṇaliṅga and Bhāvaliṅga. The whole process of controlling the throught-waves depends on practice and renunciation (non-attachment) — ''अभ्यासवैराग्याभ्यां तन्निरोधः।'' (Yo. Sū., 1.12).

व्याख्या— नन्वस्मिन् चिद्रूपलिङ्गे मनोमात्रविश्रान्तिरुक्तेत्याशङ्क्य सूत्रान्तरेण करणत्रयविश्रान्तिं च दर्शयति —

Anticipating an objection that only the culmination of the mind in the Liṅga has been told, the author shows the culmination of all the three instruments of action in the Liṅga through another stanza —

लिङ्गे यस्य मनो लीनं लिङ्गस्तुतिपरा च वाक्।
लिङ्गार्चनपरौ हस्तौ स रुद्रो नात्र संशयः।।२७।।

He whose mind is merged in the Liṅga, whose speech is dedicated to the praise of the Liṅga and whose hands are engaged in the worship of the Liṅga, is Rudra. There is no doubt about it. (27)

व्याख्या— इति स्पष्टम् ।।२७।। It is clear. (27)

Notes : Here the three karaṇas, mind, speech and body (hands), are dedicated to the service of the Iṣṭaliṅga. The mind is merged in the Liṅga. See notes under the previous stanza for the details regarding the merging of the mind in the Liṅga. The speech is dedicated to the praise of the Liṅga. It should not be used for other purposes like blaming, cursing, etc. The body (which is the totality of sensory and motor organs) should be dedicated to the service of the Liṅga. This is a fine depiction of 'Liṅganiṣṭhā'. Sūkṣ. Ā. gives a full portrayal of Liṅganiṣṭhā in the case of a Viśeṣavīraśaiva : "लिङ्गभक्तिर्लिङ्गपूजा लिङ्गसेवा तथा शिवे। लिङ्गध्यानं लिङ्गमनो लिङ्गार्चनपरौ करौ। लिङ्गश्रुतिपरे श्रोत्रे लिङ्गर्पितरसादयः। लिङ्गनिर्माल्य-सुरभिलाभो घ्राणस्य पार्वति।। लिङ्गालङ्कारसन्दर्शनासक्ते लोचनेऽपि च। लिङ्गप्रदक्षिणपरौ पादौ च गिरिसम्भवे।। लिङ्गस्य पुरतो नित्यं तदर्थं चाङ्गचेष्टनम्। लिङ्गार्थं दत्तसर्वस्वं लिङ्गनिष्ठेति गीयते।। (kri.pā., 7.48-51) — "O Śivā (Pārvati), attachment to the Liṅga, worship of the Liṅga, service of the Liṅga, dedication of hands to the worship of the Liṅga, engagement of the ears in hearing the praise of the Liṅga, tasting of only those that are offered to the Liṅga, obtaining for the nose the fragrance of the flowers, Bilva leaves, etc., offered to the Liṅga, the interest of the eyes in seeing the decoration of the Liṅga, dedication of the feet for the circumambulation of the Liṅga and engagement of all activities of limbs in front of the Liṅga — thus the surrendering of everything to the service of the Liṅga constitutes what is praised as 'Liṅganiṣṭhā' (firm devotion in the Liṅga)". See also — "द्रष्टुं रूपान्तरं तस्य वीक्षणे न विचक्षणे। रसयेत्तस्य रसना हरनामाक्षरामृतम्।। शिवाङ्घ्रिकमलामोदान्नान्यत्तद्घ्राणमिच्छति। करौ तत्कौतुककरौ मनुते नापरं मनः।।" (Liṅga Pu.) — "His eyes are not interested in looking at any other form. His tongue relishes only the nectar of the letters forming Śiva's name. His nose does not want to smell anything other than the fragrance of the feet-lotuses of Śiva. His hands

are engaged in decorating the Liṅga and his mind cherishes no one else". This corresponds to the 'Liṅganiṣṭhā' of the Māheśvara. Such a Māheśvara is extolled as Rudra himself. See also Para. Ā., 17.83-86.

व्याख्या— एवं लिङ्गनिष्ठस्याग्निहोत्रादिकर्मणा प्रयोजनं नास्ती-त्याह —

It is said here that in the case of such a person who is dedicated to the Liṅga, there is no use of Agnihotra and other sacrifical rites —

लिङ्गनिष्ठस्य किं तस्य कर्मणा स्वर्गहेतुना।
नित्यानन्दशिवप्राप्तिर्यस्य शास्त्रेषु निश्चिता।।२८।।

What is the use of actions aiming to attain heaven in the case of a devotee who is firmly dedicated to the Liṅga and in whose case the attainment of Śiva consisting of eternal bliss has been ordained in the Śāstras? (28)

व्याख्या— यस्य लिङ्गनिष्ठस्य नित्यानन्दशिवप्राप्तिः शास्त्रेषु वेदागमपुराणेषु निश्चिता तस्य स्वर्गहेतुना अग्निहोत्रादिकर्मणा किम्? किं प्रयोजनम्? न किञ्चित्प्रयोजनमित्यर्थः ।।२८।।

What is the use of or what is the purpose served by the sacrificial rites such as Agnihotra, which are the means of attaining heaven only, in the case of a person dedicated firmly to the Linga and for whom the attainment of Śiva of the nature of eternal bliss has been declared as certain in the Śāstras such as Veda, Āgama and Purāṇas? It is implied that there is no use. (28)

Notes : See verse 24 above, which gives the reason as to why the Māheśvara does not aspire for svarga through Agnihotra, etc. The Heaven is nothing before 'Śivānandaprāpti'.

व्याख्या— अथास्य महत्त्वं प्रतिपादयति —

Then the author advocates the greatness of the Māheśvara who is firmly devoted to the Liṅga —

लिङ्गनिष्ठापरं शान्तं भूतिरुद्राक्षसंयुतम्।
प्रशंसन्ति सदाकालं ब्रह्माद्या देवता मुदा।।२९।।

The gods, Brahman, etc., always with delight praise him who is deeply engrossed in firm devotion to the Liṅga, who is tranquil and who is endowed with Bhasma and Rudrākṣas. (29)

व्याख्या— स्पष्टम् ।।२९।।

It is clear (29)

इति लिङ्गनिष्ठास्थलम्।

Liṅganiṣṭhāsthala ends

Notes : Bhasma and Rudrākṣa are the ornaments of Śiva. The Māheśvara decks himself with them. He is engrossed in firm devotion to the Liṅga. He is free from attachment and hatred (rāga and dveṣa). Hence he is tranquil (śānta). Such a Māheśvara is praised with delight by the gods.

अथ पूर्वाश्रयनिरसनस्थलम् — (१८)

व्याख्या— अथ "गुरुसंस्कृतभावः सन् गुरुनिर्मितदेहवान्। विस्मृत्य पूर्वदुर्भावं तदधीनः समाचरेत्।।" इति योगजागमवचनानुसारेण तस्य लिङ्गनिष्ठस्य प्रातिकूल्येन प्राप्तपूर्वाश्रयनिरसनस्थलं सप्तभिः सूत्रैः प्रतिपादयति—

Pūrvāśrayanirasanasthala — (18)

Then as per the statement of Yogajāgama, viz., "Gurusamskṛtabhāvaḥ san, etc.," which means that "the devotee whose mind is purified by the Guru and who has his body sanctified by the Guru, should forget about the

previous bad state and should act under his guidance", the author expounds in seven stanzas what is known as Pūrvāśrayanirasanasthala which comes as a prevention of what is opposed to the devotee's deep devotion to the Liṅga—

लिङ्गैकनिष्ठहृदयः सदा माहेश्वरो जनः।
पूर्वाश्रयगतान् धर्मांस्त्यजेत्स्वाचाररोधकान्।।३०।।

The person called Māheśvara whose mind is deeply devoted to the Liṅga alone should discard the practices that go with the previous faith which are opposed to his own current practices. (30)

व्याख्या— निरन्तरं शिवलिङ्गैकनिष्ठचित्तो वीरमाहेश्वरः स्वाचाररोधकान् स्वसमयाचारविरोधिनः पूर्वाश्रयनिष्ठान् धर्मान् प्राकृताचारान् त्यजेदित्यर्थः।।३०।।

The Vīramāheśvara whose mind is firmly fixed in the Liṅga should give up the unrefined practices in the form of the religious rites connected with the previous faith which are opposed to current refined practices. (30)

Notes : The stanza quoted in the preamble to the 30th stanza is noted as from Yogajāgama, which is now not available. The term 'Pūrvāśrayanirasanasthala' means 'the stage in which the previous faith has to be discarded'. 'Previous faith' means 'the practices of the previous faith'. It was the state before the devotee got the favour of Vīraśaiva-dīkṣā from the Guru. Before this favour is conferred on him, he might be following various types of practices out of ignorance and blind belief. It was a period of ignorance. The stanza quoted from the Yogajāgama clearly shows the transformation brought about by Vīraśaiva-dīkṣā (Śivasaṁskāra) in the devotee. Firstly, his thinking undergoes change due to the knowledge of Śiva (i.e., the knowledge that one's Self is Śiva) given by the Guru. Secondly, he has his body reconstituted by the Guru (gurunirmitadehavān). This reconstitution is not in its physical sense,

but in its sense of spiritual transformation. This is done by the Guru through the three types of Dīkṣā called Vedhā, Māntrī and Kriyā, which bring about the sanctification of the three bodies called Kāraṇadeha (causal body), Sūkṣmadeha (subtle body) and Sthūladeha (gross body) respectively through the establishment of Bhāvaliṅga, Prāṇaliṅga and Iṣṭaliṅga and removal of Āṇavamala, Māyīyamala and Kārmikamala. (See the notes under 6.23-24 above). Thirdly, he forgets 'Prākṛtācāras' (unrefined practices) as opposed to 'Samayācāras' (refined practices) which are guided by Śivajñāna. This total transformation is called 'Pūrvāśrayanirasana'. This is a new birth for the devotee. The previous faith is the previous birth to him. How can he have anything to do with the previous birth? This 'Pūrvāśrayanirasana' refers evidently to those who are converted into Vīraśaiva faith from other faiths. We know of the seven or eight sects of Śaivism as Anādiśaiva, Ādiśaiva, Pūrvaśaiva, Miśraśaiva, Śuddhaśaiva, Mārgaśaiva, Sāmānyaśaiva and Vīraśaiva. (Candra J.Ā. kri.pā.,10.4-5). It is quite possible to think that conversions from one Śaiva sect to the other was in vogue from times immemorial. On the evidence of the present text, we know of Agastya himself whom Śrī Reṇuka taught the tenets of Vīraśaivism, was a great Śaiva saint before he took lively interest in the Vīraśaiva faith. It is interesting to note that the Pāra. Ā. speaks of 'sopānakrama' (following the flight of steps) in the case of the seven Śaivas spoken by it (7.23-27; 37-39) with the indication that the final step is that of the Vīraśaiva and the warning that he who cannot follow the Śaiva faith of the higher step and who continues to follow the practices of the Śaiva faith of the lower steps would meet with degradation : "एवं क्रमेण सोपानं मतभेदं समाश्रयेत्। यदि व्युत्क्रमतो गच्छेत् स पतेन्नात्र संशयः।। यदाश्रित्योत्तरं भेदमशक्त्या तदनुष्ठितौ। पूर्वभेदानुसरणात् स पतेन्नात्र संशयः।।" (7.28-29)— "Thus following the method of mounting the steps, one should follow these Śaiva faiths. If one follows the reverse order one is bound to fall. There is no doubt about it. If, on the other hand, one who resorts to the higher faith and who follows the practices of the lower faith on being unable to follow the practices of the higher faith, will also fall. There no doubt about this also." This warning is also sounded specifically by the S.Śe. which says : "यो दीक्षितस्तु श्राद्धादौ

स्वपूर्वं विधिमाचरेत्। तस्य तन्निष्फलं सर्वं समयेन च लङ्घ्यते।।"— "He who is sanctified by the Śaiva initiation and yet who follows the practices of Śrāddha, etc., belonging to the previous faith, will not have any fruits out of those practices as they all stand cancelled by the prescriptions of the present faith." This is the implication of the assurance which the Bhagavān gives in the Bhag. G., 18.66 : "सर्वधर्मान् परित्यज्य मामेकं शरणं व्रज। अहं त्वां सर्वपापेभ्यो मोचयिष्यामि मा शुचः।।" — "Give up all other practices and resort to me only. I shall relieve you from all sins. Do not grieve." This does not lead to any break of the procedure; there is no sin resulting from this; a little of this dedicated practice will save you from great fear: "नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते। स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात्।। (Bhag. G., 2.40). Here 'great fear' is nothing but 'the fear of transmigration' (punarbhava). It is also said that ignorance is the previous state, that the beginningless plight of rebirth is due to that and that a wise man should discard all that (ignorance) with efforts: "अज्ञानं पूर्वमित्याहुर्भवोऽनादिस्तदाश्रयः। सर्वं निरसितव्यं तत्प्रयत्नेन विपश्चिता।।" (Skānda p., quoted in the Kannaḍa commentary of Śrī N.R. Karibasava Śāstrin). It may be asked here as to why this 'pūrvāśrayanirasana' is insisted at the stage of the Māheśvarasthala when the devotee has already passed through the stages of the fifteen sub-Sthalas of the Bhaktasthala. The answer is that this is only a specific mention of discarding the practices of the previous faith at this stage again after the restrictions prescribed in the Bhaktamārgakriyāsthala which comes under the Bhaktasthala (vide 9.28-33 above).

व्याख्या— तर्ह्ययं कीदृश इत्यत्राह —

If it is asked as to how he is regarded, the answer is given here —

स्वजातिकुलजान् धर्मान् लिङ्गनिष्ठाविरोधिनः।
त्यजन् माहेश्वरो ज्ञेयः पूर्वाश्रयनिरासकः।।३१।।

Having given up the practices consequent on his (previous) caste and profession which are opposed to Liṅganiṣṭhā, the Māheśvara is regarded as 'pūrvāśrayanirā-

saka', one who has given up the practices of the previous faith. (31)

व्याख्या— लिङ्गनिष्ठाविरोधिनः लिङ्गनिष्ठाप्रतिकूलान् स्वजातिकुलजान् ब्राह्मणत्वादिजातिकुलालादिकुलप्राप्तान् धर्मान् जातप्रेताशौचादीन् त्यजन् वीरमाहेश्वरः पूर्वाश्रयनिरासक इति ज्ञातुं योग्य इत्यर्थः।।३१।।

Having given up the practices such as the observance of impurities (āśauca—sūtaka) consequent on birth and death, which are consequent on his caste (Jāti) such as Brāhmaṇa, etc., and professional groups such as potter, etc., and which are opposed to the Liṅganiṣṭhā in the sense that they come in the way of Liṅganiṣṭhā, the Vīramāheśvara deserves to be called 'Pūrvāśrayanirāsaka', one who has given up the practices of the previous faith. (31)

Notes : The Sanskrit commentator has explained 'dharmān' (practices) as the impurities (Sūtakas), etc. See notes under 9.43 and 9.44 above for details about Sūtakas and discussion of the views on them. The performance of Śrāddha, etc., are opposed to the Liṅganiṣṭha in the sense that they come in the way of Liṅga-worship. The best example of Pūrvāśrayanirāsaka is Basaveśvara who got Vīraśaivadīkṣā from Śrī Jātaveda muni (Saṅgameśvara Swāmīji) of Sāraṅgmath at Kūḍala Saṅgama, discarded all the practices consequent on his previously belonging to the Brahmin caste.

व्याख्या— ननु पूर्वाश्रयप्राप्तनित्यनैमित्तिककर्मपरित्यागे प्रत्यवायश्रवणात् कथं तद्धर्मास्त्यजनीया इत्यत्राह —

If it is objected as to how those practices are to be discarded since it is said that there would be sin if the daily and occasional rites consequent on previous faith are given up, the answer is given here —

शिवसंस्कारयोगेन विशुद्धानां महात्मनाम्।
किं पूर्वकालिकैर्धर्मैः प्राकृतानां हि ते मताः।।३२।।

What is the purpose served by the practices of the previous times in the case of the great souls who have become sanctified by the process of Śivadīkṣā? They are meant for the unrefined persons. (32)

व्याख्या— पूर्वोक्तदानक्षपणलक्षणदीक्षारूपशिवसंस्कारसम्बन्धेन लिङ्गनिष्ठया च विधूतवृत्तवर्तिष्यमाणसकलकल्मषत्वेन निर्मलानां पूर्वाश्रयप्राप्तनित्यनैमित्तिकादिकर्मभिः किम्, किं प्रयोजनम्? न किञ्चित् प्रयोजनमित्यर्थः। ननु प्रत्यवायनिवृत्तिरेव प्रयोजनमिति चैन्न, "नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते। स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात्।।" इति भगवतैव भाषितत्वात्। अस्यायमर्थः — "अत्याश्रमिभ्यः परमं पवित्रम्" इति श्रुतिसिद्धान्तितवर्णाश्रमे इह अभिक्रम आत्माभिमुखीकरणप्रवीणगुरुकारुण्यप्राप्तभूतिधारणाद्याचारक्रमः, तस्य नाशो नास्ति विस्मृतिशून्यत्वेन तदेकनिष्ठया सदा विधीयमानत्वेन विच्छेदो नास्तीत्यर्थः। नन्वेवं चेत् नित्यनैमित्तिककर्मलोपात् प्रत्यवायः स्यादित्यत्राह — प्रत्यवायो न विद्यत इति। कृत इत्यत्राह —अस्य धर्मस्य शिवानुसंधानाङ्गभूतभूतिधारणादिधर्मस्य स्वल्पमपि लेशमात्रमपि महतो भयाद् महापातकादिभयात् त्रायत इति यथा पूर्वाश्रमधर्मपरित्यागे संन्यासिनां प्रत्यवायो नास्ति, तथा शिवाश्रयनिष्ठानां पूर्वाश्रयधर्मपरित्यागे प्रत्यवायो नास्तीति भावः। ते पूर्वाश्रयधर्माः प्राकृतानां हि मायासम्बन्धिनामेव मताः प्रोक्ता इति हि प्रसिद्धम्।।३२।।

In the case of the Śaiva devotees who are pure as they are relieved of all the past and present impurities due to the Śivasaṁskāra (Śaiva purificatory rite) in the form of Dīkṣā which is characterised by 'dāna' (dīyate, giving) and 'kṣapaṇa' (kṣiyate, destroying) and due to firm devotion towards the Liṅga, what is the use of the daily and occasional rites consequent on the previous faith? It means that there is absolutely no use at all. If it is argued that the avoidance of sin is itself the use, then the answer is that it is not so. This is because the Bhagavān himself has said

"Nehābhikramanāśo'sti, etc.," which means that "there is no transgression of the procedure, nor is there any sin; even a little of this practice would save a devotee from great fear." What is meant here is this: In this 'varṇāśrama' state which is determined by the Śruti saying "Atyāśramibhyaḥ paramaṁ pavitram" which means that "the state of those who are above āśramas is extremely sacred", the due procedure (abhikrama) is consisting of the practices such as the application of Bhasma on the body, etc., which are obtained through the compassion of the Guru. This procedure is not lost or transgressed. It means that there is no break always in that procedure as it is being carried out without any scope for forgetting and with singular attachment. It may be objected that in that case there would be sin due to the non-performance of daily and occasional rites. The answer is that "pratyavāyo na vidyate", that "there is no sin whatever". Why is it so? The answer is that even a little of this practice in the form of application of Vibhūti, etc., which is subservient to the concentration on Śiva, saves the devotee from a great danger in the form of the fear of great sins. Just as there is no sin in the case of the Sanyāsins (mendicants) when they give up the practices of the previous āśramas (orders of life, Brahmacarya, Gārhastya and Vānaprastha), so there is no sin at all in the case of those who are firmly devoted to Vīraśaiva faith due to the non-performance of the practices of the previous faith. Those practices of the previous faith are said to be those intended for those unrefined persons who are caught with Māyā (nescience). 'Hi' means that 'this is well known'. (32)

Notes : Dīkṣā : See 6.11 for its 'lakṣaṇa'. See notes under stanza 30 above. Here it is insisted that the practices of the previous faith should be discarded. The Bhag.G. quotation (2.40) is intended to show that there is neither trangression of any procedure nor sin consequent on the non-performance of

the daily and occasional rites in the case of an 'atyāśramin'. What is said about the Sanyāsin applies to the Vīramāheśvara who is also an 'atyāśramin'. (The source of "अत्याश्रमिभ्यः परमं पवित्रम्" is not known).

व्याख्या— तस्मात् —

Hence —

शिवसंस्कारयोगेन शिवधर्मानुषङ्गिणाम्।
प्राकृतानां न धर्मेषु प्रवृत्तिरुपपद्यते।।३३।।

In the case of those who are engrossed in the Vīraśaiva practices consequent on their sanctification by the Śaiva-dīkṣā, any inclination towards the practices of the unrefined persons would be incompatible. (33)

व्याख्या— नोपपद्यते, न जायत इत्यर्थः ।।३३।।

'It is not compatible' means that 'it does not arise'. (33)

व्याख्या— ननु मर्त्येषु द्वैविध्यं कथमित्यत्राह —

If it is contended as to how there is twofold division among men, the answer is given here —

विशुद्धाः प्राकृताश्चेति द्विविधा मानुषा स्मृताः।
शिवसंस्कारिणः शुद्धाः प्राकृता इतरे मताः।।३४।।

Men are twofold as Viśuddha (refined) and Prākṛta (unrefined). Those who have undergone the Śaiva-dīkṣā are Viśuddhas, while others are regarded as Prākṛtas. (34)

व्याख्या— स्पष्टम् ।।३४।। It is clear. (34)

Notes : Śivasaṁskāra — Śivadīkṣā; vide notes uner 6.23-24 above for details. This is a process of making the body (aṅga) charged with the Liṅga (Liṅgamaya). With this process the

devotees becomes Śuddhas. Others without that process are Prākṛtas.

व्याख्या— ननु वर्णाश्रमधर्मेषु द्वैविध्यं न दृश्यत इत्यत्राह —

If it is contended that there is no two-fold division in the duties of Varṇas and Āśramas, the answer is given here —

वर्णाश्रमधर्माणां व्यवस्था हि द्विधा मता।
एका शिवेन निर्दिष्टा ब्रह्मणा कथिताऽपरा।।३५।।

The very arrangement of the duties of Varṇas (castes) and Āśramas (orders of life) is regarded as twofold. One is ordained by Śiva and the other is told by Brahman. (35)

व्याख्या— स्पष्टम् ।।३५।। It is clear. (35)

Notes : The 'Varṇāśramadharmas' are twofold as ordained by Śiva (Śivanirdiṣṭa) and as ordained by Brahman (Brahmanirdiṣṭa). The Varṇāśramadharmas ordained by Śiva are bound by the spirit of equality of castes and creeds and of nobility of all professions. The Vīraśaivadīkṣā is the levelling force in the Varṇāśrama order of Śiva. Those that are ordained by Brahman are guided by the spirit of superiority and inferiority among the castes, creeds and professions. Thus the Varṇāśrama order ordained by Brahman divides the society into classes.

व्याख्या— तर्हि को धर्मः कस्येत्यत्राह —

Then if it asked as to which 'dharma' should be followed by whom, the answer is given here —

शिवोक्तधर्मनिष्ठा तु शिवाश्रमनिषेविणाम्।
शिवसंस्कारहीनानां धर्मः पैतामहः स्मृतः।।३६।।

The firm devotion to the Dharmas ordained by Śiva is in the case of those who resort to the Śaiva order. In the case of those who are without Śaiva initiation, the Dharmas are those ordained by Pitāmaha (Brahman). (36)

व्याख्या— स्पष्टम् ।।३६।। It is clear. (36)

शिवसंस्कारयुक्तेषु जातिभेदो न विद्यते।
काष्ठेतु वह्निदग्धेषु यथा रूपं न विद्यते।।३७।।
तस्मात्सर्वप्रयत्नेन शिवसंस्कारसंयुतः।
जातिभेदं न कुर्वीत शिवभक्ते कदाचन।।३८।।

इति पूर्वाश्रयनिरसनस्थलम्

There is no caste discrimination among those who are subjected to Śaiva-dīkṣā, as there is no distinction in form among the sticks that are burnt in fire. (37) Hence he who is endowed with Śaiva-dīkṣā, should never make caste-discrimination in the case of a devotee of Śiva with all efforts. (38)

Pūrvāśrayanirasanasthala ends

Notes : These two stanzas are not found in the text of Śrīsiddhāntaśikhāmaṇi with the Sanskrit commentary of Maritoṇṭadārya (Varanasi edn., 1993). These are also not found in the text edited by Śrī Kāshinathaśāstrin. The same is the case with the text with Maritoṇṭadāryas commentary edited by Śrī P.R. Karibasavaśāstrin (Pub: Virasangappa, Vanivilasa Press, Teugu Script). But these are found in the text with the Kannaḍa commentary of Śrī Ujjinīśa (Pub. Kannaḍa Sāhitya Pariṣat, Bangalore, 1998). The text with the Kannaḍa commentary of Śrī N.R. Karibasavaśāstrin (Mysore, 1921) has these two stanzas. The same is the case with the text edited by Śrī M.L. Naganna (Atmavichara Granthamala, 1959) and the text with Kannaḍa commentary by Śrī Siddheshwara Swamiji (Śrī Śivarātrīśvara Granthamālā, Mysore 1999). Stanza 37 corresponds ideologically with 11.55 later.

अथ सर्वाद्वैतनिरसनस्थलम् — (१९)

व्याख्या— अथ माहेश्वरो यथा लिङ्गनिष्ठाविरोधित्वात् पूर्वाश्रय-निरासकः, तथा लिङ्गनिष्ठाविरोधित्वात् सर्वाद्वैतनिरासकोऽपि भवेदिति तेन विधीयमानसर्वाद्वैतनिरसनस्थलं प्रतिपादयति—

Sarvādvaitanirasanasthala — (19)

Then with the impression that just as the Māheśvara is one who discards the practices of his previous faith because they are opposed to the Liṅganiṣṭhā, so should he also be one who rejects the conception of total non-duality because it would also be opposed to the Liṅganiṣṭhā, the author propounds the Sarvādvaitanirasanasthala which should be followed by him (the Māheśvara) —

पूज्यपूजकयोर्लिङ्गजीवयोर्भेदवर्जने ।
पूजाकर्माद्यसम्पत्तेर्लिङ्गनिष्ठाविरोधतः ।।३९।।

सर्वाद्वैतविचारस्य ज्ञानाभावे व्यवस्थितेः ।
भवेन्माहेश्वरः कर्मी सर्वाद्वैतनिरासकः ।।४०।।

A Māheśvara, who is engaged in religious practices, should discard the idea of total non-duality (between Śiva and Jīva), because to discard the distinction between the Liṅga (Śiva) and the Jīva, who stand in the relation of the worshipped and the worshipper, would contradict the devotion to the Liṅga and make the rites of its worship out of place and because the concept of total non-duality would result in the absence of knowledge (that he is the worshipper and the Liṅga is the worshipped). (39-40)

व्याख्या— पूज्यपूजकयोः शिवलिङ्गभक्तयोः, भेदाभावे सति लिङ्ग-निष्ठाविरोधात् पूजाकर्मादिसम्पत्त्यभावात् सर्वाद्वैतविचारस्य व्यवस्थितेः वर्तनस्य ज्ञानाभावेऽनुपपन्ने सति कर्मी माहेश्वरः शिवलिङ्गपूजादिकर्मनिष्ठवीरमाहेश्वरः सर्वाद्वैतनिरासकः स्यात्, "यावदायुस्त्रयो वन्द्या वेदान्तो गुरुरीश्वरः" इति वेदान्तवचनात्, "क्रियाद्वैतं न कर्तव्यम्" इति सिद्धान्तवचनाच्च लिङ्गनिष्ठो माहेश्वरः सर्वाद्वैतं न कुर्यादिति भावः ।।३९-४०।।

Since when there is no distinction between the worshipped and the worshipper, viz., between the Śivaliṅga and the Bhakta (devotee), it would be opposed to Liṅga-niṣṭhā and the actions (practices) such as worship would be out of place and since the concept of total non-duality would result in the absence of knowledge and incompatibility, the Māheśvara who is engaged in actions, i.e., the Vīramāheśvara who is engaged in such practices as the worship of the Śivaliṅga, should, discard total non-duality. The idea is that the Māheśvara who is firmly devoted to the Liṅga should discard total non-duality because according to a Vedānta statement "Yāvadāyuḥ, etc.," the three, viz., the Vedānta, the Guru and the Lord (Śiva) are to be revered and because according to a Siddhānta (Śaivāgama) statement, "Kriyādvaitam na kartavyam", non-duality in action should not be practised. (39-40)

Notes : "यावदायुस्त्रयो इत्यादि" and "क्रियाद्वैतं इत्यादि"— the sources of these are not known. They are noted as Vedānta-vacana and Siddhānta-vacana respectively. The arguments against 'Sarvādvaita' (total non-duality) are two. Firstly, when there is no distinction as the worshipped and the worshipper between the Śivaliṅga (Śiva) and the devotee (Jīva), it would be opposed to Liṅganiṣṭhā and on that score the religious practices such as the worship of the Liṅga would be incompatible. Secondly, when total non-duality between the Liṅga and the Jīva is accepted, it would result in the absence of knowledge that the Liṅga before you is to be worshipped and that you are its worshipper. The concept of total non-duality comes to the experience of the Śivayogin in his Aikya stage (Aikyasthala). That is the stage which is described by the Bhagavān in the Bhag. G. as — "ये त्वक्षरमनिर्देश्य-मव्यक्तं पर्युपासते। सर्वत्रगमचिन्त्यं च कूटस्थमचलं ध्रुवम्।। सन्नियम्येन्द्रियग्रामं सर्वत्र

समबुद्धयः। ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः।।" (12.3-4) — "It is only those who establish control over the host of their senses, who look upon all with the notion of equality and who are engaged in doing good to all beings, that can meditate upon the immutable one which cannot be pointed out, which is unmanifest, which is all-pervasive, which is unthinkable and which is eternal and they can only attain me." But such an idea of non-duality is out of place in the case of the Māheśvara who is only an immature aspirant, a learner. That is why he is called 'Karmin', one who is engaged in the religious practices such as the worship of the Liṅga. In the case of such a Māheśvara, the idea of total non-duality would create confusion as to what he should do. Such a confusion should not be created in his mind as the Bhagavān says : "न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम्। जोषयेत्सर्वकर्माणि विद्वान्मुक्तः समाचरन्।।" (Bhag.G., 3.26) — "The wise person should not create confusion in the minds of the aspirants who are engaged in religious practices (Karman) and who are still immature. He should perform actions himself remaining in a state of emancipation and urge others to perform actions." Even the Śivayogin should perform actions for the guidance of others (lokasaṅgraha), although he has nothing to get out of them, as the Bhagavān says : "सक्ताः कर्माण्यविद्वांसो यथा कुर्वन्ति भारत। कुर्याद्विद्वांस्तथासक्तश्चिकीर्षुर्लोकसङ्ग्रहम्।।" — "Just as immature aspirants perform actions with interest, so should the wise perform actions without attachment with the intention of guiding other persons." The Yo.Vā. (quoted in the Kannaḍa Commentary of N.R. Karibasava Śāstrin) directly warns that it is unbecoming of any wise man to teach 'advaita' to an immature aspirant : "अज्ञस्याल्पप्रयत्नस्य सर्वं ब्रह्मेति यो वदेत्। महानरकजालेषु स तेन विनियोजितः।।" — "He who gives the advice that 'everything is Brahman' to a person who is immature and whose efforts are of a small measure, would be caught in the net-work of hells along with the latter." Sva.La.Bhai. (quoted in the same Commentary) sounds the same warning : "अविदित्वा परं तत्त्वं शिवत्वं जल्पिनं तु यैः। ते चात्मोपसकाश्चैव न गच्छन्ति शिवं पदम्।।" — "Those who prattle that everything is Śiva (Śivatva) without realising the Supreme Principle and others who are engaged in false concentration on the Self on their advice will not reach the auspicious end (Śiva's state)." Hence, at the stage of the Māheśvara, the required practices such as Liṅgapūja should be resorted to. It is from the stage of the Prasādisthala onwards that he will be able to divine gradually the secrets of Dvaita-cum-advaita to end finally with the total Advaita in the Aikyasthala. There is absolutely no short-cut to Mukti. The Vīraśaiva Ṣaṭsthala path begins with 'Dvaita' in the first two stages of Bhaktasthala and Māheśvarasthala, marches on to 'Dvaitādvaita' in the next two stages of Prasādisthala and Prāṇaliṅgisthala and culminates in 'Advaita' at the stage of Aikyasthala after passing through the stage of self-surrender in the stage called Śaraṇasthala. There is no scope for total non-duality at the initial stages of the Māheśvarasthala. Hence the Śaivāgama says "क्रियाद्वैतं न कर्तव्यम्" — "do not practise non-duality in action". The same is told by Nijaguna Śivayogin in Kannaḍa as "Baḷasadiradvaitavanu bāhyadali" — "Do not make use of 'Advaita' outside (in actions)."

व्याख्या— अथ भेदेन क्रियमाणपूजाप्रकारः कथमित्यत्राह —

If it is asked as what is the nature of the worship rendered with the notion of duality, the answer is given here —

प्रेरकं शङ्करं बुद्ध्वा प्रेर्यमात्मानमेव च।
भेदात् स पूजयेन्नित्यं न चाद्वैतपरो भवेत्।।४१।।

Worshipping with the notion of duality that Śaṅkara is the impeller and himself is the impelled, he (the Māheśvara) should not be in favour of non-duality. (41)

व्याख्या— जीवानां धर्माधर्मगोचरीभूतबुद्धिवृत्तिप्रेरकः परमेश्वरः, तत्प्रेर्या जीवा इति बुद्ध्वा एवंविधभेदात् तं परमेश्वरं नित्यं पूजयेत्, अद्वैतपरो न भवेत्, पूजाविरोधादिति ।।४१।।

Parameśvara is the impeller of the intellectual process concerning what is 'dharma' (right) and what is 'adharma'

(wrong) and the Jīvas (beings) are those who are impelled. Having known this, he should ever worship the Parameśvara (Liṅga) with such a knowledge of duality and should not be in favour of non-duality, because it would be opposed to worship. (41)

Notes : In keeping with a statement of Śve.U.,viz, भोक्ता भोग्यं प्रेरितारं च मत्वा (1.12), S.S. has explained three-fold nature of reality as Bhoktṛ, Bhojya and Preraka. See notes under 5.38 above. The Gāyatrī Mantra says "धियो यो नः प्रचोदयेत्" (inspire my intellect) with reference to Śiva who is the presiding deity of Savitṛmaṇḍala. "सवितुर्मण्डलस्वामी सावित्री देवतास्म्यहम्" (Kā.Ā., kri.pā. 3.55) — thus says Śiva.

व्याख्या— अथ प्रकारान्तरेण भेदमुपपादयति —

Then the author justifies duality in another way —

पतिः साक्षान्महादेवः पशुरेष तदाश्रयः।
अनयोः स्वामिभृत्यत्वमभेदे कथमिष्यते।।४२।।

Mahādeva is the actual Pati (Lord) and this Jīva who depends upon him is the Paśu (bound soul). How can this distinction between these two as the master and servant be compatiable when there is non-duality? (42)

व्याख्या— महादेवः परमेश्वरः "पतिः विश्वस्य" इति स्मृतेः पतिः जगत्पतिः, तदाश्रयः एष जीवः पशुः, अनयोः शिवजीवरूपपतिपश्वोः, अभेदे भेदाभावे स्वामिभृत्यत्वं कथमिष्यते ? न कथञ्चिदपीति स्वामिभृत्यत्वभेदेनैव पूजनीय इत्यर्थः।।४२।।

Mahādeva, the Great Lord is the Pati, the lord of the world and this Jīva who is dependent on him is the Paśu; when there is no distinction, i.e., no difference, between those two who are the Pati and Paśu in the form of Śiva and Jīva, how can the relation of the master and servant be possible between them? Thinking that such a thing is

not in any way possible, the worship should be done with the notion of duality in the form of the master and the servant. This is the meaning. (42)

Notes : "पतिः विश्वस्य" (Smṛ.). See notes under 5.42 above. There should be the relation of the master and servant (Śvāmibhṛtyatva) between the Pati (Śiva) and Paśu (Jīva). Then only the worship becomes compatible and Liṅganiṣṭhā is possible. This is the notion of duality that is taught here in the Śve.U. Statements : "ज्ञाज्ञौ द्वावजावीशानीशावजा ह्येका भोक्तृभोगार्थयुक्ता। अनन्तश्चात्मा विश्वरूपो ह्यकर्ता त्रयं यदा विन्दते ब्रह्ममेतत्।। द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते। तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति।। तमीश्वराणां परमं महेश्वरं तं देवतानां परमं च दैवतम्। पतिं पतीनां परमं परस्ताद्विदाम देवं भुवनेशमीड्यम्।।" (1.9,4.6, 6.7) — "The enlightened and the unenlightened are the two who are unborn. One unborn (i.e., Prakṛti) is ordained to be the object of enjoyment for the enjoyer. The Ātman (Jīvātman) who is of many forms, is the non-doer, when Brahman assumes three forms (as bhoktṛ, bhogya and preritṛ). The two birds of fine feathers who are twins and who are friends, are residing in the same tree. One of them tastes (enjoys) the berry of the holy fig-tree (in the form of the fund of Karman, i.e., merits and sins) and the other looks on without eating anything. Paraśiva is the Supreme Ruler of all rulers of the world; he is the Supreme God of all gods; he is the Supreme Lord of all lords; we meditate on him as the worthy soveriegn of the universe."

व्याख्या— नन्वयं भेदभावः कियत्पर्यन्तमनुवर्तत इत्यत्राह —

If it is asked as to how long this state of duality continues, the answer is given here —

साक्षात्कृतं परं तत्त्वं यदा भवति बोधतः।
तदाद्वैतसमापत्तिर्ज्ञानहीनस्य न क्वचित्।।४३।।

When the Supreme Principle (Śiva) is realised through enlightenment, then comes the state of non-duality. It never occurs to anybody who is ignorant. (43)

व्याख्या— बोधतः श्रुतिगुरुस्वानुभवबोधतः परं तत्त्वं परशिवपर-ब्रह्माख्यमहालिङ्गतत्त्वं यदा साक्षात्कृतं भवति, दशमदृष्टान्तेन स्वात्माभेदेन प्रत्यक्षीकृतं भवति, तदाऽद्वैतसमापत्तिरद्वैतस्फूर्तिः, ज्ञानहीनस्य श्रुतिगुरु-स्वानुभवरहितस्य केवलकर्मयुतस्य क्वचित् कदाचित् किञ्चिदपि नास्ती-त्यर्थः ।।४३।।

'Enlightenment' means the knowledge derived through the Śruti, Guru and Svānubhava (own experience). 'The Supreme Principle' means 'the Principle of Mahāliṅga which is known as Paraśiva, Parabrahman'. When such a Principle is realised or mentally perceived as not different from one's own Self on the analogy of 'the tenth person' then occurs the state of non-duality, i.e., arises the flash of non-duality. But in the case of an ignorant person who is without the knowledge of the Śruti, Guru's guidance and self-experience, who is engaged in mere action, it can never occur anywhere and any time. (43)

Notes : Śruti (Śāstra), Guru and Svānubhava are necessary for the realisation of the Supreme Principle in the form of Paraśivabrahman. In other words it is the realisation that 'You are Brahman' (tat tvam asi). Without counting one's Self as Brahman, each feels grieved like the ten students each of whom counted nine persons without counting himself as the 'tenth one'. See notes under 9.55 above for the explanation of the analogy. It is only when one realises one's self as Paraśivabrahman on the analogy of the 'tenth one' that one gets the awareness of non-duality. He who is dedicated to action without this guidance of the Śruti and Guru and without this realisation through Svānubhava, will not get this knowledge.

व्याख्या— ननु कर्मिणः कस्मान्नाद्वैतसिद्धिरित्यत्राह —

If it is asked as to why there is no realisation of non-duality in the case of a person who is dedicated to action, the answer is given here —

भेदस्य कर्महेतुत्वाद् व्यवहारः प्रवर्तते।
लिङ्गपूजादिकर्मस्थो न चाद्वैतं समाचरेत्।।४४।।

Since the consideration of duality proceeds for the sake of action (in the form of worship), he who is dedicated to actions such as the worship of the Liṅga should not practice non-duality. (44)

व्याख्या— भेदस्य व्यवहारो जीवेश्वरभेदव्यवहारः, कर्महेतुत्वात् शिवपूजादिक्रियाहेतुत्वेन प्रवर्तते, अतः शिवलिङ्गपूजादिकर्मनिष्ठः, अद्वैतं न समाचरेत्। तस्माल्लिङ्गपूजादिकर्मनिष्ठस्य अद्वैतबोधाविर्भावो नास्ती-त्यर्थः ।।४४।।

The consideration of duality is that between Jīva and Īśvara. Since it proceeds for the sake of actions in the form of the worship of the Liṅga, etc., he who is dedicated to the actions such as the worship of the Liṅga, etc., should not adopt non-duality. Hence, he who is dedicated to the actions such as the worship of the Liṅga, etc., does not have the realisation of the idea of non-duality. (44)

व्याख्या— अथोक्तार्थमुपसंहरति —

Then the author concludes what is stated above —

पूजादिव्यवहारः स्याद्भेदाश्रयतया सदा।
लिङ्गपूजापरस्तस्मान्नाद्वैते निरतो भवेत्।।४५।।

Since the activities such as worship are always based on the idea of duality, he who is inclined to the worship of the Liṅga, should not get committed to non-duality. (45)

व्याख्या— लिङ्गपूजानिष्ठो वीरमाहेश्वरः, अद्वैते निरत आसक्तो न भवेत्, न स्यादित्यर्थः ।।४५।।

इति सर्वाद्वैतनिरसनस्थलम्।

"Vīramāheśvara" who is deeply devoted to Liṅgapūjā should not have interest in Advaita.

Sarvādvaitanirasanasthala ends.

Notes : External practice of the worship of the Liṅga, etc., is the means to internal purity. The impression of this will have its impact on the mind. Then the mind begins to reflect internally the inner Śivabhāva in the form of the Prāṇaliṅga and the Bhāvaliṅga and proceeds to cut off the fetters of death, as said in the Candra J.Ā.: "पूजयन्निष्टलिङ्गं तु निध्यायन् प्राणलिङ्गकम्। भावयन् भावलिङ्गं वै मृत्युपशांश्छिनत्ति सः।।" That is the end in view. But at this stage, the Māheśvara has to practise the worship of the Liṅga with firm devotion and attain the purity of mind to attain to the next stage.

अथाह्वाननिरसनस्थलम् — (२०)

व्याख्या— अथ शिवलिङ्गपूजार्थमद्वैतं निरस्य द्वैताङ्गीकारवान् माहेश्वरः शैव इव पूजार्थं शिवलिङ्गे शिवं नावाहयेदित्याह्वाननिरसनस्थलं कथयति —

Āhvānanirasanasthala — (20)

Then with the idea that the Māheśvara who has accepted duality by discarding non-duality for the sake of the worship of the Śivaliṅga, should not invoke Śiva in the Śivaliṅga for the purpose of worship as the Śaivas do, the author speaks of the 'Āhvānanirasanasthala' —

लिङ्गार्चनपरः शुद्धः सर्वाद्वैतनिरासकः।
स्वेष्टलिङ्गे शिवाकारे न तमाह्वयेच्छिवम् ।।४६।।

He who is dedicated to Liṅga-worship, who is pure and who has discarded all considerations of total non-duality (between Śiva and Jīva), should not invoke Śiva into his Iṣṭaliṅga which is of the form of Śiva. (46)

व्याख्या— लिङ्गार्चनपरः शिवलिङ्गपूजातत्परः सन् सर्वाद्वैतनिरासकः शुद्धः नित्यशुद्धवीरमाहेश्वरः शिवाकारे शिवस्वरूपवति स्वेष्टलिङ्गे तं प्रसिद्धं शिवं नावाहयेदित्यर्थः।।४६।।

He who, being devoted to Liṅga-worship, i.e., being engrossed in the worship of the Śivaliṅga, is the pure Vīra Māheśvara and who discards total non-duality, should not invoke the well known Śiva into the Śivaliṅga which is of the nature of Śiva. (46)

Notes : In all image worship there are two procedures called 'āvāhana' and 'visarjana'. 'Āvāhana' is the invocation (summoning) of gods into the image to accept the worship and 'visarjana' is requesting the gods to retire after the worship is over. But in Liṅga-worship, no 'āvāhana' is necessary; consequently, there is no 'visarjana'.

व्याख्या— अथ कस्मादित्यत्र कारणमाह —

If it is asked as to why it is so, the reason is told here—

यदा शिवकलायुक्तं लिङ्गं दद्यान्महागुरुः।
तदारभ्य शिवस्तत्र तिष्ठत्याह्वानमत्र किम्।।४७।।

Right from the time the Great Guru confers the Liṅga which is infused with the lustre of Śiva (Śivakalā), Śiva resides in it. Then why should there be invoking? (47)

व्याख्या— अत्र शिवलिङ्गे आह्वानं किं प्रयोजनम्? न किञ्चित्प्रयोजनमित्यर्थः। शिष्टं स्पष्टम्।।४७।।

What is the use of 'āvāhana' (āhvāna) in the case of the Śivaliṅga? It means that there is no use at all. The rest is clear. (47)

Notes : Before the Guru confers the Liṅga on the palm of the hand of the disciple, he infuses it with Śivakalā. It is nothing

but the 'citkalā' in the brain of the disciple. Kā.Ā. calls this as "Śāmbhavī kalā" (Śivakalā) and says that it pervades the body, vital air and Ātman like the drop of oil at the top of a pitcher filled with water : "जलकुम्भाग्रसद्व्याप्ततैलबिन्दुर्यथा तथा। देहप्राणात्मसु व्याप्ता संस्थिता शाम्भवी कला।।" (kri. pā., 1.122). The Guru attracts this into his right palm and infuses it into Iṣṭaliṅga by placing the palm on it, as told in the Kā.A. : "या कला परमा सूक्ष्मा तत्त्वानां बोधिनी परा। तामाकृष्य यथान्यायं लिङ्गे समुपवेशयेत्।।" (kri. pā., 1.124) — "That 'kalā' which is the most subtle one and which is the revealer of the principles, should be attracted and infused into the Liṅga according to the procedure." This stanza and the next two stanzas (i.e., S.S. 10.47-49) are quoted in one of the Vacanas of Cannabasavaṇṇa. (See Cannabasavaṇṇanavara Vacanagaḷu, Ed. R.C. Hiremath, K.U.D. 1971, Heccina Vacana No. 33, P. 774; Cannabasavaṇṇanavara Vacanasaṁpuṭa, Kannaḍa Pustaka Prādhikāra, Bangalore, 2001, Vacana No. 1494, P. 546).

व्याख्या— पुनश्च कारणान्तरमाह —

Again another reason is stated —

ससंस्कारेषु लिङ्गेषु सदा सन्निहितः शिवः।
तत्राह्वानं न कर्तव्यं प्रतिपत्तिविरोधकम्।।४८।।

Śiva resides always in the Liṅgas which are sanctified (by the Guru). Invocation should not be done as it is against propriety. (48)

व्याख्या— पुनराह्वानं पूर्वाह्वानविरोधि तद्विसर्जनानन्तरभावित्वादिति भावः।।४८।।

Invocation again is opposed to the earlier invocation because it is possible after the retirement of what is invoked earlier. This is the intended sense. (48)

Notes : See notes under the previous stanza (47) for the procedure of sanctification of the Liṅga. It consists in the infusion

of 'Śivakalā' into the Liṅga. When once it is invoked and infused into the Liṅga, there is no question of invoking it again, because it is not made to retire by any procedure. In the case of other deities, say, for instance, Gaṇapati, 'āhvāna' becomes necessary everytime because 'visarjana' is made everytime after the worship.

व्याख्या— अथाह्वानासम्भवादेव विसर्जनं च नास्तीत्याह —

Then it is said that retirement is not there because invocation is out of place —

नाह्वानं न विसर्गं च स्वेष्टलिङ्गे तु कारयेत्।
लिङ्गनिष्ठापरो नित्यमिति शास्त्रस्य निश्चयः।।४९।।

He who is firm in his devotion to the Liṅga should neither do invocation (of Śiva) nor do retirement (of Śiva) in the case of the Iṣṭaliṅga. This is the ordination of the Śāstra. (49)

व्याख्या— स्पष्टम् ।।४९।। It is clear (49)

इत्याह्वाननिरसनस्थलम्

Āhvānanirasanasthala ends

अथाऽष्टमूर्तिनिरसनस्थलम् — (२१)

व्याख्या— अथ शिवलिङ्गमेव शिव इत्यभिप्रायेणाह्वानं निराकृत्य पृथव्याद्यष्टमूर्तित्वं च न सम्भवति, भेदादिति तेन माहेश्वरेण विधीयमानाष्टमूर्तिनिरसनस्थलं प्रदर्शयति —

Aṣṭamūrtinirasanasthala — (21)

Having rejected the case of invocation with the idea that the Śivaliṅga itself is Śiva, the author shows the nature of Aṣṭamūrtinirasanasthala which is being practised by the Māheśvara with the idea that the conception of eight forms

of Śiva such as Pṛthivī, etc., is also incompatible because they are different from the Liṅga —

यथात्मशिवयोरैक्यं न मतं कर्मसङ्गिनः।
तथा शिवात्पृथिव्यादेरद्वैतमपि नेष्यते।।५०।।

Just as the identity of Jīva and Śiva is not acceptable to him who is associated with the rites of worship, so is also identity of earth, etc., with Śiva not acceptable to him. (50)

व्याख्या—कर्मसङ्गिन शिवपूजादिकर्मनिष्ठस्य माहेश्वरस्य आत्मशिवयोर्जीवलिङ्गयोरैक्यमेकत्वं यथा न मतं न संमतम्, पूज्यपूजकविवेकासम्भवात्, तथा शिवाद्भूम्यादेरद्वैतमभेदोऽपि नेष्यते, भूम्याद्यष्टमूर्तिष्वात्मनोऽपि प्रविष्टत्वादिति भावः।।५०।।

Just as in the case of the Māheśvara who is associated with rites of worship, i.e., who is engaged in the rites such as the worship of Śiva, etc., the idea of identity between the Self and Śiva, i.e., Jīva and Liṅga, is not acceptable, because of the contigency of the difference between the worshipped and the worshipper being not possible, so is also the non-duality or identity of the earth, etc., with Śiva not acceptable, because the Ātman has been included among the eight forms. (50)

Notes : Śiva is said to have eight forms as Prthivī (earth), Ap (water), Tejas (fire), Vāyu (wind), Ākāsā (ether), Sūrya (sun), Candra (moon) and Ātman (yajamāna). Since the relation of the worshipped and the worshipper would be incompatible, the identity between the Jīva and Śiva is not acceptable. In the same way the Identity of earth, etc., with Śiva is not acceptable to the Māheśvara who is devoted to Liṅga-worship. Self (Ātman) is also one of the eight forms of Śiva. When the identity between the Self and Śiva is not accepted, the identity of other seven forms with Śiva is automatically rejected. The next stanza explains with some analogies how the identity of earth, etc., with Śiva is only metaphorical.

व्याख्या— अथ शिवस्य पृथिव्यादेरभेदोऽपि न सम्भवतीत्यत्राह —

Then the author says that even the non-duality between Śiva, on the one hand, and earth, etc., on the other hand, is not possible —

पृथिव्याद्यष्टमूर्तित्वमीश्वरस्य प्रकीर्तितम्।
तदधिष्ठातृभावेन न साक्षादेकभावतः।।५१।।

The state of having eight forms such as earth, etc., in the case of Lord Śiva is with the idea that he is their presiding deity, but not in the sense of their actual identity with him. (51)

व्याख्या— "यस्य पृथिवी शरीरम्" इत्यारभ्य "यस्यात्मा शरीरम्" इत्यन्तबृहदारण्यक-श्रुतिप्रोक्ताष्टमूर्तित्वं तदाधिष्ठातृभावेन पृथिव्याद्यष्टमूर्त्यधिष्ठातृत्वभावेन प्रकीर्तितम्, "विश्वं महेश्वर भवानधितिष्ठतीति विश्वात्मतामुपचरन्ति यदागमास्ते" इत्यभियुक्तोक्तेः। यथा स्तनस्तन्ययोर्भेदेऽपि स्तनं पिबन्तीति व्यवहारः, तथाऽभेदव्यवहार औपचारिकः, साक्षादेकभावतो न, "द्वयमुष्णं द्वयं शीतमनुष्णाशीतलं द्वयम्। द्वयमस्पर्शमित्यष्टौ पान्तु वो हरमूर्तयः।।" इति तासां परस्परभिन्नत्वात् शरीरशरीरिभावस्य भेदघटितत्वाच्चेति।।५१।।

The state of Śiva's having eight forms has been stated with the idea that he is the presiding deity of the eight forms such as the earth, etc., in the statement of Bṛ. U. which starts with "Yasya pṛthivī śarīram" meaning "of which the earth is the body" and which ends with "Yasyātmā śarīram" meaning "of which the Ātman is the body." This is supported by the words of the learned persons who say "Viśvaṁ maheśvara, etc." which means that "O Maheśvara, your Āgamas metaphorically consider you as the 'world-soul' on the ground that you are its presiding deity." Just

as there is a usage as "they (children) drink breasts" (stanaṁ pibanti) although there is difference between the breast-milk and the breasts, so is the usage of non-duality only metaphorical here, but not in the sense of actual identity. This is because they are mutually different from one another as said in this benediction, viz., "Dvaya-muṣṇam, etc.", which means — "Let the eight forms of Śiva protect you — the eight forms being the two hot (warm) ones, the two cold ones, the two which are neither hot (warm) nor cold and the two which cannot be touched," and because the relation of the 'śarīra' (body) and the 'śarīrin' (possesser of the body, the soul) is constituted by the idea of difference. (51)

Notes : Br. U. Statement in full is — "यः पृथिव्यां तिष्ठन्पृथिव्या अन्तरो यं पृथिवी न वेद यस्य पृथिवी शरीरं यः पृथिवीमन्तरो यमयत्येष त आत्माऽन्त-र्याम्यमृतः।।" (3.7.3) — "He who residing in the earth is different from the earth, whom the earth does not know, of whom the earth is the body and who controls the earth from within, is your in-dwelling and immortal Self (Ātman)". What is said about the earth is said about water, fire, atmosphere, wind, heaven, sun, quarters, moon and stars, sky, darkness and light. (See Br. U., 3.7.4-14). The Sanskrit commentator, Śrī Maritoṇṭadārya, takes it as revealing the 'aṣṭamūrtitva' of Śiva in the sense that he is their presiding deity, but not in the sense that he is identical with them. By referring to the words of Abhiyuktas (learned persons), he says that Śiva is called the world-soul in the sense that he is the presiding deity of the world. 'Abheda' is only metaphorical here, but not actual. An analogy is given to bring home this point. The breast-milk and the breast are different. Yet there is a usage like "Śiśavaḥ stanam pibanti" (the children drink the breasts). Here what the children drink is the breast-milk (stanya). Yet the children are said to drink the breasts. Here the 'abheda' (non-difference) is only metaphorical, but not actual. In the same way, the 'abheda' between the eight forms such as earth, etc., on the one hand, and Śiva, on the other hand, is only metaphorical but not actual. Further in support of this

point a benediction is quoted — "Dvayam uṣṇam, etc." Kālidāsa has revealed the same idea in the Nāndī stanza in the beginning of his Abhijñānaśākuntala : "या सृष्टिः स्रष्टुराद्या वहति विधिहुतं या हविर्या च होत्री, ये द्वे कालं विधत्तः श्रुतिविषयगुणा या स्थिता व्याप्य विश्वम्। यामाहुः सर्ववीजप्रकृतिरिति यया प्राणिनः प्राणवन्तः, प्रत्यक्षाभिः प्रपन्नस्तनुभिरवतु वस्ताभिरष्टाभिरीशः" — "May Śiva protect you — Śiva who is manifested in the eight visible forms, viz., that which was the first creation of the creator (water), that which bears the oblation offered according to the prescribed rule (fire), that which is the sacrificer (Ātman, Yajamāna), the two that mark time (the sun and the moon), that which has the object of hearing for its property (ether), that which they call as the origin of all seeds (earth) and that by which living beings are possessed of breath (air)." In "द्वयमुष्णं, इत्यादि," the two hot (warm) ones are Agni and Sūrya, the two cold ones are Ap and Candra, the two which are neither hot nor cold are Pṛthivī and Vāyu and the two which cannot be touched are Ākāśa and Ātman. All these are the 'Śarīras' and Śiva is the 'Śarīrin'. This 'Śarīra-śarīri-bhāva' between 'pṛthivyādi' and Śiva' is based on difference. "विश्वं महेश्वर" (Abhi. va.).

व्याख्या— अथ कार्यकारणभावाच्च तयोरैक्यं न संभवतीत्याह —

Then it is said that identity between them is not compatible because they are related as the cause and effect—

पृथ्व्यादिकमिदं सर्वं कार्यं कर्ता महेश्वरः।
नैतत्साक्षान्महेशोऽयं कुलालो मृत्तिका यथा।।५२।।

All this consisting of Pṛthvī, etc., is the effect and the creator is Maheśvara. This is not actually Maheśa just as the potter is not the clay. (52)

व्याख्या— "ब्रह्मविष्णुरुद्रेन्द्रास्ते सम्प्रसूयन्ते सर्वाणि चेन्द्रियाणि सह भूतैर्न कारणम्। कारणं तु ध्येयः शम्भुराकाशमध्ये" इति श्रुतेः पृथिव्यादेः कार्यकोटिप्रविष्टत्वाच्छिवस्य कारणरूपत्वात्। एवं च मृच्छब्दोपलक्षित-

घटादेः कुलालस्य च यथैक्यं न सम्भवति, तथा कार्यरूपभूम्यादेः कारणात्मनः शिवस्य चाभेदो न सम्भवतीत्यर्थः।।५२।।

According to the Śruti statement, viz., "Brahmaviṣṇu-rudrendrāḥ, etc.", which means that "Brahman, Viṣṇu, Rudra and Indra are born and all the senses along with the elements are not the cause, the cause should be contemplated as Śambhu in the ether," Pṛthivī, etc., come within the fold of effects and Śiva is of the nature of the cause. Just as there is no identity between the pot,etc., which are indicated by the words clay, etc., and the potter, so there is no possibility of non-difference between the earth, etc., which are of the nature of effects and Śiva who is of the nature of the cause. (52)

Notes : "......ब्रह्माविष्णुरुद्रेन्द्रास्ते .... शम्भुराकाशमध्ये" — Atha. Śikh. U., 3.4. See notes under 10.50 above for the names of the eight forms of Śiva. All this world from 'Brahman' to 'Stamba' (reed) is the effect and Śiva is the cause. Just the potter is the cause (instrumental cause = Nimitta kāraṇa) of pot, so is Paraśiva Brahman the cause of this universe. Just as the potter, the cause, and the pot, the effect, are not idential, so are Śiva, the cause, and the world consisting of Pṛthivī, etc., which are effects, not identical. Hence Pṛthivi, etc., are not actually Śiva.

व्याख्या— ननु घटकुलालयोरिवेश्वरस्य भूम्यादेरात्यन्तिकभेदः किमित्यत्राह —

If it is asked as to whether there is absolute difference between the Īśvara and the earth, etc., as between the potter and the pot, the answer is given here —

पृथिव्याद्यात्मपर्यन्तप्रपञ्चो ह्यष्टधा स्थितः।
तनुरीशस्य चात्मायं सर्वतत्त्वनियामकः।।५३।।

The world which stands eightfold from the earth (Pṛthivī) to the sacrificer (Yajamāna = Ātman), is the body of the Lord (Īśvara). This Ātman is the controller of all the principles (tattvas). (53)

व्याख्या— पृथिव्यप्तेजोवाय्वाकाशचन्द्रसूर्याग्निहोत्रिरूपेणात्मपर्यन्तमष्टधा स्थितः प्रपञ्चः सर्वोऽपीशस्य शरीरम्। अयमीशः सर्वतत्त्वनियामकः सर्वतत्त्वात्मकशरीरप्रेरकीभूत आत्मा शरीरीत्यर्थः। एवं च घटकुलालयोर्देहदेहिभावशून्यत्वात् ततो विशेष इत्यर्थः।।५३।।

This world which stands eightfold with Pṛthivī (earth), Ap (water), Tejas (fire), Vāyu (air), Ākāśa (ether), Candra (moon) and Sūrya including Atman in the form of the sacrificer, is the body (Śarīra) of the Lord. This Lord who is the controller of all principles in the sense that he is the impeller of the body which is of the nature of all principles, is the Ātman who is the sentient being residing in the body (Śarīrin). Thus since there is no relation of the śarīra and the śarīrin between the pot and the potter this is different, from that analogy.

Notes : The analogy of the pot and the potter is given above to point out that there is no 'non-duality' between the world consisiting of eight forms and Śiva. The five elements (pañca-bhūtas), the moon, the sun and the Yajamāna (Ātman) are described as the eight forms (aṣṭatanu = aṣṭamūrti). Yet they are not identical with Śiva, but are the body of Śiva. Thus the relation between the world consisting of eight forms and Śiva is of the nature of the śarira (body) and the śarīrin (the embodied soul). Since there is no such relation between the pot and the potter, the analogy does not fully correspond with the case of the world and Śiva. Lord Śiva is said to be the controller of thirty-six principles (Ṣaṭtriṁśattattvāni) in the sense that he resides as the Preraka in the body which is of the nature of thirty-six principles. See notes on S.S., 1.3 for the details about the thirty-six principles.

व्याख्या— तर्ह्यभेदः किमित्यत्राह —

If it is asked as to whether there is 'non-duality', the answer is given here —

शरीरभूतादेतस्मात् प्रपञ्चात्परमेष्ठिनः।
आत्मभूतस्य देवस्य नाभेदो न पृथक्स्थितिः।।५४।।

There is neither absolute non-difference nor absolute separateness of Paraśivabrahman, who is the God assuming the form of the Soul, from this world which happens to be his body. (54)

व्याख्या— परमेष्ठिनः शिवस्य शरीरभूताद् एतस्माद् इदमित्यङ्गुलिनिर्देश्यत्वेन प्रतीयमानात् प्रपञ्चाद् अभेदो न, भेद एवेत्यर्थः। तथाप्यत्मभूतस्य विश्वशरीरिणो देवस्य न पृथक्स्थितिः, घटपटयोरिव परस्परबाह्यत्वे स्थितिर्नास्ति, शिवस्य व्यापकत्वादिति भावः।।५४।।

Of the Brahman who is Śiva, there is no non-difference, i.e., there is difference only, from this world which happens to be his body and which is referred to as 'this' as it is to be pointed out by fingers as 'this'. Even then the God who has the world as his body, cannot have a separate existence; he cannot exist in a state of mutual separateness from the body like pot and cloth. It is because Śiva is all-pervasive. (54)

Notes : There is neither absolute non-difference nor absolute difference between Paraśivabrahman and the world, because they stand in the relation of the 'śarīrin' (dehin) and the 'śarīra' (deha). This is the basis for calling Vīraśaiva philosophy as Bhedābhedavāda or Dvaitādvaitamata. See notes under S.S., 2.13 and 5.33-35 for the explanaton of Bhedābhedavāda.

व्याख्या— तर्हि भेदः कथमित्यत्राह —

In that case how can difference exist? The answer is given here —

अचेतनात्वात् पृथ्व्यादेरज्ञत्वाद् आत्मनस्तथा।
सर्वज्ञस्य महेशस्य नैकरूपत्वमिष्यते।।५५।।

Since Pṛthvī (earth), etc., are insentient and since Ātman (the embodied soul) is of a little knowledge, they cannot have identity with Maheśvara who is the Omniscient one. (55)

व्याख्या— भूम्यादेर्जडत्वाद् आत्मनः अग्निहोत्रिणो यजमानस्याज्ञत्वात्, किञ्चिज्ज्ञत्वादित्यर्थः, महेशस्य चराचरलक्षणविश्वशरीरस्य शिवस्य सर्वज्ञत्वादित्यर्थः, एकरूपत्वं रूपशरीरशरीरिणोरैक्यं नेष्यते नेच्छाविषयीक्रियते। तस्माद्भेद एवेत्यर्थः।।५५।।

Since Bhūmi (earth), etc., are insentient (dull), since the Ātman who is the sacrificer performing Agnihotra, is without knowledge in the sense that he is endowed with a little (limited) knowledge and since Śiva the Maheśvara who has the world of the movable and the immovable as his body, is omniscient, there is no identity between the physical form and the spirit residing in it. Therefore there is difference only between them. (55)

Notes : There cannot be identity between the 'śarīra' and 'śarīrin'. Hence there is difference between pṛthivī etc., which are the body and Śiva who is the Preraka residing in the body.

व्याख्या— नन्वेवं भेदज्ञानवान् कोऽसावित्यत्राह —

If it is asked as to who is this knower of the notion of difference, the answer is given here —

इति यश्चिन्तयेन्नित्यं पृथिव्यादेरष्टमूर्तितः।
विलक्षणं महादेवं सोऽष्टमूर्तिनिरासकः।।५६।।

Thus he who thinks always that the Mahādeva (Śiva, the Great Lord) is different from the eight forms such as

pṛthivī (earth), etc., is called 'Aṣṭamūrtinirāsaka' (one who rejects the view that the eight forms are Śiva). (56)

व्याख्या— स्पष्टम् ।।५६।। It is clear (56)

इत्यष्टमूर्तिनिरसनस्थलम्।

Aṣṭamūrtinirasanasthala ends.

अथ सर्वगत्त्वनिरसनस्थलम् — (२२)

व्याख्या— अथ माहेश्वरस्य लिङ्गनिष्ठाविरोधिसर्वगतत्वनिरसनस्थलं प्रकाशयति —

Then the author reveals Sarvagattvanirasanasthala (the stage of rejecting the conception of omnipresence of Siva) as the idea of omnipresence is not conducive to 'Liṅganiṣṭhā', the firm devotion to the Liṅga —

Sarvagatvanirasanasthala — (22)

सर्रगत्वे महेशस्य सर्वत्राराधनं भवेत्।
न लिङ्गमात्रे तन्निष्ठो न शिवं सर्वगं स्मरेत्।।५७।।

If Maheśvara is deemed as omnipresent, his worship should be rendered everywhere, not merely in the Liṅga. Hence, he who is firmly devoted to the Liṅga should not consider Śiva as omnipresent. (57)

व्याख्या— महेश्वरस्य सर्वगत्वे सर्वत्राराधनं स्यात्, लिङ्गमात्रे न स्यात्, तस्माल्लिङ्गनिष्ठः शिवं सर्वगतं न स्मरेदित्यर्थः।।५७।।

If Maheśvara is taken as omnipresent, his worship should be rendered everywhere, but not merely in the Liṅga. Hence he who is deeply devoted to the Liṅga should not think of Śiva as omnipresent. (57)

Notes : The author, here, points out the danger if Śiva's omnipresence is accepted at this stage, in which 'Liṅganiṣṭhā' alone is emphasised. The consideration that Śiva is everywhere, not necessariy in the Iṣṭaliṅga, distracts the mind of the devotee from his faith. The Māheśvara is 'sarvagatvanirāsaka' because he rejects the idea of Śiva's omnipresence out of his firm devotion towards his Iṣṭaliṅga — "लिङ्गैकनिष्ठया त्यागी सर्वगत्वनिरासकः।।" (Nirvacana). The vow of the Māheśvara is to worship the Iṣṭalinga thinking that Śiva is in his Iṣṭaliṅga. To think of Śiva as omnipresent goes against this vow. His concentration should be in the Iṣṭaliṅgapūjā. The idea of omnipresence of Śiva would break his concentration and distract him from his vow.

व्याख्या— ननु शिवस्य सर्वगतत्वाभावे परिच्छिन्नत्वेन लोके भक्तबाहुल्यात् तत्तच्छरीरसङ्गतेष्टलिङ्गानां च बाहुल्यादेकत्र विश्रमिताशेषशरीरभारस्यान्यत्रावस्थानासम्भवात् कथं तत्र तत्र स्थितिः सम्भवतीत्यत्राह —

It may be objected that if there is no omnipresence in the case of Śiva, it amounts to saying that he is divided (limited to the Iṣṭaliṅga). Since the number of devotes in the world is large, since the number of Iṣṭaliṅgas as related to so many bodies is also large and since he whose entire bulk of body is stationed in one place cannot exist in another place, how can he exist in so many places (Iṣṭaliṅgas)? Here the answer is given —

सर्वगोऽपि स्थितः शम्भुः स्वाधारे हि विशेषतः।
तस्मादन्यत्र विमुखः स्वेष्टलिङ्गे यजेच्छिवम्।।५८।।

Although Śiva remains omnipresent, he exists especially in the Iṣṭaliṅga which happens to be his resort. Hence the devotee should worship him in his Iṣṭaliṅga by remaining averse to Śiva's presence elsewhere. (58)

व्याख्या— शम्भुः सर्वगोऽपि व्यापकोऽपि स्वाधारे स्वाश्रयीभूतलिङ्गे विशेषतः अतिशयेन स्थितो भवति। तस्मादन्यत्र विमुखः सन् स्वेष्टलिङ्गे शिवं पूजयेदित्यर्थः।।५८।।

Although Śiva is omnipresent or all-pervasive, he expecially very much exists in the Iṣṭaliṅga, which is his resort. Hence, the devotee should turn away from other objects and worship him in his Iṣṭaliṅga only. (58)

Notes : In the philosophical plane, it is held that Śiva is omnipresent and all-pervasive. This is what is expressed in the following Śruti statements : "ततः परं ब्रह्म परं बृहन्तं यथा निकायं सर्वभूतेषु गूढम्। विश्वस्यैकं परिवेष्टितारमीशं तं ज्ञात्वाऽमृता भवन्ति।। सर्वाननशिरोग्रीवः सर्वभूतगुहाशयः। सर्वव्यापी स भगवान् तस्मात्सर्वगतश्शिवः।।" Śve. U., 3.7, 11)— "The Yogins become immortal by realising one and only Śiva who alone encloses the universe, who is hidden in all the beings in accordance with the respective bodies, who is the Supreme Brahman and who is complete in all respects. The Lord Śiva is omnipresent because he is all-pervasive, possessing all faces, heads and necks and because he resides in the caves in the form of the hearts of all beings." Although he is thus omnipresent, he resides especially in the Iṣṭaliṅga which happens to be his resort (svādhāra). Just as the sunshine which spreads everywhere, manifests especially in the mirror, so does Śiva who is everywhere, manifest himself especially in the Iṣṭaliṅga (Guru and Jaṅgama also). That is why the Māheśvara finds the form of Śiva limited to the Guru, the Iṣṭaliṅga and the Jaṅgama and worships them. Another beautiful analogy is given in the next stanza to explain this.

व्याख्या— ननु सर्वगतः शिवस्तत्र तत्र लिङ्गे कथं विशेषेण तिष्ठतीत्यत्राह —

If it is asked as to how Śiva who is omnipresent resides in the respective Liṅgas, the answer is given here —

शिवः सर्वगतश्चापि स्वाधारे व्यज्यते भृशम्।
शमीगर्भे यथा वह्निर्विशेषेण विभाव्यते।।५९।।

Although Śiva is omnipresent, he is especially manifested in the Iṣṭaliṅga which is his resort, just as fire is especially found in the womb of the Śamī tree. (59)

व्याख्या— वृक्षस्थितो वह्निः शमीवृक्षे यथा विशेषेण भासते, तथा शिवः सर्वगतोऽपि स्वाधारे लिङ्गे भृशम् अतिशयेन व्यज्यते प्रकाशत इत्यर्थः।।५९।।

Just as the fire which exists in all trees, is especially evident in the Śamī tree, so does Śiva who is omnipresent predominantly evident in the Iṣṭaliṅga which is his resort. (59)

Notes : Śamī is a kind of tree which is well known as the tree in which fire is residing — अग्निगर्भां शमीमिव। (Śā.4.2); see also Ma. Smṛ., 8.247; Yā. Smṛ., 1.302. Śamī is called 'Banni' in Kannaḍa. Just as fire is manifested by the mutual rubbing of the Śamī sticks, so is Śiva manifested in the Iṣṭaliṅga by the devotee's concentration on the Iṣṭaliṅga.

व्याख्या— ननु लिङ्गे किमर्थं विशेषेण तिष्ठतीत्यत्राह —

If it is asked as to why Śiva resides especially in the Iṣṭaliṅga, the answer is given here —

सर्वगत्वं महेशस्य सर्वशास्त्रविनिश्चितम्।
तथाप्याश्रयलिङ्गादौ पूजार्थमधिका स्थितिः।।६०।।

The omnipresence of Maheśvara is decided in all the Śāstras. Even then his stay is predominantly found in the Iṣṭaliṅga, etc., which are his resorts to receive worship. (60)

व्याख्या— अत्रादिशब्देन गुरुचरमूर्तिर्लक्ष्येते। शिष्टं स्पष्टम्।।६०।।

Here by the word 'ādi' (etc.) Guru and Jaṅgama are indicated. The rest is clear.

Notes : तथाप्याश्रयलिङ्गादौ is a better reading than तथाप्याश्रयलिङ्गेन; the latter reading is found in Varāṇasī edition (1993) with Marāṭhi translation and in the Telugu script edition with Mariṭoṇṭadārya's Sanskrit commentary, editied by Śrī P.R. Karibasava Śāstrin and

published by Vīrasaṅgappa (Vanivilas press, Mysore). Other editions have the same reading as retained in the text here. [Kashinath Shastrin's edition, 1998, M.L. Nagaṇṇa's edition, 1959, N.R. Karibasavaśāstrin's edition, 1921, Siddheshwara Swamiji's edition, 1999, G.G. Manjunathan's edition (Kannaḍa Sāhitya Pariṣad) with Ujjinīśa's Kannaḍa commentary, 1998]. Maritoṇṭadārya prefers this reading, as it is evident from his commentary. All Śāstras (Śruti and Smṛti) declare Śiva's 'sarva-gatatva'. Muṇḍ. U. (1.6) says — "यत्तदद्रेश्यमग्राह्यमगोत्रमवर्णम् अचक्षुःश्रोत्रं तदपाणिपादम्। नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं, यद्भूतयोनिं परिपश्यन्ति धीराः।।" — "The wise visualise (realise) that Paraśivabrahman, who is beyond the scope of the sensory organs (adreśyam), who is beyond the grasp of the motor organs (agrāhyam), who does not belong to any Gotra (lineage), who does not belong to any Varṇa (caste), who is not endowed with eyes and ears, who does not have hands and feet, who is eternal, who is all-pervasive, who is omni-present, who is extremely subtle, who is immutable and who is the origin of all animate and inanimate objects." Such Śiva especially resides in the Iṣṭaliṅga (Guru and Jaṅgama) for the purpose of receiving worship. This is already stated in S.S., 6.36 — "अपरिच्छिन्नमव्यक्तं लिङ्गं ब्रह्म सनातनम्।। उपासनार्थमन्तःस्थं परिच्छिन्नं स्वमायया।।" See notes under the same.

व्याख्या— अस्मिन्नर्थे — ''या ते रुद्र'' इति श्रुत्यर्थमेव श्लोक-मुखेनोपन्यस्यति —

In this sense, the author presents the meaning of the Śruti statement "Yā te rudra, etc.," through the next stanza —

नित्यं भासि तदीयस्त्वं या ते रुद्र शिवा तनूः।
अघोराऽपापकाशीति श्रुतिराह सनातनी।।६१।।

The ancient lore (Śruti) says —"O Rudra,you shine eternally as related to that auspicious body in the form of the Iṣṭaliṅga, which is peaceful and which is untouched by any sin." (61)

व्याख्या— "भो रुद्र ते तव या तनूः शिवलिङ्गमूर्तिः, शिवा मङ्गला, अघोरा अभयङ्करा, अपापकाशी दोषरहिता। त्वं तदीयो लिङ्गसम्बन्धी सन् नित्यं भासि" इति सनातनी नित्या श्रुतिराह कथयतीत्यर्थः।।६१।।

"O Rudra, that your body in the form of the Śivaliṅga (Iṣṭaliṅga) is auspicious (śivā), without creating any fear (aghorā) and without any blemish (apāpakāśī). You shine eternally as related to that Liṅga"— this is what an ancient (eternal) Śruti says. (61)

Notes : "या ते रुद्र शिवा तनूः, इत्यादि" — Tai.Saṁ., 4.5.1.1; Śve.U., 3.5. See the Sanskrit commentary and English notes under S.S., 6.62. नित्यं भासि तदीयस्त्वम् — Śiva resides eternally in the Iṣṭaliṅga borne on the body of the devotee.

व्याख्या— तस्मादिष्टलिङ्गमेव पूजयेदित्याह —

Hence, it is said that the Iṣṭaliṅga alone should be worshipped —

तस्मात्सर्वप्रयत्नेन सर्वस्थानपराङ्मुखः।
स्वेष्टलिङ्गे महादेवं पूजयेत्पूजकोत्तमः।।६२।।

Hence, the Māheśvara, who is the worshipper par excellance, should with all efforts worship the Great Lord in his own Iṣṭaliṅga by discarding all other places. (62)

व्याख्या— तस्मात् श्रुतिप्रसिद्धत्वात् पूजकोत्तमो माहेश्वरः सर्व-प्रयत्नेन सर्वस्थानविमुखः सन् स्वेष्टलिङ्गे स्वसम्बन्धवतीष्टलिङ्गे महादेवं पूजयेदित्यर्थः।।६२।।

Hence, i.e., since it is well known in the Śruti, the worshipper *par excellence*, who is none other than the Māheśvara, should with all efforts avoid all other places and worship the Great Lord in his own Iṣṭaliṅga, i.e., in the Iṣṭaliṅga belonging to him. (62)

Notes : Māheśvara worships the Iṣṭaliṅga with the firm faith that it is Śiva himself who is believed to be omnipresent, all-pervasive and the resort of all. This is the Liṅganiṣṭhā which characterises the Māheśvara.

व्याख्या— एवं बुद्ध्वा स्वेष्टलिङ्गे यजन्नेव सर्वगत्वनिरासक इत्याह —

It is said that he who worships Śiva in his own Iṣṭaliṅga after knowing this, is regarded as 'Sarvagatvanirāsaka' —

शिवस्य सर्वगत्वेऽपि सर्वत्र रतिवर्जितः।
स्वेष्टलिङ्गे यजन् देवं सर्वगत्वनिरासकः।।६३।।

Although Śiva is omnipresent, he who worships Śiva in his own Iṣṭaliṅga without attachment elsewhere, is the 'Sarvagatvanirāsaka'. (63)

व्याख्या— स्पष्टम् ।।६३।। It is clear. (63)

इति सर्वगत्वनिरसनस्थलम्।

Sarvagatvanirasanasthala ends.

Notes : It is true, as stated in all Śāstras, that Śiva is omnipresent and all- pervasive. But to the Māheśvara, he resides only in his Iṣṭaliṅga. This firm faith prevents his mind from going astray. The Māheśvara should worship the Iṣṭaliṅga without diverting his attention to any thing else. He should forget himself in the grandeur of Iṣṭaliṅga-worship. Through this single-minded devotion to the Liṅga, the Māheśvara becomes ripe in thinking. His inner vision becomes widened. Thus he steps on to the next stage.

अथ शिवजगन्मयस्थलम् — (२३)

व्याख्या— अथ माहेश्वरस्य पूजार्थं सर्वगत्वे निराकृतेऽपि प्रमाणबलात् सर्वगत्वं यथाऽङ्गीक्रियते, तथा प्रमाणबलात् सर्वमयत्वं चाङ्गीकरणीयमिति शिवजगन्मयस्थलं निरूपयति —

Sivajaganmayasthala — (23)

Then the author propounds 'Śivajaganmayasthala' (the stage reflecting the conception of Śiva as pervading the world) with the idea that Śiva's all-pervasiveness should be accepted on the strength of authorities in the same way as Maheśvara's omnipresence is admitted on the basis of valid means although his omnipresence is rejected for the purpose of worship —

पूजाविधौ नियम्यत्वाल्लिङ्गमात्रे स्थितं शिवम्।
पूजयन्नपि देवस्य सर्वगत्वं विभावयेत्।।६४।।

Even while worshipping Śiva as residing in the Liṅga (Iṣṭaliṅga) only as he should be restricted that way in the process of worship, the Māheśvara should mentally cherish the Lord's omnipresence. (64)

व्याख्या— शिवस्य सर्वनियामकत्वेऽपि पूजाकाले भक्तनियम्यत्वाद् भक्ताधीनत्वाल्लिङ्गमात्रे स्थितं शिवं भक्तः पूजयन्नपि देवस्य लिङ्गस्थितस्य प्रकाशात्मनः शिवस्य सर्वगत्वं विभावयेत्, अन्यथा कुम्भकारवत् परिच्छिन्नत्वप्रसङ्गादिति।।६४।।

Although Śiva has the power of controlling all, he assumes subservience to the devotee as he is under the control of the devotee at the time of worship. Hence while rendering worship to Śiva as residing in the Iṣṭaliṅga alone, the devotee should mentally cherish the omnipresence of the God, i.e., of Śiva who is of the nature of brilliance and who resides in the Iṣṭaliṅga. Otherwise, Śiva will have to be assumed as separate like the potter who is making the pot. (64)

Notes : कुम्भकारवत् — In the preparation of pot, the clay serves as the material cause (Upādānakāraṇa) and the potter is the instrumental cause (Nimittakāraṇa). As the Nimittakāraṇa,

the potter is separate from the pot. But Śiva is not so. He is not separate from the world because he is both the Upādāna-kāraṇa and the Nimittakāraṇa. This point will be explained with analogies in the next three stanzas.

व्याख्या— एवं सर्वगत्वे सिद्धे विश्वस्य "आत्मन आकाशः संभूतः, आकाशाद्वायुः, वायोरग्निः, अग्नेरापः, अद्भ्यः पृथ्वी" इति श्रुतेरभिन्ननिमित्तोपादानकारणत्वश्रवणाद् बहुदृष्टान्तपूर्वकं शिवजगन्मयत्वं प्रतिपादयति —

After Śiva's omnipresence is thus established, according to the Śruti statement "Ātmana ākāśaḥ sambhūtaḥ, etc.," which means that 'Ether was born from the Ātman (Brahman), air from the ether, fire from the air, water from the fire and earth from the water," it is known that Śiva is the combined material-cum-instrumental cause of this world. Hence, the author propounds Śiva as pervading the world (Śivajaganmayatva) with many analogies —

यस्मादेतत् समुत्पन्नं महादेवाच्चराचरम्।
तस्मादेतन्न भिद्येत यथा कुम्भादिकं मृदः।।६५।।

शिवतत्त्वात्समुत्पन्नं जगदस्मान्न भिद्यते।
फेनोर्मिबुद्बुदाकारं यथा सिन्धोर्न भिद्यते।।६६।।

यथा तन्तुभिरुत्पन्नः पटस्तन्तुमयः स्मृतः।।
तथा शिवात्समुत्पन्नं शिव एव चराचरम्।।६७।।

Since this world consisting of the movable and the immovable is born from the Great God (Śiva), it cannot differ from him, just as pot, etc., cannot differ from clay. (65) The world which is born from the principle of Śiva, does not differ from that, just as the forms of foam, waves, etc., do not differ from the ocean. (66) Just as the cloth which is born from threads is regarded as made up of threads, so is the world consisting of the movable and the immovable which is born from Śiva regarded as Śiva himself (made up of Śiva—Śivamaya). (67)

व्याख्या— स्पष्टम् ।।६५।। यस्मान्महादेवादिति सम्बन्धः। शिष्टं स्पष्टम्।।६६।।

It is clear. (65) "Yasmāt" should be taken with "Mahādevāt". The rest is clear. (66)

Notes : "आत्मन आकाशः संभूतः, इत्यादि" — Tai.U., 2.1. Here this Śruti statement is quoted to show that Śiva is the Upādāna-kāraṇa as well as Abhinnanimittakāraṇa. The potter is 'Bhinna-nimittakāraṇa' of pot because he stands separate from the pot while making it out of clay which is again external to him. Śiva is not so. He is like the spider which weaves its web through the fibre drawn from its own body. In the analogy the fibre of the web is drawn from the spider. Hence the spider is the Upādānakaraṇa of the web. The spider itself is the Abhinna-nimittakāraṇa also. See — "यथोर्णनाभिः सृजते गृह्णते च" (Muṇḍ.U., 1.1.7) — 'Just as the spider creates its web and withdraws it ....'. Similarly Śiva is both the Upādānakārana and Abbinnanimitta-kāraṇa of the world. Hence he is not separate from the world. The fact that he is 'abhinna' (not different) from the world is established here through three analogies, viz., (i) of the pot and the clay, (ii) of the foam, etc., and the ocean and (iii) of the cloth and the threads. In the first analogy, the pot is the transformation (pariṇāma) of the clay. In the second analogy, the foam, etc., are the transformations (pariṇāma) of the ocean. Both these analogies are from the point-of-view of Pariṇāmavāda. In the third analogy, the cloth is the ultimate form of the threads. Hence this is an analogy on the basis of Ārambhavāda (like that of the world and the atoms). All the three have the idea of 'abhinnatva' between the Upadānakaraṇa and its Kārya as common to them. Just as the effects in the form of pot, etc., foam, etc., and cloth are not different from their material causes in the form of clay, ocean and threads respectively, so is this effect in the form of the world not different from the material cause in the form of Śiva. This is the teaching of the Bra.Sū. —

"तदनन्यत्वम् आरम्भणशब्दादिभ्यः" (2.1.14). This sūtra speaks of "kārya-kāraṇānanyatva' (non-difference between the effect and the cause), the world being the 'kārya' and Paraśivabrahman being the 'kāraṇa'. The reference is here to this Śruti statement and others that follow it : "यथा सोम्येकेन मृत्पिण्डेन सर्वं मृण्मयं विज्ञातं स्याद् वाचारम्भणं विकारो नामधेयं मृत्तिकेत्येव सत्यम्।" (Chā.U., 6.1.4) — "Just as, O somya, the entire lot made up of clay is known through one lump of clay, (so is this world known through Brahman); the modifications with different names as pot, etc., are but verbal manifestations, they are in reality the clay only" — Just as the pot, etc., are 'mṛṇmaya' (made up of clay), the foam, etc., 'sindhujalamaya' (made up of water of the ocean) and the cloth is 'tantumaya' (made up of threads), so is this world 'Śivamaya'. This is the teaching of this 'Śivajaganmayasthala'.

व्याख्या— ननु मृदादीनां विकारित्वात् शिवस्य निर्विकारित्वाद् उक्तदृष्टान्तो विषम इत्याह—

It may objected that the analogy is not corresponding with the matter on hand because clay, etc., are objects that undergo modifications, while Śiva does not undergo modifications. Here the answer is hinted —

आत्मशक्तिविकासेन शिवो विश्वात्मना स्थितः।
कुटीभावाद् यथा भाति पटः स्वस्य प्रसारणात्।।६८।।

Śiva stands in the form of the world through the expansion of his own Śakti, just as the cloth appears in the form of the tent through its expansion. (68)

व्याख्या— पटः स्वतादात्म्यापन्नप्रसरणशक्त्या कुटीभावात् प्रस्थान-कुटीभावाद् यथा भाति, तथा शिवोऽपि स्वात्मशक्तिविकासेन विश्वात्मना स्थितः सन् भातीत्यर्थः।।६८।।

Just as the cloth appears in the form of a tent for the travellers by the power of expansion which is inherent in

it, so does Śiva shine standing in the form of the world by the expansion of the Śakti who is inherent in him. (68)

Notes : Śiva's Śakti which makes him stand as the world is called Parigrahaśakti. He stands himself in the form of the world through the expansion of his Parigrahaśakti. The anology is that of the cloth which assumes the form of a tent through the power of expansion inherent in it. Whether the cloth is in its folded state or it is in its state of a tent, it does not undergo any modification. The folded state is its contracted form, while the state of tent is its expanded form. Similarly whether Śiva is with his contracted Śakti or with his expanded Śakti he does not undergo any modification. The expansion of his Śakti is creation and the contraction of his Sakti is annihilation.

व्याख्या— ननु प्रसरणशक्तिद्वारा यथा पटस्यापि विकारभाक्त्वम्, तथा शिवस्यापि स्वसमवेतशक्तिद्वारा विकारिता स्यादित्यत्र दृष्टान्तान्तर-मुपन्यसन्नुक्तार्थमुपसंहरति —

It may still be objected that just as the cloth has the nature of undergoing modification through its power of expansion, so should Śiva also have the nature of undergoing modification by the Śakti who is inherent in him. Here the author presents another analogy (to meet that objection) and concludes the matter on hand —

तस्माच्छिवमयं सर्वं जगदेतच्छराचरम्।
तदभिन्नतया भाति सर्पत्वमिव रज्जुतः।।६९।।

Hence all this world which is consisting of the movable and the immovable and which is pervaded by Śiva, does not stand different from him, just as serpentness does not appear different from the rope. (69)

व्याख्या— रज्जुः स्वनिष्ठदीर्घवृत्तगोधूमवर्णताशक्तिवशाद् विकार-राहित्येन यथा सर्पत्वेन भाति, तथा शिवोऽपि विकारराहित्येन स्वसमवेत-

मायाशक्त्या विश्वाभिन्नतया भाति, तस्मात् सर्वमेतच्चराचरं विश्वं शिवमयं न तद्व्यतिरिक्तमित्यर्थः।।६९।।

Just as the rope appears in the form of a serpent by virtue of its inherent power consisting in its longness, roundness and colour of wheat without undergoing any change, so does Śiva also appear as not different from the world by virtue of his inherent Māyāśakti without himself undergoing any modification. Hence all this universe which is consisting of the movable and the immovable, is pervaded by Śiva and it is not different from him. (69)

Notes : The analogy of the rope and the serpent is given here to explain that Śiva appears as this world through his inherent Māyāśakti without himself undergoing any modification and that on that score he cannot be called 'vikārin' (one who undergoes change). Hence, it should not be urged that Śri S.S. is in favour of Adhyāsavāda. As presented here, the analogy does not reflect the idea of false conception or misconception of the rope as serpent. Hence there is no scope for urging Vivartavāda in this connection. It is only a case of conceiving the rope as the serpent without assigning the idea of false modification to it. The conception of the rope as serpent is by virtue of its inherent power consisting in its longness, roundness and colour of wheat. Thus on the basis of this analogy, it can be established that Śiva manifests himself as the world by virtue of his inherent Māyāśakti without undergoing any change. This leads to the conclusion that the world is 'Śivamaya' in the sense that it is pervaded by Śiva.

व्याख्या— अथ दार्ढ्यार्थमुदाहृतदृष्टान्तपूर्वकं बहुदृष्टान्तमाह —

Then in order to confirm the same idea, the author gives many analogies along with the analogies already given —

रज्जौ सर्पवद्भाति शुक्तौ तु रजतत्ववत्।
चोरत्ववदपि स्थाणौ मरीच्यां च जलत्ववत्।।७०।।

गन्धर्वपुरवद्व्योम्नि सच्चिदानन्दलक्षणे।
निरस्तभेदसद्भावे शिवे विश्वं विराजते।।७१।।

The world shines in Śiva who is of the nature of existence, intelligence and bliss and who is devoid of all differences, like the serpentness in the rope, the silverness in the conch-shell, the form of a thief in the post, the appearance of water in the mirage and the Gandharva cities in the sky. (70-71)

व्याख्या— रज्जौ गोधूमवर्णशक्त्या सर्पत्ववत्, शुक्तौ धावल्यशक्त्या रजतत्ववत्, स्थाणौ दीर्घताशक्त्या पुरुषत्ववत्, मरीच्यां स्वच्छतोद्रेकशक्त्या जलत्ववत्, कालशक्त्या व्योम्नि गन्धर्वनगरवत्, निरस्तसमस्तप्रापञ्चिकभेदवति निर्विकारे सच्चिदानन्दस्वरूपे परशिवब्रह्मणि, तत्समवेतविमर्शशक्तिप्रतिस्फुरणायमानमायाशक्त्या विश्वं तदभिन्नतया भातीत्यर्थः।।७०-७१।।

The form of a serpent shines in the rope by virtue the latter's colour of wheat; the form of silver appears in the conch-shell by virtue of its shining whiteness; the form of a man appears in the post by virtue of its length; the form of water is found in the mirage by virtue of its clearness and shining nature; and the form of Gandharva cities appears in the sky by virtue of rainy season; likewise, the world shines as not different from him in the Paraśivabrahman, who is devoid of all worldly differences, who is without any modification and who is of the nature of existence, intelligence and bliss; this is by virtue of his Māyāśakti which is the reflection of the Vimarśāśakti inherent in him. (70-71)

Notes : Here five analogies are given to illustrate the point that Paraśivabrahman does not undergo any modification and that although he is 'avikārin', he manifests himself as the world

through his Māyāśakti. The rope appears as serpent by virtue of its inherent colour of wheat, without itself undergoing any change. The same are the cases of conch-shell, wooden post, mirage and cloudy sky which appear as silver, man, water and gandharva cities by virtue of their inherent characteristics, viz., shining whiteness, length, brightness (sunshine) and rainy season respectively without themselves undergoing any change. This is what is taught in the following stanzas of Niśvāsa Kā. quoted in the Kannaḍa commentary of Śrī P.R. Karibasava Śāstrin : "एकैव वस्तुतश्शैवी या शक्तिर्निर्मला परा। अविनाभाविनी शम्भोश्शुचेरुष्णत्ववत्प्रभो।। ज्ञानक्रियात्मिका सापि सत्या नित्योदितप्रभा। सापराभिमुखी सर्वबन्धलेशविवर्जिता।। अनन्यान्या शिवात्सैव वस्तुतो मूर्तिरीश्वरी। प्रध्वस्तावरणा शान्ता वस्तुमात्राऽतिलालसा। आद्यन्तोपरता साध्वी मूर्तित्वेनोपचर्यते।। बिन्दुक्षोभो यतश्शम्भोश्शक्तिरेव प्रवर्तते। स बिन्दुः क्षुब्धतां प्राप्तस्समस्तं कर्तुमर्हति।।" — "Śiva's Śakti is in reality one only. She is inseparable from Śiva and is pure, supreme and without a second like the heat of the sun. She assumes the forms of Jñānaśakti, Kriyāśakti and Satyaśakti. She is an ever-rising lustre, turned towards the Supreme and free from even the slightest touch of all bondage. Yet she is one with Śiva and different from Śiva. She is in reality of the form of Śiva. She is bereft of covers, peaceful, objective and ever active. She is without any beginning and any end. She is the goodness incarnate. She is known through all these. That very Śakti of Śiva creates the Bindu and that Bindu, when excited, becomes capable of creating everything." Yet Śiva is without any 'vikāra' or change.

व्याख्या— नन्वेभिर्दृष्टान्तैर्विश्वं प्रातीतिकं स्यादित्यत्र दृष्टान्तान्तरमाह—

The author gives another analogy by anticipating an objection that the aforesaid analogies would project the world as an appearance or illusion —

पत्रशाखादिरुपेण यथा तिष्ठति पादपः।
तथा भूम्यादिरूपेण शिव एको विराजते।।७२।।

Just as the tree stands in the form of leaves, branches, etc., so does Śiva alone manifest himself in the form of the earth, etc. (72)

व्याख्या— वृक्षे यथा कालशक्त्या विकाराहित्येन स्वान्तर्लीनस्वविजातीयपत्रपुष्पादिभेदविशिष्टत्वेन भाति, तथा शिव एव स्वसमवेतशक्तितादात्म्यक्रोडीकृतभूम्यादिरूपेण प्रतिस्फुरणगत्या भातीत्यर्थः। तत्र धृत्या धरणिः, करुणया जलम्, उज्ज्वलतया तेजः, परमानन्दस्पन्दनेन वायुः, चिद्व्याप्त्या व्योम, चितिसङ्कोचचित्तविशिष्टो जीव इति विवेकः। ननु वृक्षस्य सावयवत्वात्, तदाभाससंयुक्तशिवस्य निरवयवत्वात्, तत्समवेतशक्तेरपि तदभिन्नत्वेन तथात्वात्, कथं सावयवप्रपञ्चरूपेण भासनं संभवतीति नाशङ्कनीयम्, शक्तेः शिवाभिन्नत्वे सति दुर्घटकारित्वेन अहिकुण्डलन्यायेन स्वस्वातन्त्र्यपरिकल्पितभेदोपस्थितिपरमाणुकार्यभूतद्व्यणुकादाविव तत्कार्यरूपमायाशक्तेः सांशत्वे सम्भवतीत्युक्तत्वात्, ''विष्टभ्याहमिदं कुत्स्नमेकांशेन स्थितो जगत्'' इति भगवदुक्तेश्च। प्रातीतिकप्रपञ्चरूपेणापि स्वशक्तिन्यूनीभावेन शिव एव भासते, शुक्तिरजतयोः परस्परसत्त्वाद् मेलकांशो नास्तीति वदता निषेधप्रतियोगित्वेन समानयोगेन च सोऽप्यङ्गीकरणीय एव, उत्तरक्षणबाध्यमानत्वात् शक्तिन्यूनीभावनिबन्धनेति सर्वं विश्वं शिवमयमेवेति संक्षेपः। वस्तुतस्तु बाध एव नास्ति, घटपटयोरिव शुक्तिरजतयोरपि वस्तुत्वात्। नापि शुक्तिज्ञानेन रजतज्ञानस्य बाधः, घटपटज्ञानयोरिव भिन्नकालभिन्नविषयत्वात्। नन्वेकस्मिन्नेव धर्मिणि इदं रजतं नेदं रजतमिति विरुद्धावभासद्वयस्य प्रामाण्यासम्भवात्, अथोत्तरकालिकरजताभावज्ञानेन पूर्वोत्पन्नरजतज्ञानस्य बाधोऽङ्गीक्रियत इति चेन्न, ज्ञानानां त्रिक्षणावस्थायित्वनियमेन रजताभावज्ञानस्थितिकाले रजतज्ञानस्याभावात्। किञ्च, बाध्यबाधकभावस्य दण्डभाण्डन्यायेन परस्परान्वयसापेक्षत्वेन ज्ञानानां गुणत्वेन परस्परसम्बन्धाभावात्। तस्माद् घटपटज्ञानयोरिवोन्मेषनिमेषयोरङ्गीकरणीयत्वेन बाधस्यैवाभावादिति दिक्।।७२।।

इति शिवजगन्मयस्थलम्।

Just as the tree which remains the tree without undergoing any change while growing according to the power of time, appears as endowed with a variety of originally latent and yet dissimilar forms such as leaves, flowers, etc., so does Śiva himself appear, by way of his outward manifestation, in the form of earth, etc., through the operation of his Māyā which is an intimate aspect of his Śakti (Vimarśāśakti). The discernment here is that the earth (dharaṇi) is from his fortitude (dhṛti), the water from his compassion (karuṇā), the fire from his brilliance, the wind from the palpitation of his supreme bliss and the sky from the pervasion of his intelligence and that the individual soul (Jīva) is characterised by the mind with the contraction of understanding. It may be objected here thus : The tree is endowed with parts. But Śiva who is taken as analogous to it, is devoid of parts. Śakti who is inherent in him cannot be different from him and hence, she is also without parts. Then the question that arises here is as to how the world which is endowed with parts can possibly emerge from such Śiva with such Śakti. The answer is that such a doubt need not be raised because Śakti is not different from Śiva and she is at the same time capable of doing what is impossible. Hence, in accordance with the maxim of 'Ahikuṇḍala', i.e., the serpent's nature of remaining both stretched and circular, Śakti can with her freedom of will be both endowed with parts and without parts. Just as 'dvyaṇuka' (molecule of two atoms) which is the effect of atom, has parts, so does Māyāśakti who is the effect of Śiva (i.e., Śiva's Śakti) have parts. Thus it is possible for him (Śiva) to appear through his Māyāśakti as the world which is endowed with parts. The statement of the Bhagavān (Lord Kṛṣṇa), viz., "Viṣṭabhyāhamidam, etc.," which means that "I stand pervading the world consisting of the movable and the immovable with one of my parts", is in support of the above point. In the dream state, Śiva himself appears

as the imaginary world through the curtailment of his Śakti. He who holds that there is no point of association between the conch-shell and the silver on the ground that both of them are separately existent, should at least admit silver as the counter-part of denial (i.e., the object to be denied) and in common relation with the other (conch-shell). This is because the idea of silver is sublated in the very next moment. Since this depends upon the curtailment of Śiva's Śakti, the entire world is pervaded by Śiva only. In fact there is no sublation of the idea of silver at all, because the conch-shell and the silver are the existing objects like the pot and the cloth. Further there is no rule that the knowledge of silver is sublated by the knowledge of conch-shell, because these two forms of knowledge belong to different objects and different times. It may be argued here that since the two contradictory apprehensions as 'this is silver' and 'this is not silver' cannot be true in the case of the same qualified object (dharmin), the sublation of the earlier-born knowledge of silver by the later knowledge of the absence of silver, is admitted. This argument cannot stand, because there is no knowledge of silver at the time when there is the knowledge of the absence of silver since as a rule the duration of all apprehensions is three moments each. Further in accordance with the maxim of the stick and the pot which means that the stick is the destroyer (bādhaka) and the pot is to be destroyed (bādhya), there is the necessity of mutual relation. Since both the apprehensions as the existence of silver (bādhya) and absence of silver (bādhaka) are subordinate (to the knowledge of conch-shell), they cannot have mutual relation. Hence, just as there is no mutual nullification between the knowledge of pot and the knowledge of cloth, there is no mutual nullification between the rising (unmeṣa) and the closing (nimeṣa) of knowledge. (72)

Śivajaganmayasthala ends

Notes : Just as conch-shell appears as silver so does Brahman appear as the world. This is Vivartavāda. If this is accepted, it is as good as accepting the Adhyāsavāda. Then it will have to be admitted that the teaching of S.S. amounts to "ब्रह्म सत्यं जगन्मिथ्या" (Śaṅkara's teaching). Here according to Adhyāsavāda, Māyāśakti is superimposed on Brahman and the world is a modification of Māyā and a false modification (vivarta) of Brahman. But according to S.S., Māyaśakti is only a modification or an aspect of Vimarśāśakti who is inherent in Paraśivabrahman. It is the thirty-first principle (tattva) among the thirty-six principles. Paraśivabrahman manifests himself as the world through the operation of that Śakti. Thus the Māheśvara, who is firmly devoted to the Iṣṭaliṅga, looks upon the world as pervaded by Śiva.

अथ भक्तदेहिकलिङ्गस्थलम् — (२४)

व्याख्या— अथैवं शिवजगन्मयत्वेऽपि — "वेदवेदान्तवाक्यार्थ-सन्धानातीतवर्तनः। भक्तभावपरानन्दो भक्तभावैकगोचरः।।" इति योग-जागमवचनानुसारेण भक्तहृदये प्रकाशत इति भक्तदेहिकलिङ्गस्थलं सप्तभिः सूत्रैः प्रतिपादयति —

Bhaktadehikaliṅgasthala — (24)

Although Śiva has pervaded the world, yet in accordance with the statement of Yogaja Ā., viz, "Vedavedāntavākyārtha, etc.", which means that "Śiva who is beyond the context of the interpretation of Veda and Vedānta and who is the supreme bliss residing in the temperament of the devotees, is revealed to the heart of the devotee," Śiva shines in the heart of the devotee. With this idea in mind, the author propounds Bhaktadehikaliṅgasthala in seven stanzas —

समस्तजगदात्मापि शङ्करः परमेश्वरः।
भक्तानां हृदयाम्भोजे विशेषेण विराजते।।७३।।

Although Śaṅkara, the Supreme Lord, resides in the entire world as its soul, yet he shines especially in the heart-lotus of the devotees. (73)

व्याख्या— शङ्करः सुखङ्करः परमेश्वरः परशिव समस्तजगदात्मापि भावाभावरूपप्रपञ्चमयोऽपि भक्तानां स्वभक्तानां हृदयाम्भोजे हृदयकमले विशेषेण विराजते आधिक्येन प्रकाशत इत्यर्थः।।७३।।

'Śaṅkara' means 'one who gives joy'. Although such a Śaṅkara who is the Supreme Lord called Paraśiva, is pervading the entire world consisting of positive and negative objects as its soul, yet he especially, in a great measure, shines in the heart-lotus of the devotees. (73)

Notes : "वेदवेदान्तवाक्यार्थ, इत्यादि" — Yogaja Ā., which is not available now. Bhaktadehikaliṅgasthala is that stage in which the Liṅga (Śiva) is visualised as residing in his heart by the devotee. 'Bhaktadehikaliṅga' means the Liṅga residing in the body of the devotee, i.e., in the heart of the devotee. शं करोतीति शङ्करः। Śiva is everywhere. Hence he is 'samastajagadātmā'. Yet he is revealed to the pure heart of the devotees as their supreme bliss. The heart of the Māheśvara is like a clear mirror. Śiva is reflected in it. He manifests in it as supreme bliss.

व्याख्या— तत्कथमित्यत्राह —

If it is asked as to how it is, the answer is given here —

कैलासे मन्दरे चैव हिमाद्रौ कनकाचले।
हृदयेषु च भक्तानां विशेषेण व्यवस्थितः।।७४।।

He (Śiva) is especially stationed in the Kailāsa, Mandara mountain, Himālaya mountain, Meru mountain and the hearts of the devotees. (74)

व्याख्या— एषु स्थानेषु यथा शिवो विशेषेण भासते, तथा स्वभक्तानां हृदये भासत इत्यर्थः।।७४।।

Just as Śiva resides especially in these places (Kailāsa, etc.), he resides especially in the hearts of the devotees. (74)

Notes : Kailāsa, etc., are the places where peace reigns supreme. Hence, Śiva resides in those places. Similarly he resides in the hearts of the devotees in which peace dwells. Allamaprabhu, who had this Sthala in mind has said— "Śāstrapuruṣarirā, nimma śāstrada mahāpatha honalalli hodalli, bhaktadehikadevanendariyade keṭṭiralla. 'Yatra śivastatra māheśvara' nendu heḷittu munna, antu bhakta, nitya satya sannihita Guheśvarā — nimma śaraṇa" — (Allamaprabhudevara vacanasampuṭa, Kannaḍa Pustaka Prādhikāra, Bangalore, 2001, Vacana no. 113, beginning — "Āgamapuruṣarirā nimma āgama"). Kaṭhā.U. says — "अङ्गुष्ठमात्रः पुरुषो मध्य आत्मनि तिष्ठति।" (4.12) — "The Puruṣa (Ātman) who is of the size of a thumb, resides in the body (i.e., heart) ". Accordingly, Bhaga. G. says — "ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति।" (18.61) — "The Lord of all beings resides, O Arjuna, in the region of the heart". He is 'Bhaktadehikaliṅga'.

व्याख्या— नन्वपरिच्छिन्नः परमेश्वरः कथं परिच्छिन्नः सन् भक्तदेहेषु राजत इत्यत्राह —

If it is objected as to how can the Great Lord who is undivided, reside in the bodies of devotees by dividing himself, the answer is given here —

सर्वात्मापि परिच्छिन्नो यथा देहेषु वर्तते।
तथा स्वकीयभक्तेषु शङ्करो भासते सदा।।७५।।

Just as Śaṅkara, although he is the Universal Self of all, stays in the bodies of all beings by dividing himself, so does he reside always in the hearts of his devotees. (75)

व्याख्या— सर्वात्मापि परमेश्वरो देवतिर्यङ्मनुष्यलक्षणसकलदेहेषु भिन्नान्तःकरणविशिष्टेषु प्रतिबिम्बगत्या यथा भासते, तथा स्वकीयभक्तेषु सदा प्रकाशत इत्यर्थः।।७५।।

Although the Great Lord is the Universal Soul, he resides as the reflection in the bodies of all beings such as gods, animals and men who are endowed with different inner senses. In the same way, he stays always in the hearts of his devotees. (75)

व्याख्या— अस्मिन्नर्थे प्रमाणगर्भितवचनमाह —

In this sense, the author makes a statement which is pregnant with authority —

नित्यं भाति त्वदीयेषु या ते रुद्र शिवा तनूः।
अधोराऽपापकाशीति श्रुतिराह सनातनी।।७६।।

The ancient Śruti says – "O Rudra, that your body in the form of the Liṅga which is peaceful and which is not touched any defect, ever shines in those who belong to you. (76)

व्याख्या— भो रुद्र ते तव या तनूः शिवलिङ्गमूर्तिः, अघोरा सौम्या, अपापकाशी दोषरहिता, सा लिङ्गमूर्तिः त्वदीयषु त्वत्सम्बन्धिषु भक्तेषु नित्यं भातीति सनातनी नित्या श्रुतिराह ।।७६।।

"O Rudra, that your body, which is in the form of Śivaliṅga, which is peaceful and which is without any defects, ever resides in the bodies of your devotees" – thus says the ancient, eternal Śruti. (76)

Notes:"या ते रुद्र शिवा तनूः" (Śve. U. 3.5.; Tai.Saṁ, 4.5.11). See also S.S., 10.61 above.

व्याख्या— ननु शिवभक्तव्यतिरिक्तेषु न भासते किमित्यत्राह —

If it is objected as to whether he does not shine in those who are not the devotees of Śiva the answer is given here —

विशुद्धेषु विरक्तेषु विवेकिषु महात्मसु।
शिवस्तिष्ठति सर्वात्मा शिवलाञ्छनधारिषु।।७७।।

Śiva who is the universal soul, resides in the hearts of those who are pure and who are not attached to mundane life, of those great men who are endowed with discrimination and of those who are decked with the signs of Śiva. (77)

व्याख्या— विशुद्धेषु विरक्तेषु षट्स्थलज्ञानिषु चरमूर्तिष्वित्यर्थः विवेकिषु महात्मसु शुकादियोगिष्वित्यर्थः शिवलाञ्छनधारिषु भूतिरुद्राक्ष-मात्रधारिषु चेत्यर्थः, सर्वात्मा शिवः, नित्यं तिष्ठति प्रकाशत इत्यर्थः॥७७॥

Śiva, who is the universal soul resides, i.e., shines, in the hearts of the pure persons who have renounced the world, i.e., those who are adept in the knowledge of six Sthalas and who are called the 'Caramūrtis' (Jaṅgamas, wandering mendicants of Vīraśaiva faith), of the great persons such as Śukayogin who are endowed with discrimination and of those persons who are adorned with signs of Śiva such as Bhasma, Rudrākṣa, etc. (77)

व्याख्या— नन्वेवं चेत् साधारणत्वात् शिवभक्तेषु को विशेष इत्यत्राह —

If it is asked as to what is the speciality of the devotees of Śiva since this is common to all, the answer is given here —

नित्यं सन्तोषयुक्तानां ज्ञाननिर्धूतकर्मणाम्।
माहेश्वराणामन्तःस्थो विभाति परमेश्वरः।।७८।।

The Great Lord shines in the hearts of the Māheśvaras who are always endowed with contentment and the blemishes of whose fruits of Karman (deeds) are eradicated by knowledge. (78)

व्याख्या— शिवज्ञानेन निर्धूतकल्मषवत्त्वात् शिवसुखानुभाविनां परमेश्वराणां (माहेश्वराणां) निर्मलदर्पणे मुखादेःस्फुटतया भासनमिवातिस्फुट-तया तेषामन्तस्थः सन् भातीत्यर्थः।।७८।।

The Great Lord shines very clearly inside the hearts of the Māheśvaras like the face, etc., in the clear mirror, since they are experiencing the joy of Śiva due to the total washing away of all blemishes (of Karman) through the knowledge of Śiva. (78)

Notes: Those who are always contented with that which they get as 'Prasāda' from the Great Lord are called 'nitya-santoṣins'. It is this continuous contentment that marks the ripeness of the Māheśvara and his eligibility to rise to the next major stage in spiritual ascent called Prasādisthala. It is 'Śivajñāna' that brings them such a contentment. It is in the form of awareness of Śiva at all times. This awareness (Avadhāna) is the special feature of the next Sthala called Prasādisthala. 'Nityasantoṣatva' and 'jñānanirdhūtakarmatva' are the characteristics of the Prasādin.

व्याख्या— अथ वक्ष्यमाणप्रसादिस्थलं सूचयति —

Then the author indicates the next sthala called Prasādisthala —

अन्यत्र शम्भो रतिमात्रशून्यो निजेष्टलिङ्गे नियतान्तरात्मा।
शिवात्मकं विश्वमिदं विबुध्यन् माहेश्वरोऽसौ भवति प्रसादी।।७९।।

इति श्रीमत्षट्स्थलब्रह्मिणा शिवयोगिनाम्ना विरचिते
श्रीसिद्धान्तशिखामणौ माहेश्वरस्य नवविधस्थलप्रसङ्गो
नाम दशमः परिच्छेदः समाप्तः।।१०।।

This Māheśvara who has no attachment towards gods other than Śiva and whose mind is fully absorbed in his Iṣṭaliṅga, becomes the Prasādin by cherishing this world as Śiva in spirit. (79)

Here ends the tenth chapter dealing with the nine sthalas of the Māheśvarasthala in Śrīsiddhāntaśikhāmaṇi written by Śivayogi Śivācārya who has realised the Brahman through the path of six Sthalas. (10)

व्याख्या— शम्भोः शिवात् अन्यत्र देवतान्तरे रतिमात्रशून्यः प्रीतिलेशेनापि रहितः सन् निजेष्टलिङ्गे नियतान्तरात्मा नियमितान्तःकरणवानसौ माहेश्वर इदं विश्वम् इदमित्यङ्गुलिनिर्देश्यत्वेन भासमानं विश्वं शिवात्मकमुक्तदृष्टान्तैः शिवमयमिति विबुध्यन् सन् प्रसादी भवतीत्यर्थः। ''शिव एको ध्येयः शिवङ्करः सर्वमन्यत्परित्यज्य'' इत्यत्र श्रुतिः।।७९।।

इति भक्तदेहिकलिङ्गस्थलम्।

इति श्रीमत्पदवाक्यप्रमाणपारावारधुरीण-मरितोण्टदार्येण विरचितायां तत्त्वप्रदीपिकाख्यायां श्रीसिद्धान्तशिखामणिव्याख्यायां माहेश्वरस्य नवविधस्थलप्रसङ्गो नाम दशमः परिच्छेदः समाप्तः।।१०।।

The Māheśvara who is free from even the slightest attachment elsewhere, i.e., in gods other than Śiva and who is confined to his Iṣṭaliṅga, i.e., whose inner senses are concentrated in this Iṣṭaliṅga, becomes the Prasādin by understanding the world which is referred to as this because of pointing towards it by the finger as this, in the form of Śiva himself as demonstrated by the analogies (in the previous stanzas). The authority here is the Śruti statement "Śiva eko dhyeyaḥ, etc.," which means that "Śiva alone who extends auspiciousness to all should be meditated upon, leaving out everything else." (79)

Bhaktadehikaliṅgasthala ends.

Here ends the tenth chapter dealing with the nine Sthalas of Māheśvarasthala in the commentary on Śrīsiddhāntaśikhamaṇi called Tattvapradīpikā written by Śri Maritoṇṭadārya who is the foremost among those who are well-versed in Vyākaraṇa, Mīmāṁsā and Tarka. (10)

Notes: ''शिव एको ध्येयः इत्यादि'' Atha. Śikh. U., 3. Awareness of Śiva at all times is called Avadhana bhakti (Bhakti of the nature of vigilence). This is the characteristic of the Prasādin.



एकादशः परिच्छेदः

प्रसादिनः सप्तविधस्थलप्रसङ्गः

अगस्त्य उवाच —

उक्तो माहेश्वरः साक्षाल्लिङ्गनिष्ठादिधर्मवान्।
कथमेष प्रसादीति कथ्यते गणनायक।।१।।

Agastya says—

The Māheśvara is declared to be one whose piety consists actually of adherence to the Iṣṭaliṅga, etc. O Lord of the Gaṇas, how is he called Prasādin? (1)

व्याख्या— स्पष्टम् ।।१।। It is clear. (1)

Notes : Agastya asks Reṇuka about the nature of the Prasādin. He is now fully aware of the nature of the Māheśvara and his religious practices as expounded in the nine Sthalas starting from Māhesvarapraśaṁsāsthala and ending with Bhakta-dehikaliṅgasthala. He is curious to know how he rises to the status of the Prasādin. What are his religious duties? What are the sub-Sthalas of Prāsadisthala? What is the nature of his Liṅga-worship? What is his mental culture and state of spiritual attainment? All these questions are in the mind of Agastya, when he asks as to how he is called Prasādin and as to what are his attainments and practices. For this purpose Śrī Reṇuka defines Prasādin and enumerates and elucidates seven Sthalas coming under Prasādisthala.

रेणुक उवाच —

लिङ्गनिष्ठादिभावेन ध्वस्तपापनिबन्धनः।
मनःप्रसादयोगेन प्रसादीत्येष कथ्यते।।२।।

Reṇuka says —

He, i.e., the Māheśvara, whose bonds of sin are destroyed through the state of remaining engrossed in the firm devotion to the Iṣṭaliṅga, is called Prasādin by virtue of his calmness of mind. (2)

व्याख्या— उक्तलिङ्गनिष्ठादिस्थलपरिज्ञानतदाचरणतो ध्वस्तपापसमूह एष माहेश्वरो मनोनैर्मल्यसम्बन्धेनप्रसदीत्युच्यत इत्यर्थः।।२।।

This Māheśvara whose bonds of sins are destroyed by the knowledge of the aforesaid Sthalas such as Liṅganiṣṭhāsthala, etc., and their practice, is called as Prasādin due to his association with the serenity of mind. (2)

Notes: 'Prasāda' means calmness, tranquility, composure, purity, clearness, limpidness. The Māheśvara is called Prasādin because his mind has been rendered pure and calm due to the observance of the nine Sthalas of the Māheśvarasthala. Those practices have the capacity to eradicate all sins and render the mind of the devotee pure and calm. Thus the devotee rises to the higher stage significantly called Prasādisthala (Prasādaḥ asya asti iti Prasādī; tasya sthalam). Prasāda also means 'favour'. By this time due to the awareness of Śiva being always awake in the mind of the Prasādin, he is endowed with Śiva's favour. Hence, he is rightly called Prasādin.

व्याख्या— अथैतत्स्थलं कीदृशं कीदृग्विधमित्यत्राह —

If it is asked as to what is the nature of this Sthala and what are its kinds, the answer is given here —

प्रसादिस्थलमित्येतदस्य माहात्म्यबोधकम्।
अन्तरस्थलभेदेन सप्तधा परिकीर्तितम्।।३।।

This Prasādisthala which reveals his greatness, is said to be sevenfold by virtue of differences in its internal Sthalas. (3)

व्याख्या— एतत्प्रसादिस्थलमस्य भक्तमाहेश्वरस्थलोक्तसदाचारसमूहस्य महत्त्वबोधकमवान्तरस्थलभेदेन सप्तविधमिति परिकीर्तितमित्यर्थः।।३।।

This Prasādisthala which reveals the greatness of the Prasādin, who is endowed with all the good practices of the Bhakta and the Māheśvara Sthalas, is sevenfold by virtue of the differences in the internal Sthalas. (3)

व्याख्या— अथ तत्कथमित्यत्रोद्दिशति —

Then if it is asked as to how it is so, the author enumerates them —

प्रसादिस्थलमादौ तु गुरुमाहात्म्यकं ततः।
ततो लिङ्गप्रशंसा च ततो जङ्गमगौरवम्।।४।।

ततो भक्तस्य माहात्म्यं ततः शरणकीर्तनम्।
शिवप्रसादमाहात्म्यमिति सप्तप्रकारकम्।।५।।

It is sevenfold as — 1. Prasādisthala, 2. Gurumāhatmyasthala, 3. Liṅgapraśaṁsāsthala (Liṅgamāhatmyasthala), 4. Jaṅgmagauravasthala (Jaṅgamamāhātmyasthala), 5. Bhaktamāhātmyasthala, 6. Śaraṇakīrtanasthala (Śaraṇamahattvasthala) and 7. (Śiva) Prasādamāhātmyasthala (Prasādamahattvasthala). (4-5)

व्याख्या— शरणकीर्तनं तन्महत्त्वकीर्तनमित्यर्थः। एवं सप्तप्रकारकमित्युत्तरम्।।४-५।।

'Śaraṇakīrtana' means 'Śaranamahattvakīrtana' the eulogy of the greatness of Śaraṇa. Thus the answer is that it is of seven kinds. (4-5)

व्याख्या— अथोद्दिष्टानां स्थलानां क्रमाल्लक्षणमुच्यत इत्यत्राह —

Then the author says that the characteristics of the Sthalas in the order in which they are enumerated are given here —

क्रमाल्लक्षणमेतेषां कथयामि महामुने।

O Great Sage, I shall tell you the chracteristics of them in their due order.

व्याख्या— स्पष्टम्।। It is clear.

अथ प्रसादिस्थलम् - (२५)

व्याख्या— अथ — "चित्तस्य हि प्रसादेन हन्ति कर्म शुभाशुभम्। प्रसन्नात्माऽऽत्मनि स्थित्वा सुखमक्षयमश्नुते।।" इति मैत्रेयश्रुत्यनुसारेण शिवप्रसादजायमानमनःप्रसन्नतां द्वादशसूत्रैः प्रतिपादयति—

Prasādisthala — (25)

Then the author propounds in twelve stanzas the calmness of mind born of Śiva's favour in accordance with the statement of Maitreya Upaniṣad as "Cittasya hi prasādena, etc.", which means that "the fruits of the auspicious and inauspicious deeds are eradicated by the calmness of mind. One who is endowed with such calmness of mind resides within himself and attains inexhaustible joy"—

नैर्मल्यं मनसो लिङ्गं प्रसाद इति कथ्यते।
शिवस्य लिङ्गरूपस्य प्रसादादेव सिद्ध्यति।।६।।

The mental sign in the form of purity is called Prasāda. It is accomplished through the favour (grace) of Śiva in the form of the Iṣṭaliṅga. (6)

व्याख्या— मनसश्चित्तस्य नैर्मल्यं लिङ्गं निर्मलत्वचिह्नं प्रसाद इति कथ्यत इत्यर्थः। एष मनोनिर्मलत्वरूपप्रसादो लिङ्गरूपस्य शिवस्य प्रसादात् सिद्ध्यतीत्यर्थः।।६।।

The purity of the mind is the sign and that is the sign in the form of limpidness of mind. It is called Prasāda. This Prasāda in the form of purity of mind is accomplished through the grace of Śiva in the form of the Iṣṭaliṅga. (6)

Notes: "चित्तस्य हि प्रसादेन, इत्यादि" — Mai. U., 1.6. Therein it is said — "चित्तमेव हि संसारस्तत्प्रयत्नेन शोधयेत्। यच्चित्तस्तन्मयो भवति गुह्यमेतत्सनातनम्।। (चित्तस्य हि प्रसादेन..... सुखमक्षयमश्नुते।।) समासक्तं यदा चित्तं जन्तोर्विषयगोचरम्। यद्येवं ब्रह्मणि स्यात्तत्को न मुच्येत बन्धनात्।।" (Mai. U., 1.5,6,7) — "Mind is 'saṁsāra' (cause for transmigration). It must be purified with efforts. As is the mind so one becomes. This is the ancient secret. .... If the mind which is moving with interest within the scope of the objects of senses, gets attached to Brahman in the same way, who is not released from bondage? "मन एव मनुष्याणां कारणं बन्धमोक्षयोः" (Bra. B.U.,2) is a well known statement. Mind is the cause for both bondage and liberation of men. Impure mind is the cause for bondage and pure mind is the cause for liberation. Purity of mind is the characteristic of the Prasādin. Such a purity of mind can be attained by the grace of Śiva in the form of the Iṣṭaliṅga, if the devotee worships the Iṣṭaliṅga with full concentration by withdrawing his senses from all the objects of senses. It is possible only when the mind is controlled. If the mind is controlled, all the senses are under control like good horses : "यस्तु विज्ञानवान्भवति युक्तेन मनसा सदा। तस्येन्द्रियाणि वश्यानि सदश्वा इव सारथेः।।" (Katha. U., 3.6) — "When one is endowed with discrimination through controlled mind, one's senses are under control like good horses of a charioteer." Such a person attains to the highest state: "विज्ञानसारथिर्यस्तु मनप्रग्रहवान्नरः। सोऽध्वनः पारमाप्नोति तद्विष्णोः परमं पदम्।।" (Kaṭha U., 3.9) — "He who has discrimination as his charioteer (guide) and who has his mind as the reins (who has controlled mind), reaches the farther end of the path and it is the highest state of all-pervasive (viṣṇuḥ vyāpanaśīlaḥ) Paraśivabrahman." The Prasādin is such a person with controlled mind who is on the spiritual pilgrimage.

व्याख्या— ननु कोऽयं चित्तनैर्मल्यलक्षणप्रसादकारणीभूतशिवप्रसाद इत्यत्राह —

If it is asked as what is that grace of Śiva which is the cause for the Prasāda in the form of mental purity, the answer is given here —

शिवप्रसादं यद्द्रव्यं शिवाय विनिवेदितम्।
निर्माल्यं तत्तु शैवानां मनोनैर्मल्यकारणम्।।७।।

That object which is offered to Śiva is the Prasāda (token of grace) of Śiva. That left over (after being offered to Śiva) is the cause for the mental purity of Śaiva devotees. (7)

व्याख्या— शिवाय विनिवेदितं समर्पितं यद् द्रव्यं तत् शिवप्रसादः, तन्निर्माल्यं तु विशेषशैवानां वीरशैवानां मनोनिर्माल्यकारणं भवतीत्यर्थः ॥७॥

Whatever object is offered to Śiva that is the Prasāda of Śiva. That left over is the cause of mental purity for the special Śaivas who are the Vīraśaivas. (7)

Notes : 'Dravya' here stands for all the objects of enjoyment, nourishment, etc. When such objects as flower, fruit, any other eatable or potable, are offered to Śiva (the Iṣṭaliṅga, the Guru and the Jaṅgama, the three forms of Śiva) and received with devotion as his favour, they become the sacred Śivaprasāda. Such a Prasāda is called 'nirmālya' (remains of an offering) because it is the cause of mental purity.

व्याख्या— अथैवंरूपशिवप्रसादस्वीकारवान् प्रसादीत्याह—

Then the author says that he who partakes the Prasāda of this type, is the Prasādin—

मनःप्रसादसिद्ध्यर्थं निर्मलज्ञानकारणम्।
शिवप्रसादं स्वीकुर्वन् प्रसादीत्येष कथ्यते।।८।।

By partaking the Prasāda of Śiva which is the cause for the purity of mind, for achieving the tranquility of mind, he is called "Prasādin". (8)

व्याख्या— ज्ञानकारणं शिवज्ञानकारणं शिवप्रसादं निर्माल्यं शिवलिङ्ग-प्रसादरूपशिवनिर्माल्यं मनःप्रसादसिद्ध्यर्थं चित्तनैर्मल्यसिद्ध्यर्थं स्वीकुर्वन् एष वीरमाहेश्वरः प्रसादीति कथ्यत इत्यर्थः।।८।।

The Prasāda of Śiva is the cause for knowledge, i.e., the knowledge of Śiva. "Nirmālya" is the "Prasāda of the Liṅga" which is meant for the tranquility of mind. This Vīramāheśvara who partakes that Prasāda is called the "Prasādin". (8)

Notes : This shows the sacredness of the Prasāda of the Guru, the Liṅga and the Jaṅgama. The subsequent stanzas further elucidate this point.

(व्या॰) तस्मात् — "आहारशुद्ध्या तत्त्वशुद्धिः" इति छान्दोग्यश्रुतेः शुद्धशिवनिर्माल्यभक्षणेन सकलतत्त्वशुद्धिद्वारा मनोनैर्मल्यं लभते भक्त इत्याह —

Hence, in accordance with the Chānd. U statement, viz., "Āhāraśuddhyā tattvaśuddhiḥ", meaning that "by the purity of food the principles are pure", it is said that the devotee attains purity of mind through the purification of all principles by the partaking of the pure remains of the offering to Śiva —

अन्नशुद्ध्या हि सर्वेषां तत्त्वशुद्धिरुदाहृता।
विशुद्धमन्नजातं हि यच्छिवाय समर्पितम्।।९।।

तदेव सर्वकालं तु भुञ्जानो लिङ्गतत्परः।
मनःप्रसादमतुलं लभते ज्ञानकारणम्।।१०।।

It is through the purity of food that the purity of principles is told in the case of all. Whatever that is offered to Śiva is the pure food article. (9) He who is devoted to

the Liṅga, partakes it at all times and attains immence calmness of mind which is in turn the cause of knowledge. (10)

व्याख्या— अन्नशुद्ध्या सर्वेषां प्राणिनां तत्त्वशुद्धिर् देहाक्षभुवन-प्रपञ्चशुद्धिरिति शास्त्रज्ञैरुदाहृता। यच्छिवाय समर्पितमन्नजातं शुद्धं तदन्न-जातमेव लिङ्गतत्परः सन् सदाकालं भुञ्जानः प्रसादी अतुलं शिवज्ञानकारणं मनःप्रसादं मनोनैर्मल्यं लभत इत्यर्थः।।९-१०।।

Through the purity of food there occurs purity of principles, i.e, the purity of the body, senses and the world consisting of regions. This is told by the Śāstras. Whatever food article is offered or dedicated to Śiva, is pure. Partaking such an article of food at all times, the Prasādin who is devoted to the Iṣṭaliṅga, attains immence purity of mind or calmness of mind which is in turn the cause of the knowledge about Śiva. (9-10)

Notes : "आहारशुद्धौ तत्त्वशुद्धिः" — The entire statement with some change of reading occurs thus : "आहारशुद्धौ सत्त्वशुद्धिः सत्त्वशुद्धौ ध्रुवा स्मृतिः स्मृतिलम्भे सर्वग्रन्थीनां विप्रमोक्षः" (Chānd. U., 7.26.2) — "Through the purity of food there is purity of internal senses (mind, etc.). Through the purity of internal senses (mind), there is continuous awareness (of Śiva). Through continuous awareness of Śiva, there is slackening of all knots of bondage." Human body with its senses is constituted by thirty-six principles (ṣaṭ-triṁsat tattvāni) as the world is constituted by them. Hence it is a miniworld in itself. When pure food is partaken, all the principles constituting the body and the world around are rendered pure. When is the food rendered pure? Food is rendered pure when it is dedicated to the Iṣṭaliṅga (or the Guru or the Jaṅgama). If such food is partaken at all times, the mind of the devotee is rendered pure and calm. Such a calm and pure mind is fertile for the growth of Śivajñāna. Śivajñāna is nothing but the awareness of Śiva in the mind at all times. This is called Avadhānabhakti in the case of the Prasādin. It is Bhakti (devotion) in the form of awareness of Śiva. The Prasādin never for a moment forgets

Śiva. Everything that he gets for his maintenance and pleasure, is looked upon by him as the Prasāda or favour of Śiva. He never partakes anything which is not the Prasāda of Śiva. It is this divine awareness at all times that is the special feature of the Prasādin. Due to this awareness, he becomes Śiva himself according to the maxim of the bee and the worm (Bhramarakīṭa-nyāya).

व्याख्या— तस्मादात्मभोगार्थं नियमितं सद् यद्यद् द्रव्यं प्राप्तं भवति, तत्सर्वं "यद्यदात्महितं वस्तु..... शिवार्पितम्" इति शिवरहस्यवचनानुसारेण शिवाय समर्प्य भुञ्जीयादित्याह —

Hence, it is said that whatever object is obtained as meant for one's enjoyment, all that should be dedicated to Śiva and then partaken in accordance with the Śivarahasya statement, viz., "Yadyadātmahitam vastu, etc.," meaning that "whatever object is salutary for one's self, ... that must be dedicated to Śiva"—

आत्मभोगाय नियतं यद्यद्द्रव्यं समाहितम्।
तत्तत् समर्प्य देवाय भुञ्जीयादात्मशुद्धये।।११।।

Whatever object is received as meant for one's enjoyment, all that should be first dedicated to Śiva and then partaken for the purification of one's self. (11)

व्याख्या— आत्मभोगाय नियमितं सत् समाहितं सम्पादितं तत्तत् शिवलिङ्गदेवाय समर्प्यात्मविशुद्धये चित्तशुद्ध्यर्थं भुञ्जीयादित्यर्थः।।११।।

Whatever object is meant for one's enjoyment and received or obtained, all that should be offered to Śiva in the form of the Iṣṭaliṅga (Śivaliṅga) and then partaken for the purification of one's self, i.e., for the purification of mind. (11)

Notes : "-द्यदात्महितं" (Śiva R. ?). The commentator refers to 'devāya' in the sense of 'Śivaliṅgadevāya'. Here it is incidentally

referred to the Śivaliṅga which is the form of Liṅga that is to be worshipped in the Prasādisthala. In other words, in the Prasādisthala, the Iṣṭaliṅga is looked upon as the Śivaliṅga and worshipped. In the Bhaktasthala it is the Acāraliṅga and in the Māheśvarasthala it is the Guruliṅga.

व्याख्या— अथास्य महत्त्वं प्रतिपादयति —

Then the author propounds the greatness of that (Prasāda) —

नित्यसिद्धेन देवेन भिषजा जन्मरोगिणाम्।
यद्यत् प्रसादितं भुक्त्वा तत्तज्जन्मरसायनम्।।१२।।

Whatever object that is granted as 'Prasāda' after having partaken it by the Lord, who is ever present (in the Iṣṭaliṅga or Śivaliṅga) and who is the physician for those suffering from the disease of transmigration, all that is the curing elixir for the disease of transmigration. (12)

व्याख्या— जन्मरोगिणां भवरोगिणां भिषजा वैद्येन नित्यसिद्धेन शिवलिङ्गे निरन्तरसिद्धेन देवेन परमेश्वरेण यद् द्रव्यं भुक्त्वा प्रसादितं प्रसादीकृतम्, तत्तद् जन्मरसायनं संसारव्याधिरसायनमित्यर्थः।।१२।।

Whatever object is first partaken and granted as Prasāda by the Great Lord, who is the physician for those suffering from transmigration (cycle of birth and death) and who is ever residing in the Śivaliṅga, all that is the elixir, which cures the disease of 'saṁsāra', the cycle of birth and death. (12)

Notes : Lord Śiva is the physician who gets rid of the disease in the form of transmigration. Hence, RV. 2.33.4 describes him as "भीषक्तमं त्वा भिषजां शृणोमि" (I hear of thee as the physician of physicians). Such a 'bhavarogavaidya' resides in the Iṣṭaliṅga (Śivaliṅga) of the Prasādin. With the partaking of Prasāda granted by the Great Lord, the Prasādin rises above the reach of

the bonds of transmigration. 'Śivaprasāda' is rightly called as the 'rasāyana', i.e., the elixir for curing the disease of transmigration.

व्याख्या— अथ ऐहिकारोग्यादिकारणं चेत्याह —

Then it is said that it (the Prasāda) is also the cause for health, etc., in mundane existence—

आरोग्यकारणं पुंसामन्तःकरणशुद्धिदम्।
तापत्रयमहारोगसमुद्धरणभेषजम् ।।१३।।

विद्यावैशद्यकरणं विनिपातविघातनम्।
द्वारं ज्ञानावतारस्य मोहोच्छेदस्य कारणम्।।१४।।

वैराग्यसम्पदो मूलं महानन्दप्रवर्धनम्।
दुर्लभं पापचित्तानां सुलभं शुद्धकर्मणाम्।।१५।।

आदृतं ब्रह्मविष्ण्वाद्यैर्वसिष्ठाद्यैश्च तापसैः।
शिवस्वीकृतमन्नाद्यं स्वीकार्यं सिद्धिकाङ्क्षिभिः।।१६।।

The Prasāda (of Śiva) is the cause for health, the purifier of the internal senses of human beings, the medicine for raising the human beings from the great disease in the form of three afflictions, the instrument for clarity of knowledge, the means of preventing men from degradation, the door for the advent of knowledge, the cause for the eradication of delusion, the source for the wealth of renunciation, the enhancer of great bliss, that which is inaccessible to those with sinful minds, that which is accessible to those with pure minds and that which is accepted by Brahman, Viṣṇu, etc., and by the seers such as Vasiṣṭha, etc. The food, etc., which are partaken by Śiva should be taken by those who aspire for the highest good. (13-16)

व्याख्या— अत्र पुनस्तदित्यनुवर्तते। तत्प्रसादद्रव्यं पुंसामारोग्यकारणं सद् अन्तःकरणशुद्धिदम् आध्यात्मिकादितापत्रयलक्षणमहारोगोन्मूलनौषधम्,

विद्याविशेषसिद्धिकारणम्, विनिपातः कृत्रिमदोषस्तस्य घातकम्, शिवज्ञानावतारस्य द्वारम्, अज्ञानोच्छेदकारणम्, वैराग्यसम्पदो मूलकारणम्, नित्यानन्दप्रकाशकम्, पापिष्ठानां दुर्लभं पुण्यात्मनां सुलभं ब्रह्मादिदेवैर्वसिष्ठादिमुनिभिः प्रीतिविषयीकृतम्। एवंरूपं शिवस्वीकृतमन्नाद्यं शिवलिङ्गस्वीकृतान्नादिप्रसादद्रव्यं सिद्धिकाङ्क्षिभिर् इह परत्र भोगमोक्षलक्षणसिद्धिकाङ्क्षिभिः प्रसादिभिः स्वीकार्यमित्यर्थः।।१३-१६।।

Here 'tat' (it) should be taken from the previous stanza. That object in the form of Prasāda is the cause of the health of all human beings as well as the purifier of the inner senses. It is the original medicine for the great disease in the form of the three afflictions called Ādhyātmika, Ādhibhautika and Ādhidaivika and the cause for the accomplishment of special knowledge. Vinipāta (degradation) is an artificial defect; it prevents that. It is the entrance for the advent of the knowledge of Śiva and the cause for the uprooting of ignorance. It is the original source for the wealth of renunciation and the revealer of eternal bliss. It is hard to get for the sinners, while it is easy to get for the merited persons. It is an object of great liking for the gods such as Brahman, etc., and for the sages such as Vasiṣṭha, etc. Such a food dedicated to Śiva, i.e, the Prasāda such as the food offered to the Śivaliṅga, should be taken by the Prasādins who aspire for the highest good, i.e., the attainment of the good in the form of enjoyment here and liberation hereafter. (13-16)

Notes : Healthy body and healthy mind are the prerequisites of spiritual well-being. Both are achieved through the partaking of Śivaprasāda (Śivaliṅgaprasāda). In spite of physical and mental health, there is the danger of the three afflictions called Ādhyātmika, Ādhibhautika and Ādhidaivika. (See S.S. 5.67-70 and notes thereunder). The medicine par excellance for the removal of these three afflications is the Śivaprasāda itself. The clarity of knowledge is the next higher thing aspired by man.

This is also provided by the Śivaprasāda. The delusion is not eradicated by any amount of penance or performance of vows such as Cāndrāyaṇa, etc. But it is easily destroyed by Śivaprasāda. The wealth of renunciation surpasses all wealth because it neither creates fear nor suffers stealing by others. Such a rare wealth can be obtained through Śivaprasāda only. The highest aspiration of man is the attainment of supreme bliss. This is also provided by Śivaprasāda. Thus Śivaprasāda is the most precious object which fulfils all the aspirations of human beings. Candra J.Ā. describes the greatness of Śivaprsāda in glorious terms : "समर्पितः प्रसादैककारणत्वान्महेशितुः। प्रसादत्वेन विख्यातः परमानन्ददायकः।। ऋतं सत्यं परं ब्रह्मामृतमित्यपि गीयते। प्रसादस्तस्य महिमा केन वा वर्ण्यते कथम्।।" (kri.pā., 5.33-34) — "When it is offered, it is the cause for the Prasāda (grace) of Maheśvara. Hence it is well known as the Prasāda; it brings supreme bliss. It is the principle of Ṛta (cosmic, religious and moral order), the truth, the Supreme Brahman and the nectar. So is the Prasāda praised. Who can describe its greatness? How can it be described?"

व्याख्या— अथैतत्प्रसादस्वीकारेण सर्वपापक्षयश्च भवतीत्याह —

Then it is said that all sins are exhausted by the partaking of this Prasāda —

पत्रं पुष्पं फलं तोयं यच्छिवाय निवेदितम्।
तत्तत्स्वीकारयोगेन सर्वपापक्षयो भवेत्।।१७।।

Be it a leaf (Bilva leaf, etc.), a flower, a fruit or water, by the partaking of whatever that is dedicated to Śiva, there is bound to be the exhaustion of all sins. (17)

व्याख्या— यद्यद्द्रव्यमित्यर्थः। शिष्टं स्पष्टम्।।१७।।

'Yat' should be taken in the sense of 'whatever object' (that is offered). The rest is clear. (17)

Notes : Candra J.Ā. (kri.pā., 5.24) prescribes that nothing should be partaken without offering it to Lord Sadāśiva, be it a leaf, a flower, a fruit, water, food, a drink or a medicine: "पत्रं पुष्पं

फलं तोयमन्नपानाद्यमौषधम्। असमर्प्य न भुञ्जीत भगवन्तं सदाशिवम्।।" Accordingly everything should be offered to Śiva and then it should be partaken as Prasāda. Through the partaking of Śivaprasāda,all sins are exhausted.

व्याख्या— अथ शिवलिङ्गप्रसादवदेव श्रीगुरुशिवयोगिनोरपि प्रसादः स्वीकार्य इत्युक्त्वा प्रसादिस्थलं समापयति —

Then the author concludes the Prasādisthala by saying that the Prasāda of the Śrī Guru and the Jaṅgama should be partaken like that of the Śivaliṅga—

यथा शिवप्रसादान्नं स्वीकार्यं लिङ्गतत्परैः।
तथा गुरोः प्रसादान्नं तथैव शिवयोगिनाम्।।१८।।

Just as the food as the Prasāda of Śiva should be partaken, so should the food as the Prasāda of the Śrīguru and as that of the Jaṅgama be partaken by him who is devoted the Liṅga. (18)

व्याख्या— लिङ्गनिष्ठैः प्रसादिभिर्यथा शिवनिवेदितं प्रसादान्नं स्वीकार्यम्, तथा गुरुशिवयोगिनां चान्नप्रसादोऽपि स्वीकार्यमित्यर्थः।।१८।।

इति प्रसादिस्थलम्।

Just as the food which is offered to Śiva should be partaken, so should such food offered to the Guru and the Jaṅgama be partaken by the Prasādins who are devoted to the Śivaliṅga. (18)

Prasādisthala ends.

Notes : "एकमूर्तेस्त्रयो भागा गुरुर्लिङ्गं च जङ्गमः" — says Candra J.Ā. (kri.pā., 5.15). Further it says — "गरूच्छिष्टं पुरोडाशं चरस्यापि विशेषतः। चरगुर्वोः प्रसादस्तु ध्रुवं पावित्र्यदायकः।।" (kri.pā., 5.35)— "The residue of offering to the Guru is the Puroḍāśa (sacred cake of the sacrifice) and so is that of the Jaṅgama. The Prasāda of the Guru and the Jaṅgama is certainly that which gives sacredness. (see notes under 9.77-78)

अथ गुरुमाहात्म्यस्थलम् — (२६)

व्याख्या— अथ प्रसादनिष्ठेन ज्ञातव्यं गुरुमाहात्म्यस्थलं निरूपयति–

Gurumāhātmyasthala — (26)

Then the author propounds the Gurumāhātmyasthala which should be known to the Prasādin who is firmly devoted to Prasāda —

गुरुरेवात्र सर्वेषां कारणं सिद्धिकर्मणाम्।
गुरुरूपो महादेवो यतः साक्षादुपस्थितः।।१९।।

Guru alone is the cause for the fulfilment of desired objects, because the Great Lord Śiva actually appears in the form of the Guru. (19)

व्याख्या— अत्र लोके भोगमोक्षलक्षणसकलसिद्धिकर्मणां गुरुरेव कारणम्; "न गुरोरधिकं न गुरोरधिकम्" इति शिवरहस्यवचनात्। यतः परमेश्वर एव साक्षाद् गुरुरूपः सन् उपस्थितस्तिष्ठतीत्यर्थः ।।१९।।

Here, in this world, Guru is the cause for the accomplishment of desired objects in the form of enjoyment (here) and liberation (hereafter) as it is said in Śivarahasya — "Na guruoradhikaṁ na guroradhikam", which means that "nobody is superior to the Guru, no body is superior to the Guru". This is because the Great Lord Śiva has stood having actually assumed the form of the Guru. (19)

Notes : "न गुरोरधिकं" (Śiva R.). Candra J.Ā. says that the Guru is the cause for liberation and for obtaining Dīkṣā. Without the favour of the Guru, none of the means can be apt to bring fulfilment— "मोक्षस्य दीक्षासम्प्राप्त्यै गुरुः स्यान्मूलकारणम्। न विना गुरुणा सिद्ध्यै साधनानि भवन्त्यलम्।।" (kri. pā. 2.5). Such is the greatness of the Guru because he is Śiva in actual form.

व्याख्या— ननु निष्कल: शिव: किमर्थं सकलगुरुरूपेण प्रकाशत इत्यत्राह —

If it is asked as why Śiva who is 'niṣkala' (without parts) appears as the Guru who is 'sakala' (endowed with parts), the answer is given here —

निष्कलो हि महादेवो नित्यज्ञानमहोदधिः।
सकलो गुरुरूपेण सर्वानुग्राहको भवेत्।।२०।।

The Great Lord Śiva who is without parts (limbs) and who is the veritable ocean of eternal knowledge, does favour to all in the form of the Guru who is endowed with limbs.(20)

व्याख्या— नित्यज्ञानार्णवपरमेश्वरो निष्कलोऽपि निरवयवोऽपि गुरुरूपेण सकल: सन् करचरणादिविशिष्ट: सन् सर्वानुग्राहको भवेत्, लोकानुग्रहार्थं भातीत्यर्थ:।।२०।।

Although the Great Lord who is the veritable ocean of knowledge, is without parts, i.e., without limbs, yet he is endowed with parts, i.e., with limbs such as hands, feet, etc., in his form as the Guru. In that form he does favour to all. In other words, he appears (in that form) for the purpose of doing favour to the world (people of the world). (20)

Notes : The formless Śiva takes the form of the Guru for doing favour to the devotees. No distinction should be made between Śiva and Guru.

व्याख्या— तस्माद् गुरुशिवयोर्भेदो नास्तीत्याह —

Hence, it is said that there is no difference between the Guru and Śiva—

य: शिव: स गुरुर्ज्ञेयो यो गुरु: स शिव: स्मृत:।
न तयोरन्तरं कुर्याद् ज्ञानावाप्तौ महामति:।।२१।।

He who is Śiva should be known as the Guru and he who is the Guru should be regarded as Śiva. Wise man should not make any difference between them for the purpose of attaining knowledge. (21)

व्याख्या— गुरोर्मोक्षकारणीभूतज्ञानप्रदत्वेन शिवाभिन्नत्वात्, अन्यथा ज्ञानानुदयप्रसङ्गात्। तदर्थं सूक्ष्मदृक् तयोरन्तरं भेदं न कुर्यादित्यर्थ:।।२१।।

Since the Guru gives the knowledge which constitutes the cause for liberation, he is not different from Śiva. Otherwise it would give rise to a situation where the knowledge cannot arise. Hence, for its sake, the wise man, who is endowed with subtle insight, should not make any difference between them. (21)

Notes : ज्ञानावाप्त्यै and ज्ञानावाप्तो are the other readings for ज्ञानावाप्तौ। If the reading is ज्ञानावाप्तो, it should be taken with महामति:। Candra J.Ā. has this statement : "यो गुरु: स शिव: प्रोक्तो य: शिव: स गुरु: स्मृत:। गुरुर्वा शिव एवाथ विद्याकारेण संस्थित:।। यथा शिवस्तथा विद्या यथा विद्या तथा गुरु:। शिवविद्यागुरुणां च पूजया सदृशं फलम्।। सर्वदेवात्मकश्चासौ सर्वमन्त्रमयो गुरु:।" (kri.pā., 2.7-9) — "He who is the Guru is said to be Śiva, he who is Śiva is known as the Guru. Whether it is Śiva or the Guru, he stands as knowledge incarnate. Śiva is the knowledge and the knowledge is the Guru. Similar are the fruits of worshipping Śiva, the Guru and the knowledge. The Guru is of the nature of all gods and is made up of all mantras." Kā.Ā. kri.pā., 5.15. brings out the same idea : "गुरुर्यतोऽहं देवेशि नावयोर्विद्यते भिदा। अभेदभावनां ज्ञात्वा तदाज्ञां परिपालयेत्।।" — "O Goddess of gods, the Guru is myself and there is no difference between us. Hence, his order should be carried out with the notion of identity." Sūkṣ.Ā., kri.pā., 5.10-12, echoes the same idea : "गुरुरेव महादेव: साक्षात् सर्वजगत्प्रभु:। अन्यथा तं न जानीयात् परतत्त्वावबोधकम्।। अहमेव गुरुर्भूत्वा दीक्षाशिक्षाविधानत:। भक्तान् मदेकशरणांस्तारयामि भवाम्बुधे:।। गुरुरूपं समाश्रित्य सोऽहमेव महेश्वरि। गृह्णामि तत्कृतां पूजां यतस्ते मामुपाश्रिता:।।" — "Guru is himself the Great Lord who is actually the lord of all the worlds. One should not think of the Guru who gives the knowledge of the supreme principle, as otherwise. I myself become the Guru and carry out the functions of initiation and

instruction. O Maheśvari, I shall help my devotees who have resorted to me only to cross over the ocean of transmigration. It is only I who assume the form of the Guru and receive the worship rendered to him by the devotees because they take resort to me". The devotee should have the firm faith that the Guru and the God (Śiva) are of one form गुरुदैवतयोरेकरूपं प्रत्ययवान् भवेत्। (Pāra. Ā., 14.66). This is well presented in Śiva. P. Vāyu Sam, Uttarabhāga, Chap. 13 and Laiṅgya..P, Uttarabhāga, Chap. 86 also.

व्याख्या— "यथाहं सर्वलोकानां गुरुरम्बिकया सह " इत्यागमोक्तेः शिवसदृशं श्रीगुरुं प्राकृतैः सदृशमनुक्त्वा पूजयेदित्याह —

It is said that one should worship the Guru with the consideration that he is similar to Śiva but not similar to ordinary persons, in accordance with the Āgama statement "Yathāham sarva lokānāṁ, etc.", which means that "I along with Ambikā (Śakti), am the Guru of the world" —

हस्तपादादिसाम्येन नेतरैः सदृशं वदेत्।
आचार्यं ज्ञानदं शुद्धं शिवरूपतया स्थितम्।।२२।।

One should not speak of the Guru, who is the teacher giving knowledge, who is pure and who stands as Śiva incarnate, as equal to others (ordinary persons) on the basis of the similarity of hands, feet, etc. (22)

व्याख्या— शुद्धं निर्मलान्तःकरणं शिवज्ञानप्रकाशकम् उमामहेश्वर-रूपेण स्थितं श्रीगुरुं हस्तपादादिसाम्येन प्राकृतैः सदृशं सन्तं न वदेत्।।२२।।

One should not speak of the Guru, who is pure in the sense that his internal senses are pure, who is the revealer of the knowledge of Śiva and who stands in the form of Umā and Maheśvara (Śaktiviśiṣṭa-Śiva), as equal to ordinary persons on the similaritly of hands, feet, etc. (22)

Notes : यथाहं सर्वलोकानां, इत्यादि — The source is not known. आचार्यः — शिवाचारस्थापकः, the founder of the Śaiva practices. See the definition of Ācārya in S.S., 15.9. Such a Śivācārya should not be considered as equal to ordinary persons on the similarity of hands, etc. He who considers the Guru as equal to himself would be bound by the Pāśas; he is ignorant, deluded and caught in the cycle of transmigration. In reality, Śrī Guru is Śiva who has incarnated for the purpose of uplifting the devotees and leading them on the path to liberation.

व्याख्या— तेन किं भवतीत्यत्राह —

If it is asked as to what happens by that, the answer is given here —

आचार्यस्यावमानेन श्रेयःप्राप्तिर्विहन्यते।
तस्मान्निःश्रेयसप्राप्त्यै पूजयेत्तं समाहितः।।२३।।

When the Ācārya is insulted, the attainment of the highest good is prevented. Hence in order to attain the highest good, one should worship him with concentration. (23)

व्याख्या— आचार्यस्यावमानेन प्राकृतसमोक्त्या भोगमोक्षलक्षण-श्रेयःप्राप्तिर्विहन्यते। तस्मन्निःश्रेयसप्राप्त्यै भोगमोक्षाप्त्यै समाहित एकाग्रचित्तः सन् तं श्रीगुरुं पूजयेदित्यर्थः।।२३।।

Through the insult caused to the Ācārya by calling him as equal to ordinary persons, the highest good in the form of enjoyment and liberation is eradicated. Hence in order to attain the highest good in the form of enjoyment and liberation, one should worship the Śrīguru with full concentration of mind. (23)

Notes : Here 'Śreyas' should mean the highest good which is liberation (Mokṣa). This is distinguished from 'Preyas' which stands for what is pleasant in life. Bhoga or enjoyment while

alive is nothing but Preyas : "श्रेयश्च प्रेयश्च मनुष्यमेतस्तौ सम्परीत्य विविनक्ति धीरः। श्रेयो हि धीरोऽभि प्रेयसो वृणीते प्रेयो मन्दो योगक्षेमाद् वृणीते।।" (Kaṭha. U. 2.2) — "The good and the pleasant approach the man and the wise person discriminates well between the two. The wise person chooses the good instead of the pleasant. The ignorant person chooses the pleasant thinking that it brings him welfare and safety." Hence it is not proper to explain Śreyas as 'भोगमोक्षलक्षण' as done by the Sanskrit commentator. In the case of the Prasādin who is progressing on the path to Mokṣa, there is no aspiration for what is 'Bhoga' or pleasant in life.

व्याख्या— अथ "यस्य देवे परा भक्तिर्यथा देवे तथा गुरौ" इति श्वेताश्वतरश्रुत्यर्थं प्रकटयन् गुरुमहत्त्वस्थलं समापयति —

After revealing the meaning of a statement of Śve. U., viz., "Yasya deve parā bhaktir, etc.," which means that "he who has supreme devotion towards God, has the same devotion towards the Guru which he has towards God, the author concludes the Gurumahattvasthala —

गुरुभक्तिविहीनस्य शिवभक्तिर्न जायते।
ततः शिवे यथा भक्तिस्तथा भक्तिर्गुरावपि।।२४।।

In the case of him who is devoid of devotion towards the Guru, the devotion towards Śiva does not arise. Hence just as he has devotion towards Śiva, so should he have devotion towards the Guru. (24)

व्याख्या— स्पष्टम्।।२४।। It is clear. (24)

इति गुरुमाहात्म्यस्थलम्

Gurumāhātmyasthala ends.

Notes : यस्य देवे परा भक्तिः, इत्यादि — Śve. U., 6.23. This is in accordance with the warning given in the Para Ā.: "गुरुभक्तिविहीनस्य समस्ता निष्फला क्रियाः। अनुष्ठिता अपि तथा स्वैरिणीव्रतवच्छिवे।।" (14.83) — "All the religious practices are fruitless in the case of a person who is

devoid of devotion towards the Guru. O Devi, they are so even when they are practised like the vow undertaken by a lady of wanton behaviour". It is through devotion towards the Guru and through service at the feet of the Guru that the aspirant of Mukti like the Prasādin would progress on the path to Mukti : "सूर्योदये तमो यद्वद् विनाशमुपयाति हि। गुरुदर्शनतस्तद्वत् पापजालं प्रणश्यति।। संसारदावदहनज्वाला येन विनाशिता। कटाक्षामृतवर्षेण को हि तत्सदृशो भवेत्।। तस्मान्मुमुक्षुः सेवेत गुरुमेवातिभक्तितः। स एव वन्दनीयश्च सर्वदा न हि संशयः।। अन्धो यथाऽर्थजातं च द्रष्टुं समभिकाङ्क्षति। गुरुं विना तथा मुक्तिं प्राप्तुमिच्छति मूढधीः।।" (Sūkṣ. Ā., kri. pā., 5.23-26) — "Just as darkness gets destroyed at sunrise so does the network of sins get destroyed at the sight of the Guru. Who can be equal to him (the Guru) by the shower of nector of whose side glances is destroyed the flame of sylvan fire in the form of transmigration? Hence he who aspires for liberation should serve the Guru alone; Guru alone is to be saluted always. There should be no doubt about it. Just as a blind person desires to see the variety of objects, so does a stupid person desire to attain liberation without the Guru." It is through the favour of the Guru that the devotee gets the opportunity to follow this vow of Vīraśaivas, and attain liberation : "देशिकस्य प्रसादेन येन लब्धमिदं व्रतम्। न तं मायाऽनुबध्नाति न स भूयोऽभिजायते।। गुरुबोधाग्निना दग्धा यस्य पाशा ह्यशेषतः। तस्य निर्दग्धबन्धस्य पुनर्बन्धः कथं भवेत्।। गुरुकारुण्यपीयूषरसास्वादविनोदिनः। अमृतस्यास्य निकटं कथं मृत्युः प्रयास्यति।।" (Kā. Ā., kri.pā. 1. 137-139) — "Him by whom this vow is obtained by the grace of the Guru, Māyā does not bind; nor does he take birth again. How can there be bondage again in the case of him whose bondage is fully burnt as his Pāśas are totally burnt by the fire of knowledge given by the Guru? How can death come near that immortal person who enjoys the taste of nectar fluid in the form of Guru's compassion?"

अथ लिङ्गमाहात्म्यस्थलम् — (२७)

व्याख्या— अथ गुरुकृपाप्रकाश्यलिङ्गमहत्त्वस्थलं निरूपयति —

Liṅgamāhātmyasthala — (27)

Then the author propounds Liṅgamāhātmyasthala which is revealed through the favour of the Guru —

गुरुमाहात्म्ययोगेन निजज्ञानातिरेकतः।
लिङ्गस्यापि च माहात्म्यं सर्वोत्कृष्टं विभाव्यते।।२५।।

As a result of the (knowledge of the) greatness of the Guru and by virtue of the abundance of one's knowledge, the greatness of the Liṅga also stands realised to the highest extent. (25)

व्याख्या— गुरुमाहात्म्यज्ञानयोगेन निजज्ञानाधिक्याल्लिङ्गस्य शिवलिङ्गस्य माहात्म्यमपि सर्वोत्कृष्टं सद् विभाव्यते विज्ञायत इत्यर्थः।।२५।।

Due to the knowledge of the greatness of the Guru and due to predominance of one's own knowledge, the greatness of the Liṅga, i.e., the Śivaliṅga, which is of the highest grade, is realised, i.e., specially known. (25)

Notes : In the previous Sthala the greatness of the Guru is known. It is known that it is the Guru who alone is capable of removing the beginningless nescience (anādyajñāna), which cannot be removed by anybody else. With this conviction, if the devotee, in the stage of the Prasādin, serves the feet of the Guru, he is bound to get the knowledge of the Liṅga. This knowledge serves to bring to mind the supreme greatness of the Śivaliṅga. The Guru gives this knowledge of the greatness of Śivaliṅga, which is within. This intuition is given by the Guru through Dīkṣā consisting in the inculcation of subtle knowledge : "दीक्षासंस्कृतिसंशुद्धे चित्ते जन्तोः समर्पितम्। लिङ्गाङ्गसामरस्याख्यं मन्त्रिष्ठागोपितं परम्।। भक्तिसिक्तं मम ज्ञानं मोक्षाय भवति ध्रुवम्।।" (Kā.Ā., kri.pā., 2.9) — "That knowledge called the knowledge of harmony between the Liṅga and the Jīva which is hidden in the devotion to the Liṅga, which is inculcated in the mind purified by the culture of the initiation and which is drenched in devotion, is certainly intended for liberation." That culture has gradually developed through the stages and at the stage of the Prasādin, the greatness of the Liṅga is being realised to be akin to the spirit (Jīva) inside.

व्याख्या— ननु लिङ्गज्ञानव्यतिरेकेण तन्माहात्म्यज्ञानासम्भवाद् लिङ्गस्वरूपं केन ज्ञापितमित्यत्राह—

It may be asked that since the knowledge of the greatness of the Liṅga cannot arise without the knowledge of the Liṅga, what is it that gives the nature of the Liṅga. The answer is given here —

शिवस्य बोधलिङ्गं यद् गुरुबोधितचेतसा।
तदेव लिङ्गं विज्ञेयं शाङ्करं सर्वकारणम्।।२६।।

That which is the symbol of the awareness (bodha= intelligence) of Śiva, should be known as the Śivaliṅga which is the cause of all, through the mind illumined by the teaching of the Guru. (26)

व्याख्या— शिवस्य यद्बोधलिङ्गं चिन्मयलिङ्गमस्ति, तच्छाङ्करं लिङ्गं सर्वकारणं विष्ण्वादिसर्वविश्वकारणं सद् गुरुबोधितचेतसैव विज्ञेयं ज्ञातुं योग्यम् गुरुणैव ज्ञापितमित्यर्थः।।२६।।

That which is the Liṅga in the form of the knowledge of Śiva, i.e., the Liṅga in the form of spiritual consciousness, is the Śivaliṅga. It is the cause of all in the sense that it is the cause of the universe including Viṣṇu, etc. That being so, it is possible to know it only through the mind illumined by the teaching of the Guru. It is inculcated by the Guru. (26)

Notes : It is through the flow of compassion of the Guru that the devotee gets the supreme knowledge of Śiva. This knowledge takes shape in the temple in the form of the devotee's heart. This is called 'Cilliṅga', Liṅga in the form of spiritual consciousness. It is the cause of all causes. It is the cause for the trinity, Brahman, Viṣṇu and Rudra who are entrusted with the tasks of creation, protection and annihilation of the world respectively. It is through the advice of the Guru that this awareness arises. Otherwise no force on earth can bring out that spiritual awareness. The greatness of the Liṅga can be known though the guidance of the Guru only.

व्याख्या— अथ तत्कीदृशमित्यत्राह —

Then if it is asked as to what is its nature, the answer is given here —

परं पवित्रममलं लिङ्गं ब्रह्म सनातनम्।
शिवाभिधानं चिन्मात्रं सदानन्दं निरङ्कुशम्।।२७।।
कारणं सर्वलोकानां वेदानामपि कारणम्।
पूरणं सर्वतत्त्वस्य तारणं जन्मवारिधेः।।२८।।
ज्योतिर्मयमनिर्देश्यं योगिनामात्मनि स्थितम्।
कथं विज्ञायते लोके महागुरुदयां विना।।२९।।

How can the Liṅga which is the ancient Brahman, be known without the grace of the great Guru — the Liṅga, which is the supreme, which is sacred, which is pure, which is named Śiva, which is pure consciousness, which is ever blissful, which is without any restrictions, which is the cause of all worlds, which is the cause of even the Vedas, which is complementary to all the principles, which is the means of crossing over the ocean of transmigration, which is full of lustre, which cannot be pointed out and which is residing in the hearts of the Yogins? (27-29)

व्याख्या— अत्र सर्वतत्त्वस्य पूरणमित्यनेन "शिखण्ड्यण्डरसन्यायेन" स्वात्मैकरसेन परिपूर्णविश्वमयत्वमुक्तम्। योगिनां शिवयोगिभिरनिर्देश्यं सद् आत्मनि निजस्वरूपे स्थितम्। ज्योतिर्मयं "स्थाणुवज्ज्वलति लिङ्गमदृश्यम्" इति याज्ञवल्क्यश्रुतेः स्वातिरिक्तमानान्तरागम्यत्वेन स्वयमेव भासमानं परशिवाख्यपरब्रह्ममहालिङ्गम्। "तज्ज्ञानं सद्गुरोर्ज्ञेयं नान्यथा शास्त्रकोटिभिः" इति शिवरहस्यवचनमप्यस्तीति लोके महागुरुदयां विना कथं केन प्रकारेण विज्ञायते? केनापि प्रकारेण ज्ञातुमशक्यमित्यर्थः। शिष्टं स्पष्टम्।।२७-२९।।

Here by the statement "complementary to all the principles", it is said that it (the Liṅga) is of the nature of the entire world by oneness of essence with itself on the analogy of "the liquid in the peahen's egg." It resides in the Soul of the Śivayogins in its real form without at the same time being not pointed out by them. By "full of lustre," it is said that it is the Mahāliṅga which is called Paraśiva that shines by itself without being known through any means of knowledge other than itself, according to the Yājñavalkya-śruti, viz., "Sthāṇuvajjvalati liṅgamadṛśyam" which means that "the Liṅga shines like a post and is invisible." On the authority of the Śivarahasya statement, viz., "Tajjñānam sadgurorjñeyam, etc.,— which means that "its knowledge should be known from the noble Guru, but not from the study of crores of Śāstras", it may be asked as to how, in what manner, can it be known without the grace of the Guru? It is to say that it is not possible to know it by any means. The rest is clear. (27-29)

Notes : "स्थाणुवज्ज्वलति, इत्यादि" and "तज्ज्ञानं सद्गुरोर्ज्ञेयं, इत्यादि" — the sources cannot be traced. The greatness of the Liṅga is brought out by significant adjectives : (1) **Param –** It is the supreme principle. Among the principles starting from Indriyas (senses) and ending with Prakṛti, each following one is superior to each preceding one. The Liṅga which is Paraśivabrahman, is the supreme. There is nothing beyond it. Kaṭha.U. says : "इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मनः। मनसस्तु परा बुद्धिर्बुद्धेरात्मा महान्परः। महतः परमव्यक्तमव्यक्तात् पुरुषः परः। पुरुषान्न परं किञ्चित्सा काष्ठा सा परा गतिः।।" (3.10.11) — "The objects are superior to the senses, the mind is superior to the objects, the intellect is superior to the mind, the Great Ātman (Hiraṇyagarbha, the macro-cosmic soul) is superior to the intellect, the Unmanifest (Avyakta-Prakrti) is superior to the Great Ātman and the Puruṣa (Paraśiva Brahman, the Mahāliṅga) is superior to Prakṛti. Nothing is superior to the Puruṣa — that is the end, that is the supreme goal." Here superiority is ranged in the scale of subtlety. **(2) Pavitram –** It is free from all

pollutions. ''पवित्रं ते विततं ब्रह्मणस्पते''— says the Ṛv. (9.83.1); see notes under S.S. 6.59. **(3) Amalam –** It is free from three Malas, viz., Āṇavamala, Māyīyamala and Kārmikamala. **(4) Śivābhidhānam –** It is designated as Paraśiva Brahman. It is auspicous. **(5) Cinmātram –** It is pure consciousness. It is called 'Chinmaya'. It is of the form of intellignce (citsvarūpa). **(6) Sadānandam –** It is of the nature of limitless bliss. ''आनन्दो ब्रह्मेति व्यजानात्''— says Tai. U. (3.6). **(7) Niraṅkuśam –** It is without any restrictions such as those of kāla, karma and māyā. **(8) Kāraṇaṁ sarvalokānām –** It is the cause of all worlds. It is the cause for the creation, protection and annihilation of the universe. ''यतो वा इमानि भूतानि जायन्ते। येन जातानि जीवन्ति। यत्प्रयन्त्यभिसंविशन्ति। तद् विजिज्ञासस्व। तद् ब्रह्म।'' (Tai. U.3.1). **(9) Vedānāṁ kāraṇam –** It is the cause of Veda. ''अस्य महतो भूतस्य निःश्वसितमेतदृग्वेदो यजुर्वेदो सामवेदोऽथर्वाङ्गीरसः'' (Bṛ. U., 2.4.10). The Vedas are the very breath of Brahman. **(10) Pūraṇaṁ sarvatattvasya –** It is complementary to all principles. It pervades all the principles ending with Pṛthivi. ''तत् सृष्ट्वा तदेवानुप्राविशत्'' (Tai. U., 2.6). Having created the world consisting of the thirty-six principles, Brahman entered into it. For Mayurāṇḍarasanyāya (Śikhaṇḍyaṇḍarasanyāya)— see translation of the Sanskrit commentary under S.S.5 .39. **(11) Tāraṇaṁ janmavāridheḥ –** It is the means of crossing over the ocean of transmigration. Kaṭha U. says — "अशब्दमस्पर्शमरूपमव्ययं तथाऽरसं नित्यमगन्धवच्च यत्। अनाद्यनन्तं महतः परं ध्रुवं निचाय्य तन्मृत्युमुखात् प्रमुच्यते।।" (3.15) — "Having realised that (Paraśivabrahman, the Mahāliṅga), which is soundless, touchless, formless, imperishable, and also without taste and smell, eternal, without beginning or end, even beyond the Mahat, immutable, one is released from the jaws of death (the bondage of birth and death)." See also तमेव विदित्वाऽतिमृत्युमेति" (Śve. U., 3.8). **(12) Jyotirmayam –** It is full of lustre. It is his lustre that illumines everything: "तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति" (Kaṭha U., 5.15; Śve. U., 6.14; Muṇḍ. U., 2.2.10) — "When that shines everything shines after that. By its lustre all this is illumined." **(13) Anirdeśyam –** It cannot be ponted out as 'this' or 'that'. "न संदृशे तिष्ठति रूपमस्य न चक्षुषा पश्यति कश्चनैनम्" (Kaṭha U., 6.9 — His form is not within the field of vision. None can see him with the eyes) ; "नैव वाचा न मनसा प्राप्तुं शक्यो न चक्षुषा" (Kaṭha U. 6.12 — He can never be reached by speech, nor by eyes, nor even by mind). When such is the case with the Paraśivabrahman, how can anybody point out to it as this or that. **(14) Yoginām ātmani sthitam –** It is the Yogin who visualises him within through Yoga. Although he is omnipresent, yet he is especially found in the heart of the Śivayogin. Such a Liṅga can be realised through the grace of the Guru only. See S.S. 6.40 for the conception of internal Liṅga in the form lustre.

व्याख्या— नन्वस्मदादीनां गुरुदयाव्यतिरेकेण विज्ञातुमशक्यत्वेऽपि ब्रह्मादीनां सर्वज्ञत्वेन तदपेक्षा नास्तीति कथमुक्तार्थसिद्धिरित्यत्र "वराहो विष्णुर्निममज्ज भूमौ ब्रह्मोत्पपात दिवमाशु गृध्र" इति लिङ्गसूत्रा(क्ता)भिप्रायेणोक्तार्थं स्थापयति —

It may be argued that although in the case of persons like us it cannot be known without the grace of the Guru, there is no such necessity for Brahman, etc., who are omniscient. It may be then asked as to how this can be established? Here what is stated above (stanza 29) is established on the authority of Liṅgasūtra(kta) which says "Varaho viṣṇurnimamajja, etc.," meaning that "Viṣṇu in the form of a boar dived below (into the netherworld) and Brahman in the form of an eagle jumped into the upper world" —

ब्रह्मणा विष्णुना पूर्वं यल्लिङ्गं ज्योतिरात्मकम्।
अपरिच्छेद्यमभवत् केन वा परिचोद्यते।।३०।।

Who can understand that Liṅga which is of the nature of lustre and which even Brhaman and Viṣṇu could not decipher? (30)

व्याख्या— ज्योतिरात्मकं ज्योतिर्मयं यल्लिङ्गं ब्रह्मणा विष्णुना च पूर्वमपरिच्छेद्यं ज्ञातुमयोग्यमभवत् तन्महाशिवलिङ्गं केन वा परिचोद्यते। केन विज्ञायत इत्यर्थः ।।३०।।

That Liṅga of the nature of lustre could not be understood in the past by Brahman and Viṣṇu. Then who can understand that great Śivaliṅga? It means 'who can know about it' ? (30)

Notes : वराहो विष्णुर्निममज्ज, इत्यादि — The source cannot be traced. As per this reference, Viṣṇu dived deep into the netherworld by assuming the form of Varāha and Brahman flew up into the atmospheric region by assuming the form of an eagle with a view to discovering the root of the Liṅga and the top of the Liṅga respectively. Both could not discover what they sought after. According to another account Brahman assumed the form of a swan. (Vide Kannaḍa Commentary of Vidwan N.R. Karibasava Śāstrin). This account is found in the Liṅgapurāṇa, Chapter 17. This is meant to demonstrate the fact that the Liṅga cannot be deciphered even by Brahman and Viṣṇu. When such is the case how can others know it? Such a Liṅga can be known only through the grace of the Guru. This idea is very well brought out by Basaveśvara in his saying (Vacana) in Kannaḍa : Jagadagala mugilagala migeyagala nimmagala; Pātāladindatattata nimma śrīcaraṇa, brahmāṇḍadindattatta nimma śrīmukuṭa; apramāṇa agamya agocara, apratimaliṅgave Kūḍalasaṅgamadevā! nivenna karasthalakke bandu cuḷukādirayyā. (Basavaṇṇanavara Vacanasampuṭa, Kannaḍa Pustaka Prādhikāra, Bangalore, No. 744) — "Your extent is as wide as the universe, as wide as the sky, as wide as even beyond the sky; your feet (roots) are beyond even the netherworld, your head (top) is beyond even the universe; you are immeasurable, beyond anybody's grasp and beyond anybody's range of sight; O Incomparable Liṅga, Kūḍalasaṅgamadeva (Śiva), You have come into my palm and have become imprisoned in my palm." What Basaveśvara means is that such a Liṅga has assumed the form of the Iṣṭaliṅga through Guru's grace.

व्याख्या— ननु ब्रह्माद्यगम्यं लिङ्गं कीदृशमित्यत्राह —

It may be asked as to what is the form that Liṅga which is beyond the grasp of even Brahman, etc. The answer is given here —

बहुनात्र किमुक्तेन लिङ्गं ब्रह्म सनातनम्।
योगिनो यत्र लीयन्ते मुक्तपाशनिबन्धनाः।।३१।।

What is the use of saying more? The Liṅga is the ancient Brahman into which the Yogins who are relieved of the bondage of fetters get merged. (31)

व्याख्या— अत्र बहुभाषणेन किम्? विश्वलयगमनकारणं नित्यं ब्रह्मैव लिङ्गं यत्र परब्रह्मात्मनि शिवलिङ्गे सनकादियोगिनो मुक्तपाशनिबन्धना विसृष्टाविद्यादिपञ्चक्लेशपाशबन्धनाः सन्तो लीयन्ते तादात्म्यं भजन्त इत्यर्थः।।३१।।

What is the use of speaking more? The eternal Brahman which is the cause (receptacle) for the merging of the Universe, is itself the Liṅga. Into that Śivaliṅga which is the Parabrahman, the Yogins such as Sanaka who are freed from the bondage of fetters in the sense that they are relieved of the fetters in the form of the five afflictions such as Avidyā, get merged, i.e., they attain identity with it. (31)

Notes : Maritoṇṭadārya explains 'yoginaḥ' as 'sanakādiyoginaḥ'. Sanaka is mentioned with Sanatkumāra, Sanatsujāta and Sanandana as one of the mental sons (mānasaputras) of Brahman at the commencement of creation. Their special feature is that they are always in youthful state. They are known as great sages and as highly enlightened persons. The fetters are said to be in the form of five Kleśas, viz., Avidyā (ignorance), Asmitā (egoism), Rāga (attachment), Dveṣa (aversion) and Abhiniveśa (desire to cling to life) (Yo. Sū., 2.3). The Liṅga is the eternal Brahman : "तस्माल्लिङ्गं परं ब्रह्म" (Sūkṣ. Ā., kri.pā., 6.11), "ऋतं सत्यं परं ब्रह्म" (Cadra J. Ā., kri. pā., 3.21), "तद् ब्रह्म लिङ्गसंज्ञकम्" (Ibid., kri. pā., 3.8).

व्याख्या— ननु ब्रह्मैव लिङ्गं चेत् किमस्य पीठमित्यत्राह —

If it is asked as to what is the base in case Brahman is the Liṅga, the answer is given here —

पीठिका परमा शक्तिर्लिङ्गं साक्षात्परः शिवः।
शिवशक्तिसमायोगं विश्वं लिङ्गं तदुच्यते।।३२।।

The base is the Supreme Śakti and the Liṅga is actually the Supreme Śiva. The Liṅga which is the communion of Śiva and Śakti is said to be the universe. (32)

व्याख्या— "क्रियाशक्त्यात्मकं पीठं ज्ञानशक्त्यात्मनः प्रभोः" इति शिवागमवचनात् परमा शक्तिः सर्वोत्कृष्टा क्रियाशक्तिः पीठम्, साक्षात्परः शिवश्चिद्रूपपरमेश्वर एव लिङ्गम्। शिवशक्तिसमायोगं शिवशक्तिसम्बन्धवत्तल्लिङ्गं विश्वम्, "न वज्रचक्राङ्कसरोरुहाङ्कं लिङ्गाङ्कितं पश्य जगद्भगाङ्कम्", "ज्ञानकर्मेन्द्रियैर्विश्वं चित्क्रियालिङ्गरूपकम्" इति पुराणोक्तेः सर्वजगद्रूपमित्युच्यत इत्यर्थः।।३२।।

According to the Śivāgama statement, viz., "Kriyāśaktyātmakam, etc.", which means that "the base which is constituted by Kriyāśakti, belongs to the Lord who is of the nature of Jñānaśakti," the Supreme Śakti who is the most Supreme Kriyāśakti, is the base and the acutal Supreme Śiva, who is the Supreme Lord of the nature of consciousness, is himself the Liṅga. That Liṅga which is the communion of Śiva and Śakti, i.e., which has the relation consisting of the union of Śiva and Śakti, is the universe. It means that it is spoken of as of the form of the entire world, in accordance with the Purāṇa statements, viz., "Na vajracakrāṅkasaroruhāṅkam, etc.," and "Jñānakarmendriyairviśvam, etc.," which mean respectively that "Dimond, disc, lotus — they are not the signs of the world; look at it as marked by the Liṅga" and that "That which is endowed with sensory organs and motor organs is world and that which is of the nature of consciousness coupled with action is the Liṅga." (32)

Notes : The statements quoted in the commentary are not traceable to their sources. P.N. Karibasavaśāstrin has noted "ज्ञानकर्मेन्द्रियैर्विश्वं, इत्यादि" as quoted from the Liṅgapurāṇa. Sūkṣ. Ā. says —"नादरूपः शिवः साक्षाल्लिङ्गमित्यभिधीयते। तत्पीठिका महाशक्तिः सा च वै बिन्दुरूपिणी।। तयोः सम्मेलनाद्देवि कला तत्र प्रतिष्ठिता।।" (kri.pā., 6.3) — "Śiva is of the form of Nāda; he is actually said to be the Liṅga. Māhāśakti is its base and she is of the form of Bindu. Through the communion of those two, Kalā is established in it." Candra J. Ā. says — "बिन्दुनादात्मकं सर्वं जगत् स्थावरजङ्गमम्। बिन्दुः शक्तिः शिवो नादः शिवशक्त्यात्मकं जगत्।।" (kri.pā., 3.12) — "The world consisting of the immovable and the movable is made up of Bindu and Nāda. Śiva is Nāda and Śakti is Bindu and the world is made up of Śiva and Śakti."

व्याख्या— अथैवंरूपं लिङ्गं ब्रह्मादयः सम्पूज्य महदैश्वर्यं प्राप्तवन्त इत्याह —

Then it is said that Brahman, etc., worshipped the Liṅga of the aforesaid form and attained their great overlordship —

ब्रह्मादयः सुराः सर्वे मुनयः शौनकादयः।
शिवलिङ्गार्चनादेव स्वं स्वं पदमवाप्नुयुः।।३३।।

All the gods, Brahman, etc., and the sages, Śaunaka, etc., attained their respective status through the worship of the Śivaliṅga alone. (33)

व्याख्या— अत्र — "तव श्रियै मरुतोऽमर्जयन्त रुद्र यत्ते जनिमं चारुचित्रम्। पदं यद्विष्णोरुपमं निधायि।।" इति ऋग्वेदश्रुतिः। अयमर्थः — भो रुद्र मरुतो ब्रह्मादयो देवाः श्रियै विष्णोः पदं स्थानं वैकुण्ठादिकम् उपमं दृष्टान्तं निधायि मनसि निधाय चारुमनोहरं चित्रं विचित्रं जनिमम् आविर्भावस्थानं लिङ्गम् अमर्जयन्त अर्चितवन्त इत्यर्थः। वैकुण्ठादिस्थानं महदैश्वर्यं च विष्णुः शिवलिङ्गपूजामहिम्ना लब्धवानिति दुष्टान्तीकृत्य ब्रह्मादयो देवाः सर्वेऽपि शिवलिङ्गं श्रियै पूजितवन्त इति यावत्।।३३।।

Here there is a statement of the Ṛgveda as — "Tava śriyai, etc.," which means that "O Rudra, the Maruts

(gods), keeping the status of Viṣṇu as the model in mind, worshipped the Liṅga which is the most charming place of birth with a desire for the highest good." The meaning of this Śruti is — O Rudra, Maruts, i.e., the gods, Brahman, etc., keeping in mind the status of Viṣṇu, etc., such as Vaikuṇṭha, as the model, worshipped the Liṅga which is the charming birth-place, i.e., the source of emergence, for the sake of the highest good. It was Viṣṇu who attained the place like Vaikuṇṭha and the great wealth by the merit of worshipping the Śivaliṅga. Keeping this as the model, all the gods, Brahman, etc., worshipped the Śivaliṅga for the sake of the highest good. (33)

Notes: "तव श्रियै मरुतोऽमर्जयन्त, इत्यादि" (Ṛv.,5.3.3). This statement shows that all the gods took to the worship of the Śivaliṅga and attained their respective positions. This is supported by the statements of the Purāṇas. For instance, the Skānda P. says – "ब्रह्मविष्ण्वादयो देवास्सर्वे ब्रह्मर्षयस्तथा। शिवलिङ्गेज्यया सम्यक् स्वस्वरूपमवाप्नुयुः।।" – "All the gods, Brahman, Viṣṇu, etc., and also the Brahmarṣis attained their respective positions, by duly worshipping the Śivaliṅga." Parāśara P. says – "रौद्रं लिङ्गं महाविष्णुर्भक्त्या शुद्धं शिलामयम्। चारुचित्रं समभ्यर्च्य लब्धवान् परमं पदम्।। ब्रह्मा सर्वजगत्कर्ता यस्य लिङ्गार्चनेन तु। भारतीं प्राप्तवानाशु स पूज्यस्सर्वचेतनैः।। यस्य लिङ्गं समभ्यर्च्य मरुतस्सकला अपि। लब्धवन्तः श्रियं पूर्णमित्येषा शाश्वती श्रुतिः।।" – "Mahāviṣṇu worshipped with devotion the Śivaliṅga which was pure, which was made up of stone and which was most charming and attained his highest position. Brahman, the creator of the world, obtained Sarasvatī (as his consort) through the worship of the Liṅga and he is worshipped by all the beings. Then all the Maruts attained all the wealth by worshipping the Liṅga. This is stated in an eternal Śruti." The Śāśvatī Śruti referred to here is the one quoted in the Sanskrit commentary (Ṛv., 5.3.3). Padma P. says – "ब्रह्मणः सृष्टिकर्तृत्वं विष्णोर्दानवमर्दनम्। स्वर्गाधिपत्यमिन्द्रस्य शिवपूजाविधेः फलम्।।" — Brahman's position as the creator of the world, Viṣṇu's capacity to crush the demons and Indra's position as the lord of heaven are the fruits of the worship of Śiva." (All the quotations of the Purāṇas are cited from Vidwan P. N. Karibasava śāśtrin's Kannaḍa commentary).

व्याख्या— ननु शिवस्यापि विश्वाधिकत्वादिमहदैश्वर्यं कस्यचिदुपासनया समागतः किमित्यत्राह —

If it is asked as to whether the great eminence as the Supreme Lord of the world, etc., in the case of Śiva also, has come through some kind of worship, then the answer is given here —

विश्वाधिपत्वमीशस्य लिङ्गमूर्तेः स्वभावजम्।
अनन्यदेवसादृश्यं श्रुतिराह सनातनी।।३४।।

The overlordship of the world on the part of the Parameśvara, who is of the form of the Liṅga, is natural. Hence, the ancient Śruti speaks of his greatness as not equalled by any other god. (34)

व्याख्या— "विश्वाधिको रुद्रो महर्षिः। हिरण्यगर्भं जनयामास पूर्वम्", "न तत्समश्चाप्-याधिकश्च दृश्यते" इति श्वेताश्वतरश्रुतेर्लिङ्गमूर्तेरीशस्य परमेश्वरस्य अनन्यदेवसादृश्यं विश्वाधिपत्वं चराचारप्रपञ्चनियामकत्वं स्वभावजं स्वतः सिद्धमिति सनातनी श्रुतिराहेत्यर्थः।।३४।।

इति लिङ्गमहत्त्वस्थलम्।

According to the statements of the Śve. U., viz., "Viśvādhiko rudro, etc." and "Na tatsamaḥ, etc.," which respectively mean — "the Sage Rudra is the most supreme in the world; he created the Hiraṇyagarbha (Brahman) in the past" – and "there is no one who is either equal or superior to Śiva (Rudra)", the uniqueness of having no similarity with other gods and the overlordship of the world consisting of the movable and the immovable, are natural to him in the sense that they are self-evident in him. This is what an ancient Śruti has said. (34)

Liṅgamahattvasthala ends.

Notes: "विश्वाधिको रुद्रो महर्षिः इत्यादि" — Śve. U., 3.4. "न तत्समश्चाभ्यधिकश्च दृश्यते" – (Śve. U., 6.8).

अथ जङ्गममाहात्म्यस्थलम् – (२८)

व्याख्या— अथ गुरुलिङ्गमहत्त्वात् संवेद्यं जङ्गमस्थलं प्रकाशयति—

Jaṅgamamāhātmyasthala — (28)

Then the author reveals the nature of the Jaṅgamasthala which is indicated by the greatness of the Guru and the Liṅga —

गुरुशिष्यसमारूढलिङ्गमाहात्म्यसम्पदः ।
सर्वं चिद्रूपविज्ञानाज्जङ्गमाधिक्यमुच्यते ।।३५।।

The greatness of the Jaṅgama consists in the realisation of the Supreme Intelligence (Cit-Śiva) in everything, from out of the abundance of the greatness of Liṅga abiding in the link between the Guru and the Śiṣya (disciple). (35)

व्याख्या— "आचार्यः पूर्वरूपमन्तेवास्युत्तररूपं विद्या सन्धिः" इति श्रुतेर्गुरुशिष्यमध्यगत-शिवलिङ्गमहत्त्वसम्पदः सर्वं विश्वप्रपञ्चं चिद्रूपविज्ञानात् चित्क्रियारूपत्वेन विज्ञानाद् जङ्गमाधिक्यमुच्यते, गुरुशिष्ययोरिष्टप्राणभावेषु तादात्म्यभावनया समारूढलिङ्गमहत्त्वसम्पत्त्या सर्वं विश्वं शिवशक्त्यात्मकमिति विज्ञानमेव जङ्गमाधिक्यमित्यर्थः ।।३५।।

According to the Śruti Statement, viz., "Ācāryaḥ pūrvarūpam, etc.", which means that "the Guru is the former form, the disciple is the latter form and knowledge is the link", due to the abundance of the greatness of the Liṅga which is existing between the Guru and the disciple, the entire world is known as having the form of intelligence, i.e., it is known as having the form of intelligence and action. This realisation is the greatness of the Jaṅgama. There is a notion of identity between the Guru and the

disciple in the conceptions of the Iṣṭaliṅga, the Prāṇaliṅga and the Bhāvaliṅga. Due to the abundance of this greatness of the Liṅga found in their relation, all this world is realised as of the form of Śiva and Śakti. This realisation is itself the greatness of the Jaṅgama. (35)

Notes : "आचार्यः पूर्वरूपम्, त्यादि" (Tai.U., 1.2-3). The Guru is the former form, because he has earlier realised the Brahman and has been always in a state of Śiva. The disciple or devotee, on the other hand, approaches the Guru after he is prompted by the inner urge to attain liberation due to ripening of the merit accumulated through several lives. Hence he is the latter form. The Guru inculcates the knowledge of the Liṅga to the devotee. This knowledge of the Liṅga (Vidyā) is the link between the Guru and the devotee. The Guru teaches the secret about the relation among the Iṣṭaliṅga on the gross body, the Prāṇaliṅga in the subtle body and the Bhāvaliṅga in the causal body. The devotee listens to it with great attention, understands it and realises it. This transference of the knowledge from the Guru to the devotee takes place in the sphere of the 'cit-prakāśa', the lustre of intelligence. The knowledge of the Liṅga which is of the nature of intelligence and action, binds them together. The Guru and the devotee get the realisation that this world is of the nature of the Liṅga which is characterised by intelligence and action ('cit' and 'kriyā'). This realisation is itself the greatness of the Jaṅgama. As stated in the Candra J. Ā., the Guru, the Liṅga and the Jaṅgama are the three aspects of the same divinity – "एकमूर्तेस्त्रयो भागा गुरुर्लिङ्गं च जङ्गमः" (kri.pa., 5.15). The Guru confers Dīkṣā (Liṅgadhāraṇa) on the devotee; the Liṅga remains on the body for receiving worship; and the Jaṅgama inculcates the knowledge of 'liṅgāṅgasāmarasya' and leads the devotee to Mukti. Each of the three has a separate role to play in the life of the devotee. The knowledge of the Liṅga binds the Guru and the devotee. The realisation that the world is of the nature of the Liṅga, which is constituted by Śiva and Śakti, constitutes the greatness of the Jaṅgama.

व्याख्या— अथ के ते जङ्गमा इत्यत्राह —

Then if it is asked as to who are those Jaṅgamas, the answer is given here —

जानन्त्यतिशयाद् ये तु शिवं विश्वप्रकाशकम्।
स्वस्वरूपतया ते तु जङ्गमा इति कीर्तिताः।।३६।।

Those who have immencely realised Śiva who is the revealer of the Universe, as their own inner nature (i.e., as their very Souls), are lauded as the Jaṅgamas. (36)

व्याख्या— "तस्य भासा सर्वमिदं विभाति" इति श्रुतेर्ये विश्वप्रकाशकं स्वकीयचित्क्रियाशक्तिभ्यां प्रपञ्चप्रकाशं शिवम् अतिशयेन सर्वासर्वशब्दार्थयोर्मायाकार्यकोटिप्रविष्टत्वेनाऽसनातनत्वाद् एतज्जीवनभूतज्ञत्वकर्तृत्वयोः सनातनत्वान्, अन्यथा स्वविषयज्ञानशून्यत्वेन स्फटिकादिप्रकाशवज्जडत्वप्रसङ्गात्, तयोर्जीवेश्वरसाधारणीभूतास्मद्रूपात्मतत्त्वनिजस्वभावत्वात् स्वस्य तदनतिरिक्त इति दृढतरनिश्चयेन स्वरूपतया जानन्ति, ते जङ्गमा इत्यर्थः।।३६।।

According to the Śruti statement, viz, "Tasya bhāsā sarvamidam vibhāti", which means that "all this shines by his shine," Śiva is the revealer of this universe through his Cicchakti and Kriyāśakti. Those who realise Śiva, the revealer of the universe, as their own inner nature (self) with the determination that their self is not different from him, are the Jaṅgamas. They realise him immencely as their own inner nature in the form of the 'I -notion' which is the common principle of Ātman (Soul) to both the Individual Soul (Jīva) and the Universsal Soul (Īśvara). By the term 'immencely' (atiśayena), what is meant is the understanding that all the words such as 'sarva', 'asarva', etc., and all the objects denoted by them, are not permanent because they come within the fold of the creations of Māyā, that the notions of the knower and the doer which constitute the life-principle of words and

senses, are permanent and that otherwise there would arise the contingency of regarding Śiva as 'dull' like the crystal stone which shines without the knowledge of its own nature.

Notes : "तस्य भासा सर्वमिदं विभाति" (Kaṭha.U., 5.15; Muṇḍ. U., 2.2.10; Śve. U., 6.14). Every luminary in the universe derives its shine from the brilliance of the self-luminous Paraśivabrahman. The entire world is a portion of the Supreme Śiva and it shines by a portion of his brilliance. Those persons who have realised that great divine brilliance as their inner nature, are the Jaṅgamas. जङ्गम्यन्ते अतिशयेन गच्छन्ति जानन्ति वा इति जङ्गमाः। They are called Jaṅgamas because they follow an extro-ordinary path or possess extra-ordinary knowledge. It is said that all the roots that give the meaning of 'going' would also convey the meaning of 'knowing' – (सर्वे गमनार्थका धातवो ज्ञानार्थका अपि).

व्याख्या— अथ शिवयोगित्वेन प्रसिद्धजङ्गममहत्त्वं पञ्चभिः सूत्रैः प्रतिपादयति —

Then the greatness of the Jaṅgamas, who are well known as 'Śivayogins', is advocated here in five stanzas –

ये पश्यन्ति जगज्जालं चिद्रूपं शिवयोगतः।
निर्धूतमलसंस्पर्शास्ते स्मृताः शिवयोगिनः।।३७।।

घोरसंसारतिमिरपरिध्वंसनकारणम् ।
येषामस्ति शिवज्ञानं ते मताः शिवयोगिनः।।३८।।

Those who are totally free from the touch of all impurities and who look upon the net-work of the worlds as of the nature of Supreme Intelligence through its relation with Śiva, are called Śivayogins. (37) Those who have the knowledge of Śiva which is the cause for the eradication of the darkness in the form of the terrible transmigration (cycle of birth and death), are regarded as the Śivayogins. (38)

व्याख्या— ये जङ्गमा देवा विश्वं शिवयोगतो विश्वस्य शिवसम्बन्धाभावे चिद्वाह्यत्वेन सङ्कल्पतापत्तेः शिवसम्बन्धोऽङ्गीकरणीय एव। स च संयोगरूपो न भवति, तस्य क्रियापूर्वत्वेन भिन्नदेशस्थितयोरेवोपपद्यत इति ब्रह्मबाह्यदेशाभावेन तादात्म्यरूप एवेत्युपपादितत्वाच्चिद्रूपं चित्क्रियास्वरूपमिति पश्यन्ति जानन्ति, ते निर्धूतमलसंस्पर्शा निर्गताणवादिमलसम्बन्धिनः शिवयोगिन इति स्मृता इत्यर्थः।।३८।। भयङ्करसंसारान्धकारनिवारकं शिवाधिक्यज्ञानं येषामस्ति, ते शिवयोगिन इति मताः स्मृता इत्यर्थः।।३९।।

Those Jaṅgamas who look upon or understand the universe as of the nature of Supreme Consciousness or as of the nature of the creation of Consciousness, are regarded as the Śivayogins. They are free from the touch of impurities, i.e., bereft of association with Malas such as Āṇavamala, etc. They look upon the world as related to Śiva (śivayogataḥ). If the universe is not related to Śiva, there arises the contingency of deeming the universe as external to the Supreme Consciousness. Hence, the relation of the universe with Śiva should be accepted. That relation is not of the nature of conjunction (saṁyoga), because it is possible between two objects that are existing in separate places as it is preceded by action. Since there is no space outside Brahman, it is established that the relation is identity (tādātmya) only. (37) Those who have the knowledge of the superiority of Śiva, which removes the terrible darkness of transmigration, are regarded as Śivayogins. (38).

Notes : निर्धूतमलसंसपर्शाः – Jaṅgamas are free from the three kinds of impurities called Āṇavamala, Māyāmāla and Kārmikamala. (Vide notes under 6.13-14 for the nature of three Malas). They are not tormented by the three impurities because they are one with the great brilliance of Śiva which stands above the three bodies, Sthūla, Sūkṣma and Kāraṇa, the three residing places of Kārmikamala, Māyīyamala and Āṇavamala respectively.

व्याख्या— अथ ते कीदृशाः कथं तिष्ठन्तीत्यत्राह —

Then the answer is given to the question as to what is their nature and how they stand —

जितकामा जितक्रोधा मोहग्रन्थिविभेदिनः।
समलोष्टाश्मकनकाः साधवः शिवयोगिनः।।३९।।
समाः शत्रौ च मित्रे च साक्षात्कृतशिवात्मकाः।
निस्पृहा निरहंङ्कारा वर्तन्ते शिवयोगिनः।।४०।।

The Śivayogins are the pious persons who have conquered the desires, who have conquered anger, who have broken the knot of delusion and who are of equal attitude towards a clod, a stone or gold. (39) The Śivayogins have been of equal attitude to the enemy and the friend, have realised Śiva in themselves and have been free from greed and free from egoism. (40)

व्याख्या— स्पष्टम्।।३९-४०।। It is clear. (39-40)

Notes : The characteristics of the Jaṅgamas given here, conform to the characteristics of the Sthitaprajña given in the Bhag. G. (2.55-57) : "प्रजहाति यदा कामान्सर्वान्पार्थ मनोगतान्। आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते।। दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः। वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते।। यः सर्वत्रानभिस्नेहस्तत्तत्प्राप्य शुभाशुभम्। नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता।।"— "When a person relinquishes all desires stationed in the mind by remaining contented within himself, then he is said to be one of firm resolve. He who is not mentally agitated at times of sorrow, who is without longings at times of joy and who is without attachment, fear and anger, is said to be a sage with firm mind. He who is never attached to anything and who, after having attained the auspicious and the inauspiciuous, neither commends nor hates them, has his mind firmly stationed."

व्याख्या— एवमुक्तलक्षणज्ञानसम्पन्नाः साक्षाच्छिवा एवेत्याह —

Thus it is said that those who are endowed with these characteristics are actually Śiva only –

दुर्लभं हि शिवज्ञानं दुर्लभं शिवचिन्तनम्।
येषामेतद्द्वयं चास्ति ते हि साक्षाच्छिवात्मकाः।।४१।।

Rare, indeed, is the knowledge of Śiva and rare, indeed, is the thought about Śiva. Those who have both these are, indeed, actually of the nature of Śiva. (41)

व्याख्या— शिवज्ञानं शिवाधिक्यज्ञानं शिवचिन्तनम् उक्तयुक्तिभिः स्वयमेव शिव इति मननं च दुर्लभम्। एतद्द्वयं येषामस्ति, ते साक्षाच्छिवरूपा इत्यर्थः।।४२।।

'The knowledge of Śiva' means 'the knowledge of the superiority of Śiva'. 'The thought of Śiva' means 'the cherishing of Śiva as himself as per the aforesaid arguments'. Those who have both, viz., śivajñāna and śivacintana, are actually Śiva in nature. (41)

Notes : Both Śivajñāna and Śivacintana are indeed rare. But the Jaṅgama has acquired both with his 'sādhanā'. Hence he is Śiva himself. His wealth consists in these two, while the wealth of ordinary persons is of the material kind. His wealth leads to Mukti from where he has no return, while the wealth of ordinary persons leads to Bhukti where they have to undergo the suffering of transmigration.

व्याख्या— अथ पुनस्तेषां महत्त्वं श्लोकद्वयेनाह —

Then in two stanzas, the greatness of the Jaṅgama is further told –

पादाग्ररेणवो यत्र पतन्ति शिवयोगिनाम्।
तदेव सदनं पुण्यं पावनं गृहमेधिनाम्।।४२।।

सर्वसिद्धिकरं पुंसां दर्शनं शिवयोगिनाम्।
स्पर्शनं पापशमनं पूजनं मुक्तिसाधनम्।।४३।।

That very home of the householders in which the dust of the feet of the Jaṅgamas falls, is sacred and sanctifying. The sight of the Jaṅgamas is such as leading to all accomplishments, their touch is such as destroying (all) sin and their worship is the means to liberation. (42-43)

व्याख्या— शिवयोगिनां जङ्गमदेवानामित्यर्थः गृहमेधिनां गृहस्थानामित्यर्थः। पुण्यं पुण्यक्षेत्रमित्यर्थः। पावनं पवित्रम्। शिष्टं स्पष्टम्।।४२-४३।।

'Śivayoginām' means 'Jaṅgamadevānām' of gods in the form of Jaṅgamas. 'Gṛhamedhinām' means 'gṛhasthānām' (of the householders). 'Puṇyam' means 'puṇyakṣetram' (holy place). 'Pāvanam' means 'pavitram' (sacred or sanctifying). The rest is clear. (42-43).

Notes : These ideas about the greatness of the Jaṅgama are very well brought out in the following Āgama statements : "ऐहिकामुष्मिका भोगा मोक्षस्तत्सङ्गतो भवेत्। चरसङ्गस्तु सर्वेषां सर्वकामफलप्रदः।। तत्पादपांशुभिः पूतं भवनं चेतरद्वनम्। तद्यथाशक्ति संपूज्या जङ्गमा हि हितेप्सुना।। यदमी मानुषाकाराः प्रत्यक्षपरमेश्वराः।।" (Candra J.Ā., kri.pā., 4.29-30) — "The enjoyments belonging to the world here and the world hereafter and liberation are due to association with him. The contact with the Jaṅgama procures all desired objects to all. That which is sanctified by the dust of his feet, is alone the home and other than that is wilderness. Hence, he who desires for this good, should worship the Jaṅgamas, since these are only the Lord Īśvara in human forms."

व्याख्या— अथैवं तादृशशिवयोगिनां सम्पर्कात् सर्वेप्सितार्थसिद्धिरित्याह —

Then it is said that all desired objects are accomplished due to association with such Jaṅgamas —

महतां शिवतात्पर्यवेदिनामनुमोदिनाम्।
किं वा फलं न सिद्ध्येत सम्पर्काच्छिवयोगिनाम्।।४४।।

What is that fruit which is not accomplished through the association with the great Jaṅgamas who are the knowers of the secret about Śiva and who enjoy the bliss from the bliss of Śiva? (44)

व्याख्या— शिवरहस्याभिप्रायवेदिनां शिवसुखानुमोदिनां महतां सत्पुरुषाणां शिवयोगिनां सम्पर्कात् किं वा फलं न सिद्ध्येत? सर्वं सिद्ध्येदित्यर्थः।।४४।।

इति जङ्गममाहात्म्यस्थलम्।

What is that fruit which is not accomplished through the association with the Jaṅgamas who have the view of the secret about Śiva, who enjoy the bliss from the bliss of Śiva and who are noble persons? It means that all fruits are accomplished. (44)

Jaṅgamamāhātmyasthala ends.

Notes : Śaiva R. speaks of the greatness of Jaṅgamas in glorious terms : निमिषं निमिषार्धं वा यत्र तिष्ठन्ति योगिनः। स देशो मङ्गलं पुण्यं तत्तीर्थं तत्तपोवनम्।।" (Quoted in N.R. Karibasaśāstrin's Kannaḍa Commentary) – "That place where the Yogins (Jaṅgamas) stay for a minute or half a minute, is the auspicious one, sacred; it is the holy place and it is the penance-grove." Ne.U.says : "दर्शनात्स्पर्शनाद्वापि वितताद्भवसागरात्। तारयिष्यन्ति योगीन्द्राः सदाचारप्रतिष्ठिताः।।" (Quoted in the same) – "Through their sight or through their touch, the lords among the Yogins, who are stationed firmly in pure practices, would ford us accross this expansive ocean of transmigration."

अथ भक्तमाहात्म्यस्थलम् — (२९)

व्याख्या— अथ गुरुलिङ्गजङ्गममहत्त्वलम्पटस्य भक्तस्य महत्त्वं द्वादशसूत्रैः प्रतिपादयति —

Bhaktamāhātmyasthala — (29)

Then the author expounds in twelve stanzas the greatness of the Bhakta (devotee) who is deeply attached to the greatness of the Guru, the Liṅga and the Jaṅgama —

गुरोर्लिङ्गस्य माहात्म्यकथनाच्छिवयोगिनाम्।
सिद्धं भक्तस्य माहात्म्यं तथाप्येष प्रशस्यते।।४५।।

The greatness of the Bhakta (devotee) is proved by the exposition of the greatness of the Guru, the Liṅga and the Jaṅgama. Yet he is extolled here. (45)

व्याख्या— गुरुलिङ्गजङ्गमेष्वेवंविधमाहात्म्यज्ञानपूर्वकं भक्तेः क्रियमाणत्वेन भक्तमाहात्म्यं सिद्धमिति। तथैवायं शास्त्रे प्रशस्यते उत्कर्षेण भण्यत इत्यर्थः।।४५।।

The greatness of the Bhakta is accomplished through the practice of Bhakti towards the Guru, the Liṅga and the Jaṅgama after understanding the greatness of them as told above. Similarly this Bhakta is extolled here in this Śāstra, i.e., he is spoken with great respect. (45)

Notes : The greatness of Bhakta can be known from the very derivation of the word Bhakta : "भकाराद्भव इत्युक्तः ककारात् कलुषं भवेत्। ततः सन्त्रायते तस्माद्भक्त इत्युच्यते बुधैः।।" (Sūkṣ.Ā., kri.pā., 9.40) — "By 'bhakāra' (letter 'bha') transmigration (bhava) is told, by 'kakāra' (letter 'ka') one should know impurity (kaluṣa). Since he saves from both of them, he is called Bhakta". This capacity to save others from transmigration and its cause ignorance (kāluṣya - Avidyā) comes to the devotee through his deep attachment towards the Guru, the Liṅga and the Jaṅgama and their worship with the full realisation of their greatness. Hence, it is said that the greatness of the Bhakta is proved by the greatness the Guru, the Liṅga and the Jaṅgama.

व्याख्या— अथ के भक्ता इत्यत्र – "यद्धि मनसा ध्यायति तद्वाचा वदति तत्कर्मणा करोति" इति श्रुत्यर्थानुसारेण भक्तस्वरूपमाह —

Then who are the Bhaktas? Here according to the meaning of the Śruti statement "yaddhi manasā, etc.," (that which is contemplated in mind, would be spoken in words and the same would be carried out in action), the nature of Bhakta is told —

ये भजन्ति महादेवं परमात्मानमव्ययम्।
कर्मणा मनसा वाचा ते भक्ता इति कीर्तिताः।।४६।।

Those who render service to the Supreme God, the immutable Supreme Soul, with their deeds, mind and speech, are extolled as the Bhaktas. (46)

व्याख्या— हस्ताभ्यामर्चनरूपकायिकक्रियया शिवमूर्तिध्यानरूप-मानसक्रियया स्तुतिरूपवाचिकक्रियया च ये परमात्मानं लिङ्गरूपिणं महादेवं भजन्ति ते भक्ता इत्यर्थः।।४६।।

Those who serve the Great Lord, the Supreme Ātman in the form of the Liṅga with the physical action in the form of worship through hands, the mental action in the form of the contemplation on the form of Śiva and the vocal action in the form of eulogy, etc., are said to be Bhaktas. (46)

Notes : "यद्धि मनसा, इत्यादि" "भजन्ति इति भक्ताः" — here there is an indication that they are Bhaktas because they serve (bhaj – sevāyām) God and godly men. The term 'bhakta' is derived from the root "bhaj" – to serve.

व्याख्या— शिवभक्तेर्जातिभेदोऽस्ति किमित्यत्राह —

Is there discrimination regarding caste in devotion to Śiva? Here the answer is given —

दुर्लभा हि शिवे भक्तिः संसारभयतारिणी।
सा यत्र वर्तते साक्षात् स भक्तः परिगीयते।।४७।।

Rare, indeed, is the devotion to Śiva which rescues one from the fear of transmigration. He in whom it actually exists, is extolled as the Bhakta. (47)

व्याख्या— स्पष्टम्।।४७।। It is clear. (47)

Notes : There is no discrimination of caste and creed in the case of a Bhakta. Bhakti is the levelling force which rubs aside all discriminations. It is also a boat which takes man accross the ocean of transmigration.

व्याख्या— तस्माज्जननमरणपरिपीडितानां जनानां शिवभक्तिव्यति-रेकेण केनापि सत्कर्मणा प्रयोजनं नास्तीत्याह —

It is said here that there is no use of any good practice in the absence of devotion to Śiva for the people who are oppressed by the cycle of birth and death—

किं वेदैः किं ततः शास्त्रैः किं यज्ञैः किं तपोव्रतैः।
नास्ति चेच्छाङ्करी भक्तिर्देहिनां जन्मरोगिणाम्।।४८।।

If there is no devotion to Śiva, of what use are the Vedas, the Śāstras, the sacrifices or the vows of penance to the embodied Souls who are afflicted by the disease of birth (and death). (48)

व्याख्या— शास्त्रैर्वेदार्थानुगैः शिवागमसूत्रपुराणादिभिरित्यर्थः। शिष्टं स्पष्टम्।।४८।।

'By Śāstras' means 'by those Śāstras which are in conformity with Vedas. It means that 'by the Śaivāgamas, Sūtras and Purāṇas'. The rest is clear. (48)

Notes : When there is no "śāṅkarī bhakti", nothing can be of any avail. It is the only remedy for the persons caught with the disease of rebirth (cycle of birth and death). Śiva says in the Kā.Ā. (kri. pā. 8.9) that he can be attained through devotion

only and that forms of worship without Bhakti are in vain : "भक्तिलभ्योऽस्म्यहं यस्मादभक्त्या पूजनं वृथा।।"

व्याख्या— अथ शिवभक्तिव्यतिरेकेण विधीयमानं सत्कर्म विफलं विपरीतफलं चेति दृष्टान्तपूर्वकमाह—

Then it is said with an analogy that even the good deed done without devotion to Śiva brings no fruit or opposite fruit —

शिवभक्तिविहीनस्य सुकृतं चापि निष्फलम्।
विपरीतफलं च स्याद् दक्षस्यापि महाध्वरे।।४९।।

Even the good deed of a person who is bereft of devotion to Śiva, is without fruit. In the great sacrifice of even Dakṣa, it had an opposite fruit. (49)

व्याख्या— स्यात्, अभवदित्यर्थः।।४९।।

'Should be' (syāt), it means that 'it happened'. (49)

Notes : दक्षस्यपि महाध्वरे – There are three Dakṣas; one of them is Dakṣa Sāvarṇi, who is the ninth Manu; the other two belong to the first (Svāyambhuva) and the sixth (Cākṣuṣa) Manvantaras. It is the Dakṣa of the Svāyambhuva Manvantara who is meant here. This Dakṣa married the daughter of Śvāyambhuva Manu and obtained 24 daughters by her. Satīdevī, one of those 24, married Śiva. (Bhāga. P. 4.1, Viṣṇu P., 1.6). This Dakṣa performed a sacrifice without inviting Śiva with a view to insulting him for avenging what he thought as an insult caused by Śiva in the assembly of Gods. (Bhāga. P., 4.30). See notes on 9.36 for details. Even though the sacrifice is a 'satkarma', since it was bereft of Bhakti towards Śiva, it gave rise to an opposite fruit in the form of death for Dakṣa.

व्याख्या— अथ शिवभक्त्या दुष्कर्मापि सत्कर्म भवेदिति दृष्टान्तपूर्वकमाह —

Then it is said with an analogy that even a bad deed with devotion to Śiva would become a good deed —

अत्यन्तपापकर्मापि शिवभक्त्या विशुद्ध्यति।
चण्डो यथा पुरा भक्त्या पितृहाऽपि शिवोऽभवत्।।५०।।

Even he who is of extremely sinful deed would be purified by devotion to Śiva. In the past even Caṇḍa who had killed his father, became Śiva himself due to devotion. (50)

व्याख्या— शिवः शिवगणाधीश इत्यर्थः। शिष्टं स्पष्टम्।।५०।।

Śiva here means Śivagaṇādhīsa (Lord of the devotees of Śiva). The rest is clear. (50)

Notes : चण्डो यथा – Caṇḍa, who is otherwise known as Caṇḍeśa, was a very innocent devotee of Śiva. He was worshipping a piece of stone as Śiva with great devotion. Once his father saw him as engaged in such an activity. He became so angry as to kick the stone which was being worshipped by his son. The son Caṇḍa was roused to anger due to this act of his father and killed him at once. Although Caṇḍa performed a bad deed, it turned out to be a good deed due to the fact that it was done out of devotion to Śiva and as a reaction to the insult caused to Śiva. Śiva appeared before him and granted the position of "Gaṇādhīśa" to Caṇḍa.

व्याख्या— नन्वेवं चेत्, शिवभक्तानां पुण्यपापसम्बन्धोऽस्ति वा न वेत्यत्राह —

If it is asked as to whether in that case there is no relation of merit and sin in the case of devotees of Śiva, the answer is given here —

सुकृतं दुष्कृतं वापि शिवभक्तस्य नास्ति हि।
शिवभक्तिविहीनानां कर्मपाशनिबन्धनम्।।५१।।

In the case of a devotee of Śiva, there is neither merit nor sin. For those who are without devotion to Śiva, there is bondage by the bonds of Karman. (51)

व्याख्या— स्पष्टम्।।५१।। It is clear. (51)

Notes : Pāra. Ā. speaks of Bhakti in glorious terms as the mother, the father, the Kāmadhetu (who gives all desires), the Kalpa tree (which fulfils all desires) and the mouthful of nectar in one's hand – "भक्तिर्माता पिता देवि कामधेनुः सुरद्रुमः।। करस्थममृतग्रासं विद्धि भक्तिं महेश्वरि।।" (Pāra. Ā., 6.44). But the absence of Bhakti leads to disastrous resullts : "यो भक्तिरहितो मर्त्यः समस्ता निष्फलाः क्रियाः। न तस्य परलोकोऽस्ति मृतः श्वानो भविष्यति।। भक्तिहीनस्य कर्माणि वृथा पूजाजपादिकम्। धृतमङ्गलसूत्रापि विधवा न सुवासिनी।। तथा भक्तिर्वृथा यस्य तद्वशाद् गतजन्मसु। प्राप्तानि बन्धकर्माणि तेषां स्यात् संक्षयो लघु।।" (Pāra. Ā., 6.45 - 47) – "In the case of the human being who is without Bhakti, all deeds are futile. He does not attain the other world (heaven). When dead, he is born as a dog. The religious deeds such as worship, muttering the mantra, etc., are futile. Just as a widow cannot become a 'suvāsinī' (one bearing the auspicious marks of a lady with her husband alive) even when she puts on the sacred neclace (māṅgalya), so is devotion useless in the case of such persons. It is on account of this that he is caught in the binding fruits of deeds which are acquired in the past lives. Their destruction should take place at the earliest." There is bondage for a non-devotee and no bondage for a devotee. Devotion is the greatest force that elevates man and brings him salvation. Whether it is merit or sin, both are bondage. A devotee is not interested in both.

व्याख्या— तत्कथमित्यत्र दृष्टान्तपूर्वकं सूत्रद्वयेनाह —

How is that? It is expalined with analogies in two stanzas —

शिवाश्रितानां जन्तूनां कर्मणा नास्ति सङ्गमः।
वाजिनां दिननाथस्य कथं तिमिरजं भयम्।।५२।।

निरोद्धुं न क्षमं कर्म शिवभक्तान् विशृङ्खलान्।
कथं मत्तगजान् रुन्धेच्छृङ्खला बिसतन्तुजा।।५३।।

There is no association with Karman for the beings who are devoted to Śiva (have resorted to Śiva). How can there be any fear of darkness for the horses of the sun? The fruit of deed has no power to control the devotees of Śiva who are ever free from chains. How can the chain made of lotus fibre put a stop to the intoxicated elephants? (52-53)

व्याख्या— दिननाथस्य रवेर्वाजिनामश्वानां यथान्धकारप्रयुक्त-भीर्नास्ति, तथा शिवभक्तानां कर्मणा पुण्यपापमयेन कर्मणा सङ्गमः सम्बन्धो नास्तीत्यर्थः।। शिवदीक्षयाऽऽणवादिमलत्रयस्य निवृत्तत्वेन विशृङ्खलान् शिव-भक्तान् कर्म निरोद्धुं न क्षमं न समर्थम्। तत्र दृष्टान्तः — मृणालतन्तुनिर्मिता शृङ्खला यथा मत्तगजं न रुन्धेत् तथेत्यर्थः।।५२-५३।।

Just as the horses of the lord of day, i.e., the sun, do not have any fear on account of darkness, so the devotees of Śiva do not have any relation with the fruits of Karman in the form of merits and sin. The devotees of Śiva are free from chains since the three impurities such a "Āṇava", etc., are removed in their case through (three kinds of) Śaiva initiation. The fruits of deeds have no power to control such devotees. The analogy here is that just as the chain made up of lotus fibres cannot bind an intoxicated elephant, so it is. (52-53).

Notes : Here both the analogies in the form of questions are apt to bring out the utter absence of effectiveness of Karman on the devotees of Śiva. There is no fear of darkness for the horses of the sun, which are always immersed in light and lustre of the sun. Similarly the devotees of Śiva who are immersed in the light of devotion cannot have the fear of the darkness in the form of "Karman". The chain made up of tender lotus fibres is so weak that it cannot bind an intoxicated elephant (Madagaja =

an elephant in rut). Similarly the chain of Karman is so fragile as to be totally incapable of binding the devotees of Śiva.

व्याख्या— तस्माच्छिवभक्त एव पूज्य इत्याह —

It is said here that the devotee of Śiva is alone worthy of worship —

ब्राह्मणः क्षत्रियो वापि वैश्यो वा शूद्र एव वा।
अन्त्यजो वा शिवे भक्तः शिववन्मान्य एव सः।।५४।।

Whether he is a Brāhmaṇa or a Kṣatriya or a Vaiśya or a Śudra, or even the lowest in society, he who is a devotee of Śiva is as respectable as Śiva himself. (54)

व्याख्या— स्पष्टम्।।५४।। It is clear (54)

Notes : Pāra. Ā. says : "ब्राह्मणा क्षत्रिया वैश्याः शूद्रा ये चान्यजातयः। लिङ्ग-धारणमात्रेण शिवा एव न संशयः।।" (1.58) – "Whether they are Brāhmaṇas, or Kṣatriyas or Vaiśyas or Śūdras, whether they are belonging to other castes, they are like Śiva himself through their wearing of the Liṅga."

व्याख्या— ननु शूद्रादीनां ब्राह्मणाद्यपेक्षया निकृष्टत्वात् कथं तेषां तत्समानत्वमित्यत्राह —

It may be objected as how the Śūdras can be regarded as equal to Brāhmaṇas, etc., since they are inferior when compared to brāhmaṇas, etc. Here the answer is —

शिवभक्तिसमावेशे क्व जातिपरिकल्पना।
इन्धनेष्वग्निदग्धेषु को वा भेदः प्रकीर्त्यते।।५५।।

Whence can there be any idea of castes when the devotion of Śiva has pervaded them? When the sticks (of various kinds) are burnt in fire, what difference can be pointed out among them? (55)

व्याख्या— स्पष्टम्।।५५।। It is clear. (55)

Notes : This stanza is quoted in a "Vacana" of Canna-basavaṇṇa (No. 234 in K.U.D. edn.). In the second pāda, there is "na" in the place of "kva". It is clear from the two stanzas 54 and 55, that Vīraśaivas do not make any discrimination on the grounds of caste, creed, profession or sex. The Vīraśaiva initiation removes all those discriminating factors and Śivabhakti is the levelling force. The analogy of the sticks and fire makes the point very clear. When the sticks belonging to different trees are burnt in fire, it is not possible to distinguish the ash of one kind of stick from that of another kind of stick. Similarly when Śivabakti pervades all the people, the discrimination as regards caste is not possible among them.

व्याख्या— तस्माच्छिवभक्ता एव गणेश्वरा इत्युक्त्वा भक्तमाहात्म्यं समापयति —

Hence having said that the devotees of Śiva are the lords of Gaṇas, the Bhaktamāhātmyasthala is concluded –

शुद्धा नियमसंयुक्ताः शिवार्पितफलागमाः।
अर्चयन्ति शिवं लोके विज्ञेयास्ते गणेश्वराः।।५६।।

Those who are pure, who are endowed with śaiva practices, who dedicate the fruits of action to Śiva and who worship Śiva, should be regarded as the lords of Gaṇas (Rudras). (56)

व्याख्या— ये शुद्धा दीक्षया परिपूता नियमसम्पन्नाः शिवव्रतिनः शिवर्पितफलागमाः तदर्पितपुण्यपापफलागमाः सन्तो लोके शिवलिङ्गमर्चयन्ति, ते ''नाशिवस्य शिवोपास्तिः'' ''नारुद्रो रुद्रमर्चयेत्'' इत्यादिवचनैर्गणेश्वरा इति रुद्रा इति विज्ञेया इत्यर्थः।।५६।।

इति भक्तमाहात्म्यस्थलम्।

Those who are pure, i.e., who are sanctified by the Dīkṣā, who are endowed with Śaiva practices or who follow

the Śaiva vows, who dedicate the fruits of action to Śiva in the sense that they dedicate to Śiva the results of action such as merit and sin, and who worship the Śivaliṅga in accordance with the statements which mean "there is no worship of Śiva for one who is not a Śiva" and "one who is not a Rudra should not worship Rudra", should be regarded as the lords of Gaṇas or Rudras. (56)

Bhaktamāhātmyasthala ends

Notes : "नाशिवस्य शिवोपास्तिः" and "नारुद्रो रूद्रमर्चयेत्" – Sources are not known. Śaiva R. extols the greatness of the devotee thus : मद्भक्तानां च माहात्म्यं को वा जानाति तत्त्वतः। जानेऽहं त्वं च जानासि नन्दी जानाति वा गुहः।। – "Who knows actually the greatness of my devotees? I know, you know, Nandin knows or Guha (Ṣaṇmukha) knows." Śiva, Pārvatī, Nandin or Ṣaṇmukha knows about the greatness of a Śivabhakta and nobody else knows about it. Kūrma P. says that even a low caste person is dear to Śiva provided he is a devotee but not a Caturvedī (one who is learned in four Vedas) who is not a devotee: "न मे प्रियश्चतुर्वेदी मद्भक्तः श्वपचोऽपि वा। तस्मै देयं ततो ग्राह्यं स च पूज्यो यथा ह्यहम्।।" – "A Caturvedī is not dear to me, but my devotee who is a low caste person is dear to me. To him gifts are to be given and from him one should receive gifts."

अथ शरणमहत्त्वस्थलम् — (३०)

व्याख्या— अथ गुरुलिङ्गादिमहत्त्वं ज्ञात्वा शिव एक एव रक्षक इति प्रपद्यमानस्य शरणस्य महत्त्वं प्रतिपादयति—

Śaraṇamahattvasthala — (30)

Then the author expounds the greatness of the Śaraṇa who resorts to Śiva as the only protector after knowing the greatness of the Guru, the Liṅga and the Jaṅgama —

गुरुलिङ्गादिमाहात्म्यबोधान्वेषणसङ्गतः।
सर्वात्मना शिवापत्तिः शरणस्थानमुच्यते।।५७।।

The total surrender to Śiva through the association with the search leading to the realisation of the greatness of the Guru, the Liṅga and the Jaṅgama, is said to be the state of a Śaraṇa. (57)

व्याख्या— गुरुलिङ्गशिवयोगिशिवभक्तमहत्त्वज्ञानान्वेषणसम्बन्धात् सर्वात्मना नानाप्रकारेणापि शिवापत्तिः शव एक एव रक्षक इति प्रपन्नता शरणस्थानमित्युच्यते।।५७।।

Due to the association with the search leading to the knowledge of the greatness of the Guru, the Liṅga, the Jaṅgama and the Bhakta, one surrenders in all respects to Śiva as the only protector and that is known as the state of a Śaraṇa. (57)

व्याख्या— अथ तदेव विशदयति —

Then the same is elucidated —

ब्रह्मादिविबुधान् सर्वान् मुक्त्वा प्राकृतवैभवान्।
प्रपद्यते शिवं यत्तु शरणं तदुदाहृतम्।।५८।।

That total surrender to Śiva by rejecting all gods starting from Brahman as endowed with transitory wealth, is said to be Śaraṇasthala (the state of a Śaraṇa). (58)

व्याख्या— "शिव एको ध्येयः शिवङ्करः सर्वमन्यत्परित्यज्य" इति श्रुतेः प्राकृतवैभवान् प्रकृतिजन्यसम्पत्तिमतो ब्रह्मविष्ण्वादिदेवान् मुक्त्वा त्यक्त्वा शिवं यत्प्रपद्यते प्रपन्नत्वेनाश्रयते तत् शरणं शरणस्थलमित्युदाहृतं कथितमित्यर्थः।।५८।।

That total surrender to Śiva as the only resort after rejecting all the gods, Brahman, Viṣṇu, etc., whose wealth is drawn from Prakṛti as per the Śruti statement "Śiva eko dhyeyaḥ, etc.," which means that "Śiva should alone be contemplated as the doer of all good by leaving

everyone else," is said to be the state of a Śaraṇa or Śaraṇasthala. (58)

Notes : "शिव एको ध्येयः इत्यादि" – Atha. Śikh. U., 3. प्राकृतवैभवान् – The wealth of other gods is derived from Prakṛti. Whatever that is derived from Prakṛti is transitory. Hence such a wealth is not aspired for by the devotees. They do not resort to gods who have only transitory wealth. They resort to Śiva because they can get the highest wealth in the form of liberation from him.

व्याख्या— अथ शरणागतस्य स्वरूपं विशदयति—

Then the author elucidates the nature of one who has resorted to Śiva (Śaraṇāgata) —

शरण्यः सर्वभूतानां शङ्करः शशिशेखरः।
सर्वात्मना प्रपन्नस्तं शरणागत उच्यते।।५९।।

Śaṅkara who has the moon as his crest-ornament, is the resort of all beings. He who has resorted to him in all ways is said to be 'Śaraṇāgata.' (59)

व्याख्या— शशिशेखरः शङ्करः परमेश्वरः सर्वभूतानां सकलप्रणिनां शरण्यः रक्षणे समर्थ इति तं सर्वात्मना सर्वप्रकारेण प्रपन्नः रक्षिष्यतीति प्रपन्नः शरणागत इत्युच्यत इत्यर्थः।।५९।।

The Supreme Lord Śaṅkara who has the moon as his crest-ornament, is the resort of all the beings, i.e., he is capable of protecting all the beings. He who resorts to him in all respects with the faith that he would protect him, is said to be 'Śaraṇāgata.' (59)

व्याख्या— अथ शरणार्थिस्वरूपं कथयति —

Then the autor speaks of the nature of the Śaraṇārthin (one who aspires for protection) —

विमुक्तभोगलालस्यो देवतान्तरनिस्पृहः।
शिवमभ्यर्थयन् मोक्षं शरणार्थीति गीयते।।६०।।

He who is free from all desire for (mundane) enjoyments and who is not interested in any other gods, is called 'Śaraṇārthin' as he requests Śiva to grant liberation. (60)

व्याख्या— एवं शिवं प्रपन्नानां किमपि सत्कर्म मास्त्वित्याह—

Then the author says that there is no necessity of any good deed for him who has surrendered himself to Śiva —

ये प्रपन्ना महादेवं मनोवाक्कायकर्मभिः।
तेषां तु कर्मजातेन किं वा देवादितर्पणैः।।६१।।

For those who have resorted to the Mahādeva with their mental, vocal and physical actions, what is the use of any action? Of what use are the libations to gods, etc.? (61)

व्याख्या— ये महादेवं शिवं मनोवाक्कायकर्मभिः ध्यानस्तुतिपूजा-कर्मभी रक्षेति (रक्षिष्यतीति) प्रपन्नानां तेषां कर्मजातेब यज्ञादिकर्मसमूहेन देवप्रभृतितर्पणेन च किं वा? किमपि प्रयोजनं नास्तीत्यर्थः।।६१।।

In the case of those who have resorted to Śiva with their mental, vocal and physical action in the form of meditation, prayer and worship respectively, what of the various actions such as sacrifice, etc., and what of libations to gods, etc.? It means that there is no use of them. (61)

Notes : The Great Lord's promise to the devotees is : सर्वधर्मान् परित्यज्य मामेकं शरणं व्रज। अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि म शुचः।।" (Bhag. G., 18.66) – "Give up all actions and take refuge in me. I shall release you from all sins. Do not grieve." The devotee has nothing to do with sacrifices, offering libations, etc. Another assurance of the Lord is : "अनन्यांश्चिन्तयन्तो मां ये जनाः पर्युपासते। तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम्।।" (Bhag. G., 9.22) – "In the case of

those who adore me thinking of themselves as not different from me and who are always devoted to me, I undertake the responsibility of their wealth and welfare."

व्याख्या— कुत इत्यत्र तदर्थं सूत्रद्वयेन प्रतिपादयति—

Why? An answer to this is given in two stanzas—

सर्वेषामपि यज्ञानां क्षयः स्वर्गः फलायते।
अक्षयं फलमाप्नोति प्रपन्नः परमेश्वरम्।।६२।।

Of all the sacrifices the reward is heaven which is exhaustive. But he who has taken refuge in the Supreme Lord will get inexhaustive reward. (62)

व्याख्या— अक्षयं फलं मोक्षमित्यर्थः। शिष्टं स्पष्टम्।।६२।।

The inexhausive reward is liberation. The rest is clear. (62)

Notes : The reward of all sacrifices is heaven. It is not a permanent reward. Its experience lasts as long as the fund of merit exists. It is said : "त्रैविद्या मां सोमपाः पूतपापा: यज्ञैरिष्ट्वा स्वर्गतिं प्रार्थयन्ते। ते पुण्यमासाद्य सुरेन्द्रलोकमश्नन्ति दिव्यान् दिवि देवभोगान्।। ते तं भुक्त्वा स्वर्गलोकं विशालं क्षीणे पुण्ये मर्त्यलोकं विशन्ति। एवं त्रयीधर्ममनुप्रपन्ना गतागतं कामकामा लभन्ते।।" (Bhag. G., 9.20-21) "Those who have studied three Vedas (Ṛgveda, Yajurveda and Sāmaveda), appeal to me through their sacrifices and drink Soma. They get relieved of sins and ask for heavenly abode. They earn merit, attain heaven and enjoy divine pleasures in heaven. Thus having enjoyed the pleasures of the expansive heaven, they enter the world of mortals again when the fund of merit is exhausted. Thus those who are full of desires and who resort to the duties prescribed by the Veda, attain to the state of moving from here to hereafter and back." The Lord says – "क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति। कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति।।" (Bhag.G., 9.30)— "My devotee immediately becomes an elevated Soul and attains permanent peace. O Arjuna, know this for certain that my devotee will never meet with disaster."

व्याख्या— पापिनां कथमित्यत्राह—

What about the sinners? The answer is given here—

प्रपन्नपारिजातस्य भवस्य परमात्मनः।
प्रपत्त्या किं न जायेत पापिनामपि देहिनाम्।।६३।।

Even in the case of sinful beings, what is it that does not accrue through self-surrender to the Supreme Soul Śiva who is the veritable desire-yielding tree (Pārijāta = Kalpadruma) to those who take refuge under him? (63)

व्याख्या— शरणागतकल्पद्रुमस्य परमात्मनः शिवस्य प्रपत्त्या रक्षकत्वेन प्रपत्त्या पापिनां प्राणिनामपि किं न जायेत, सर्वं भवेदित्यर्थः।।६३।।

Even in the case of the sinful beings, what is it that does not accrue through self-surrender as the protector to the Supreme Soul Śiva who is the Kalpa tree to those who take refuge under him? It means that everything will accrue. (63)

Notes : Prapatti is total surrender to Śiva. Once Śiva is pleased, the devotee gets everything from him. The highest that the devotee aspires for is the lasting peace of liberation. This peace is full of bliss. One should understand that the devotee does not take refuge in Śiva who is outside, but he takes refuge in that Īśvara who is residing in his heart : "ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति। भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया।। तमेव शरणं गच्छ सर्वभावेन भारत। तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम्।।" (Bhag. G. 18.61-62) – "O Arjuna! Īśvara resides in the hearts of all beings, making all the beings revolve through his Māyā as if they were tied to a wheel. Take refuge in him in all respects and through his grace you will attain peace and a permanent status (of liberation)." That is the supreme state of the all-pervasive one = तद् विष्णोः परमं पदम्। (Kaṭha U. 3.9). It is in this highest state that there is a well of honey (bliss) - विष्णोः परमे पदे मध्व उत्सः। (Ṛv. 1.154.5).

व्याख्या— तस्मात् शिवप्रपन्ना एव श्रेष्ठा इत्याह —

Hence, it is said that those who have taken refuge in Śiva are the best —

प्रपन्नानां महादेवं परिपक्वान्तरात्मनाम्।
जन्मैव जन्म नान्येषां वृथा जननसङ्गिनाम्।।६४।।

It is the birth of those who are of mature Souls after having taken refuge in the Great Lord that is the most blessed birth, but not that of others who have taken birth in vain. (64)

व्याख्या— महादेवं प्रपद्य परिपक्वान्तःकरणानां पुंसां जन्मैव जन्मफलम्, वृथा जननभाजामप्रपन्नानां जन्मैव न, वृथेत्यर्थः।।६४।।

It is the birth of those who, after having taken refuge in the Great Lord, are of mature souls that is the fruitful birth. But the birth of those who are just born but have not taken refuge in the Great Lord, is in vain. (64)

व्याख्या— अथ तदेव विशदयति —

Now the same is elucidated —

दुर्लभं मानुषं प्राप्य जननं ज्ञानसाधनम्।
ये न जानन्ति देवेशं तेषामात्मा निरर्थकः।।६५।।

Vain, indeed, is the embodied soul of those persons who do not realise the Lord of Gods (Śiva) after having taken the rare birth as human beings which is the means to attain knowledge. (65)

व्याख्या— दुर्लभं मानुषं जननं जन्म प्राप्य ज्ञानसाधनमात्मज्ञानप्रदं देवेशं परिशिवं ये न जानन्ति, तेषामात्मा जीवः निरर्थकः, अप्रयोजक इत्यर्थः।।६५।।

In the case of those who do not realise the Lord of Gods, i.e., Paraśiva, after having taken the rare birth as human beings, which is the means to knowledge, i.e., the bringer of knowledge, their Soul, i.e., the embodied Soul, is in vain. It means that it is useless. (65)

Notes : Rare indeed is the human birth which opens an opportunity to exhaust all Karman and attain Mokṣa. This is not possible unless the Soul takes a human body which is the means to attain knowledge. The help of the body is inevitable until one gets the realisation of the Ātman (ātmasākṣātkāra). Japa, Tapas, Dhyāna, which are the means to it are possible only with the help of the body. That is way Kālidāsa says – "शरीरमाद्यं खलु धर्मसाधनम्" (Kā. Kum. Saṁ., 5.33) – "Body is the primary means of practising Dharma." Man should understand this and make the best use of the body for Self-realisation.

व्याख्या— अथ "कुलं पवित्रं जननी कृतार्था" इति सूतसंहितानुसारेण शरणमहत्त्वं प्रकाश्य तत्स्थलं समापयति—

Then after having revealed the greatness of the Śaraṇa in accordance with the Sū.Saṁ. statement "Kulaṁ pavitram", etc., which means "the family is sacred, the mother is blessed, etc.", the author concludes Śaraṇamahattvasthala.

तत्कुलं हि सदा शुद्धं सफलं तस्य जीवितम्।
यस्य चित्तं शिवे साक्षाद् विलीनमबहिर्मुखम्।।६६।।

Ever pure, indeed, is his family and fruitful, indeed, is his life whose mind, which is not turned outward, is actually merged in Śiva. (66)

व्याख्या— यस्य चित्तं सदा साक्षाच्छिवलिङ्गे, अबहिर्मुखं बहिर्मुखं यथा न भवति तथा, विलीनं विशेषेण लयं गतम्, तत्कुलं शुद्धं तस्य जीवितं जीवनं सफलमित्यर्थः।।६६।।

इति शरणमहत्त्वस्थलम्।

Pure, indeed, is his family and fruitful, indeed, is his life whose mind which is not turned outward, is actually merged in Śiva, i.e., in the Śivaliṅga. (66)

Śaraṇamahattvasthala ends.

Notes : "कुलं पवित्रं जननी कृतार्था," etc, – Sū. Saṁ. The complete stanza is – "कुलं पवित्रं जननी कृतार्था विश्वंभरा पुण्यवती च तेन। अपारसच्चित्सुखसागरेऽस्मिन् लीनं परब्रह्मणि यस्य चेतः।।" – "Of him whose mind is fully merged in the Parabrahman who is the endless ocean of existence, intelligence and bliss, the family is rendered sacred and the mother is blessed and the earth is made meritorious by him." The achievement of such a Śaraṇa brings credit to his family, his mother and even the earth as a whole.

अथ प्रसादमहत्त्वस्थलम् — (३१)

(व्या०) अथ पूर्वोक्तगुरुलिङ्गादिमहत्त्वानुभवस्थितेः शिवप्रसादलभ्यत्वात् तत्प्रसादमहत्त्वं कथयति —

Prasādamahattvasthala — (31)

Then, since the state of experience of the greatness of the Guru, the Liṅga, etc., is obtained through the favour of Śiva (Śiva-prasāda), the author speaks of Prasādamahattvasthala —

गुरुलिङ्गादिमाहात्म्यविशेषानुभवस्थितिः।
यस्माच्छिवप्रसादात् स्यात्तदस्य महिमोच्यते।।६७।।

The fact that the Prasāda of Śiva is that from which there arises the state of special experience of the greatness of the Guru, the Liṅga, etc., is said to be its greatness. (67)

व्याख्या — गुरुलिङ्गजङ्गमशिवभक्तशिवशरणमहत्त्वविशेषानुभवस्थितिर्यस्मात् कारणात् शिवप्रसादात् स्यात्, तस्मात् कारणाद् शिवप्रसादस्य महिमा महत्त्वम् उच्यते कथ्यत इत्यर्थः।।६७।।

It is on account of the Prasāda of Śiva that the state of special experience of the greatness of the Guru, the Linga, the Jaṅgama, the Śivabhakta and the Śivaśaraṇa, arises. Hence, the greatness of the Prasāda of Śiva is told here. (67)

Notes : The Prasāda of Śiva has the power to purify the heart. It is only the purified heart that can realise the greatness of the Guru, the Liṅga, the Jaṅgama, the Śivabhakta and the Śivaśaraṇa. Guru is Śiva incarnate; Liṅga is also Śiva in form; Jaṅgama is he who has realised the true nature of the Liṅga; Bhakta is he who worships the Guru, the Liṅga and the Jaṅgama with deep devotion; and Śaraṇa is he who has the discrimination between what is eternal and what is not eternal and who has surrendered himself to the eternal. The greatness of all of them is vast and immeasurable.

व्याख्या— ननु शिवप्रसादः कथं गुरुलिङ्गादिमहत्त्वविशेषानुभवस्थितिहेतुरित्यत्राह –

If it is asked as to how the Prasāda of Śiva is the cause for the state of special experience of the greatness of the Guru, the Liṅga, etc., the answer is given here—

सदा लिङ्गैकनिष्ठानां गुरुपूजानुषङ्गिणाम्।
प्रपन्नानां विशुद्धानां प्रसीदति महेश्वरः।।६८।।

Maheśvara extends his favour only to those who are devoted to the Linga alone, who are deeply attached to the worship of the Guru, who have surrendered themselves (to Śiva) and who are pure. (68)

व्याख्या— स्पष्टम्।।६८।। It is clear. (68)

Notes : **लिङ्गैकनिष्ठानाम्** – For what constitutes "Liṅganiṣṭhā", vide S.S., 10.27, notes thereon. "लिङ्गं पतिः सती चाहं भावोऽयं वीरशैविनाम्" (The Liṅga is my husband and I am his consort – this is the attitude of the Vīraśaivas) – Sūkṣ. Ā, Kri. pā., 7.52. This is

"Liṅganiṣṭhā." **गुरुपूजानुषङ्गिणाम्** – As described by the Sūkṣ. Ā. (kri. pā., 5.10), the Guru is the Mahādeva who is actually the lord of all the worlds; he is the one who reveals the Supreme Reality; he should not be taken as otherwise – "गुरुरेव महादेवः साक्षात् सर्वजगत्प्रभुः। अन्यथा तं न जानीयात् परतत्त्वावबोधकम्।।" It is the Guru who illumines the inner self. Those who worship him with devotion are called "Gurusevānūṣaṅgiṇaḥ." **प्रपन्नानाम्** – Prapatti or self-surrender to Śiva is necessary to attain liberation. Once the devotee surrendered himself to Śiva, nothing remains as his. Everything of him belongs to Śiva. He himself is the property of Śiva, who is his only resort. Those who have the ripeness in thinking as above, are indeed "Prapannas." Those who are devoted to the Liṅga and the Guru are rendered pure. Hence they are "viśuddhas", because Śiva's "caitanya" shines in them.

व्याख्या— स च शिवप्रसादः कीदृशस्तेन किं भवतीत्यत्राह –

If it is asked as to what is that nature of the "Śiva-prasāda" and as to what is the result of that, the answer is given here —

प्रसादोऽपि महेशस्य दुर्लभः परिकीर्त्यते।
घोरसंसारसन्तापनिवृत्तिर्येन जायते।।६९।।

The "Prasāda" of Śiva (Maheśa), by which there is the removal of the afflictions arising from the terrible transmigration, is said to be rare. (69)

व्याख्या— इतरेषामलिङ्गिनां दुर्लभः। तेन शिवप्रसादेन भयङ्कर-सांसारिकतापत्रयनिवृत्तिर्जायत इत्यर्थः।।६९।।

It is rare for others who are not possessing the Liṅga. Through that Prasāda of Śiva, there is the removal of the three afflictions consequent on the terrible transmigration. (69)

Notes : दुर्लभः – "Rare"; this should be understood in the case of those who do not possess the Liṅga. The transmigration

is terrible because of the three afflictions designated together as "Tāpatraya". (See Duḥkhatraya, 5.67-70 and notes thereunder).

व्याख्या— ननु "तमेवं वेदानुवचनेन ब्राह्मणा विविदिषन्ति यज्ञेन दानेन तपसाऽनाशकेन" इति श्रुतेर्यज्ञादीनां शिवज्ञानसाधनत्वश्रवणात् तेनैव सांसारिकदुःखनिवृत्तेः किं माहेश्वरप्रसादेनेत्यत्राह–

Here it may be objected thus : There is a Śruti statement as "Tamevam vedānuvacanena, etc.", which means – "According to the teaching of such a Śruti, the Brāhmaṇas aspire to get knowledge through sacrifice, generosity and penance without a break." As per this Śruti statement, the sacrifice, etc., are declared as the means of the knowledge of Śiva. Since the afflictions are removed by such a knowledge only, what is the use of the Prasāda of Śiva? Here the answer is given—

यज्ञास्तपांसि मन्त्राणां जपश्चिन्ता प्रबोधनम्।
प्रसादार्थं महेशस्य कीर्तितानि न संशयः।।७०।।

The sacrifices, penances, the muttering of the Mantras, meditation and knowledge are described as meant for the Prasāda (favour) of the Great Lord. There is no doubt about this. (70)

व्याख्या— अत्र चिन्ता ध्यानम्, प्रबोधनं शिवाधिक्यज्ञानम्। शिष्टं स्पष्टम्।।७०।।

Here "cintā" means "meditation". "Prabodhana" means "the knowledge of supremacy of Śiva. The rest is clear. (70)

Notes : "तमेवं वेदानुवचनेन, इत्यादि" – Bṛ. U., 4.4.22. It should be noted that sacrifice, etc., including the knowledge of Śiva's supremacy are all the means of attaining the Prasāda of Śiva. They are not the end in themselves but are means to an end.

व्याख्या— ननु मोक्षस्य भक्तिमूलकत्वात् किं प्रसादेनेत्यत्राह—

It may be again objected as to what is the use of the Prasāda of Śiva when liberation is rooted in devotion. Here the answer is given —

प्रसादमूला सर्वेषां भक्तिरव्यभिचारिणी।
शिवप्रसादहीनस्य भक्तिश्चापि न सिद्ध्यति।।७१।।

The unfailing devotion of all is born of the Prasāda of Śiva. Bhakti does not arise in the case of a person who is bereft of the Prasāda of Śiva. (71)

व्याख्या— सर्वेषां समस्तजनानाम् अव्यभिचारिणी अनन्यगामीनी भक्तिः प्रसादमूला, शिवप्रसादशून्यस्य भक्तिरेव न सिद्ध्यतीत्यर्थः।।७१।।

Of all, i.e., of all the people, Bhakti which is unfailing or which does not go to another, is rooted in the Prasāda of Śiva. In the case of a person who is bereft of the Prasāda of Śiva, Bhakti is not at all born. (71)

Notes : It is the Prasāda of Śiva that gives rise to Bhakti and without it Bhakti does not arise. Hence Prasāda of Śiva is necessary for Bhakti which gives rise to Mokṣa. See 9.11-12; this point is emphasised with an analogy.

व्याख्या— तस्मात् —

Hence —

गर्भस्थो जायमानो वा जातो वा ब्राह्मणोऽथवा।
अन्त्यजो वापि मुच्येत प्रसादे सति शाङ्करे।।७२।।

Provided there is the Prasāda of Śaṅkara, everyone is bound to get liberated, whether one is in the womb, in the process of taking birth or already born, whether one is a Brāhmaṇa or a Śūdra. (72)

व्याख्या— स्पष्टम्।।७२।। It is clear. (72)

Notes : "Śivaprasāda" has the greatest power. It can liberate anybody, irrespective of age, caste, etc. Some great souls like Śuka, Vāmadeva, etc., tasted the nectar in the form of "Śivajñāna", when they were still in the womb. They were the great sages by birth. Kapila, Dhruva, etc., attained Śivaprasāda even when they were young boys and consequently attained Mokṣa.

व्याख्या— अथ ब्रह्मादयोऽपि शिवप्रसादेनैव नित्यसिद्धा इत्याह –

Then it is said that even Brahman, etc., became eternally accomplished in power due to the Prasāda of Śiva only —

ब्रह्माद्या विभुधाः सर्वे स्वस्वस्थाननिवासिनः।
नित्यसिद्धा भवन्त्येव प्रसादात् पारमेश्वरात्।।७३।।

All the gods starting from Brahman, etc., who reside in their respective dominions, become eternally accomplished in power due to the Prasāda of the Great Lord. (73)

व्याख्या— स्पष्टम्।।७३।। It is clear. (73)

Notes : Brahman, etc., are performing their respective functions such as creation, protection, etc., with their powers derived from the Parameśvara. It is through the Prasāda of the Parameśvara that they have the power to perform their respective functions.

व्याख्या— ननु सर्वशिवात्मकज्ञानेनैव सांसारिकदुःखनिवृत्तेः किं प्रसादेनेत्यत्र—"भोक्ता भोग्यं प्रेरयिता भोगोपकरणानि च। सर्वं शिवमयं भाति प्रसादात् पारमेश्वरात्।।" इति सूतसंहितावचनानुसारेणाह –

It may be objected as to what is the use of Prasāda when the sorrow of transmigration is removed by the knowledge that everything is of the nature of Śiva. Here the answer is given in accordance with the statement of

Sūtasaṁhitā, viz., "Bhokta bhogyaṁ, etc.", which means that – "Due to the favour (Prasāda) of the Parameśvara, all things, i.e., the Bhoktṛ (enjoyer – the soul), Bhogya (the enjoyed – objects of enjoyment or experience), Prerayitṛ (the impeller – Īśvara) and the Bhogopakaraṇas, (instruments of enjoyment – indriyas, etc.), shine as made up of Śiva" —

प्रसादे शाम्भवे सिद्धे परमानन्दकारणे।
सर्वं शिवमयं विश्वं दृश्यते नात्र संशयः।।७४।।

When the Prasāda of Śiva which is the cause of supreme bliss, is attained, all this universe appears as made up of Śiva. There is no doubt about this. (74)

व्याख्या— स्पष्टम्।।७४।। It is clear. (74)

Notes : "भोक्ता भोग्यं प्रेरयिता, इत्यादि। (Sū. Saṁ.). This idea is originally found in the Śve. U. 1.12 – "भोक्ता भोज्यं प्रेरितारं च मत्वा सर्वं प्रोक्तं त्रिविधं ब्रह्मेतत्।।" "Śivajaganmayatva" is described with suitable analogies in the Śivajaganmayasthala under the Māheśvarasthala (S.S., 10. 65-68).

(व्या०) अथ शिवप्रसादमहत्त्वं पुनः सूत्रद्वयेन कथयति —

Then the author speaks of the greatness of the Prasāda of Śiva in two stanzas—

संसारचक्रनिर्वाहनिमित्तं कर्म केवलम्।
प्रसादेन विना शम्भोर्न कस्यापि निवर्तते।।७५।।
बहुनात्र किमुक्तेन नास्ति नास्ति जगत्त्रये।
समानमधिकं चापि प्रसादस्य महेशितुः।।७६।।

It is the Karman (fruits of deeds) that is the cause for the movement of the wheel of transmigration. But without the Prasāda of Śiva, the Karman of anybody is not eradicated. (75) What is the use of saying more? There is nothing and nothing at all which is either equal or superior to the Prasāda of the Great Lord in the three worlds. (76)

व्याख्या— संसारचक्रनिर्वाहकारणं कर्मैव, तत् यज्ञादिना न नश्यति, तस्यापि कर्मारूपत्वेन पुनः परिपोषकत्वात्। तस्मात् कस्यापि शिवप्रसादेन विना कर्म न नश्यतीति भावः।।७५।। स्पष्टम्।।७६।।

Karman alone is the cause for the movement of the wheel of transmigration. It is not eradicated by sacrifice, etc; because the latter are also Karman and hence are the nourishers of Karman. Hence in the case of any person, Karman is not eradicated without the Prasāda of Śiva. This is the import. (75) It is clear. (76)

Notes : Transmigration (worldly existence) is a big wheel. It revolves incessantly. Man is caught in this wheel and has to revolve with it. This is the cycle of birth and death. The cause of this cycle is Karman, the fruits of deeds. The sacrifices, etc., do not save man, because they are also certain types of action leading to further Karman and further transmigration. It is only through the Prasāda of Śiva that man can be relieved of the clutches of Karman. Hence, there is nothing that is equal or superior to it.

व्याख्या— एवंरूपशिवप्रसादसिद्धः प्रसाद्येव प्राणलिङ्गीत्याह —

It is said here that the Prasādin who has attained such a Prasāda of Śiva, is the Prāṇaliṅgin —

शिवप्रसादे सति योगभाजि सर्वं शिवैकात्मतया विभाति।
स्वकर्ममुक्तः शिवभावितात्मा स प्राणलिङ्गीति
निगद्यतेऽसौ।।७७।।

इति श्रीमत्षट्स्थलब्रह्मिणा शिवयोगिनाम्नाप्रणीते
श्रीसिद्धान्तशिखामणौ प्रसादिनः सप्तविधस्थलप्रसङ्गो
नामैकादशः परिच्छेदः समाप्तः।।११।।

When the Prasāda of Śiva which consists in the union with Śiva, is attained, everything appears in the form of Śiva. The Prasādin who is deemed as not different from Śiva in view of relief from his Karman, is said to be Prāṇaliṅgin himself. (77)

Here ends the eleventh chapter dealing with the Nine Sthalas of the Prasādin, in the Śri Siddhāntaśikhāmaṇi written by Śivayogin who is endowed with the experience of Brahman realised through the Path of Ṣaṭsthala. (11)

व्याख्या— योगाभाजि स्वरूपहानिवृद्धिव्यतिरेकेण सजातीयसमरस-शिवयोगवति शिवप्रसादे सति सिद्धे सति सर्वं विश्वं कृत्स्नं जगत् शिवैकात्मतया शिवाभेदेन विभाति। तस्मात् शिवभावितात्मा शिवभेदेन भावित-स्वरूपवान् सोऽसौ प्रसादी स्वकर्ममुक्तः कर्मणोऽपि शिवमयत्वेन स्वस्वरूप-तयाऽप्रतिबन्धकत्वात् स्वकर्मपाशविनिर्मुक्तः सन् प्राणलिङ्गीति निगद्यते कथ्यत इत्यर्थः।।७७।।

इति प्रसादमहत्त्वस्थलम्।

इति श्रीमत्पदवाक्यप्रमाणपारावारधुरीण श्रीमरितोण्टदार्येण विरचितायां तत्त्वप्रदीपिकाख्यायां श्रीसिद्धान्तशिखामणिव्याख्यायां प्रसादिनः सप्तविधप्रसङ्गो नामैकादशः परिच्छेदः समाप्तः।।११।।

When the Prasāda of Śiva is accomplished, the entire universe appears as of the form of Śiva, i.e., as not different from Śiva. This Prasāda is endowed with the communion with Śiva which is of the nature of coelescence of objects of the same kind in such way as there would be neither decreasing nor increasing in the original nature. Hence he (Prasādin) is deemed as of the nature of Śiva. Such a Prasādin is free from his Karman. Since Karman is also of the nature of Śiva, it is of the nature of the Prasādin. As it

is of the nature of his form, it does not bind him. Thus the Prasādin who is so free from the bonds of his Karman, is called as the Prāṇaliṅgin. (77)

Prasādamahattvasthala ends.

Here ends the eleventh chapter dealing with the seven Sthalas of Prasādisthala in the commentary on Śrīsiddhantaśikhāmaṇi called Tattvapradīpikā written by Śrī Maritoṇṭadārya who is the foremost among those who are well-versed in Vyākaraṇa, Mīmāṁsā and Tarka (11)

Notes: In the commentary, the word "Yogabhāji" which is the adjective of "Prasāde", has been explained in terms of the communion of the Jiva with Śiva which is of the nature of mixing together of objects of the same kind like water with water, milk with milk. It is also noted that there will not be either decrease or increase in the original substance (Śiva) due to that merging as in the case of the ocean which neither increases nor decreases due to the flowing in of rivers and the evaporation of water. This is the nature of the "Śivayogasamādhi" in which the Jīva, which is free from the clutches of Karman, looks upon itself as Śiva. Here the Prasādin is free from the clutches of Karman, because whatever action he does is of the nature of Śiva and thus does not become the cause of bondage.



द्वादशः परिच्छेदः

प्राणलिङ्गिनः पञ्चविधस्थलप्रसङ्गः

अगस्त्य उवाच —

भक्तो माहेश्वरश्चेति प्रसादीति निबोधितः।
एक एव कथं चैव प्राणलिङ्गीति कथ्यते।।१।।

Agastya said —

How is it that one and the same person who is called the Bhakta, Māheśvara and Prasādin, is called as the Prāṇaliṅgin? (1)

व्याख्या— एक एव भक्तो माहेश्वरः प्रसिदीति निबोधितः। एष च कथं केन प्रकारेण प्राणलिङ्गीति कथ्यते ।।१।।

One and the same person is called the Bhakta, Māheśvara and Prasādin. How is it, in what manner, the same person is called as the Prāṇaliṅgin. (1)

Notes : In the preceding chapters the same person has been regarded as the Bhakta, Māheśvara and Prasādin. The names are given to the person on the merit of his spiritual progress in that order. He is Bhakta by his faith (Śraddhā); he rises to the status of the Māheśvara by the maturity of faith into firm resolve (Niṣṭhā) and to that of the Prasādin by the growth of his firm resolve into divine awareness (Avadhāna). His Bhakti is, therefore, called Śraddhābhakti, Niṣṭhābhakti and Avadhānabhakti in the Bhakta, Māheśvara and Prasādisthalas respectively. The three stages are marked by adherence to action

(Karmayoga) while the next stage is marked by adherence to knowledge (Jñānayoga). It is this that makes him the Prāṇaliṅgin, whose Bhakti is of the nature of mystic experience (Anubhāvabhakti). In the question of Agastya that "**कथं प्राणलिङ्गीति कथ्यते**" there is a keen desire on the part of Agastya to know as to what are the special features that mark the person who was earlier called Bhakta, Māheśvara and Prasādin, as the Prāṇaliṅgin. Śrī Reṇuka Answers the question by differentiating the person who was earlier called Bhakta, Māheśvara and Prasādin from the same person who is now called the Prāṇaliṅgin on the ground that importance was given to action (Karman – rites of worship) in the former stages while importance is given to knowledge (Jñāna—spiritual awareness) in the present stage. **च बोधितः** is the reading in the place of निबोधितः in the edition of S.S. with Ujjinīśa's commentary (Ed. by G.G. Manjunathan: Kannada Sahitya Pariṣat, Bangalore, 1998).

श्री रेणुक उवाच—

भक्तो माहेश्वरश्चैष प्रसादीति च कीर्तितः।
कर्मप्राधान्ययोगेन ज्ञानयोगोऽस्य कथ्यते।।२।।

Reṇuka says —

He was called Bhakta, Māheśvara and Prasādin by virtue of his adherence predominantly to action. Here the path of knowledge is told for him.(2)

व्याख्या— एष अयं शिवलिङ्गदीक्षासम्पन्नः कर्मप्राधान्ययोगेन एवंरूपकर्मकाण्डोक्तक्रियाप्रधानयोगेन भक्त इति, माहेश्वर इति, प्रसादीति कीर्तितः। अस्य एवंविधरूपत्रयसम्पन्नस्य ज्ञानयोगो ज्ञानकाण्डोक्तज्ञानयोगः कथ्यते। अनेन ज्ञानयोगेन प्रसाद्येव प्राणलिङ्गीत्युच्यत इत्यर्थः।।२।।

This person, i.e., the one who has received the initiation consisting in the conferring of the Śivaliṅga, is called as the Bhakta, as the Māheśvara and as the Prasādin by virtue of the predominance given by him to such actions

as taught in the respective sections devoted to action (in the Veda and Āgama). In the case of him who has been thus endowed with those three forms, an exposition has been given of his adherence to knowledge as taught in the sections devoted to knowledge (in the Upaniṣads and Āgamas). With such an adherence to knowledge the Prasādin himself is called the Prāṇaliṅgin.(2)

Notes : The Karmakāṇḍa here refers to those portions of the Śaivāgamas which emphasise the practices such as Bhasmadhāraṇa, Rudrākṣadhāraṇa, Iṣṭaliṅgapūja, with Pañcākṣara or Ṣaḍakṣaramantrajapa, Jaṅgamapūjā, Guruliṅgajaṅgamapādodakaprasādasvīkāra, etc., accompanied with the recitation of Rudramantras drawn from the Ṛgveda and the Yajurveda, after receiving Trividhadīkṣā from the Guru. In each of the stages of the Bhaktasthala, the Māheśvarasthala and the Prasādisthala, these practices have been abserved with growing intensity of devotion from mere faith to all-encompassing divine awareness. At the stage of the Prāṇaliṅgin the aspirant is in a state of mental maturity and Yogic attainment to turn inward and concentrate on the inner Liṅga called Prāṇaliṅga which can be worshiped only through abstract materials of worship. This is the Jñānayoga of the Prāṇaliṅgin, which is taught in the sections devoted to knowledge in the Upaniṣads and Śaivāgamas. Śve.U. says: ''तत् कर्म कृत्वा विनिवृत्य भूयस्तत्त्वस्य तत्त्वेन समेत्य योगम्। एकेन द्वाभ्यां त्रिभिरष्टभिर्वा कालेन चैवात्मगुणैश्च सूक्ष्मैः।। आरभ्य कर्माणि गुणान्वितानि भावांश्च सर्वान् विनियोजयेद्यः। तेषामभावे कृतकर्मनाशः कर्मक्षये याति स तत्त्वतोऽन्यः।।''(6.3-4)– ''Having performed the actions such as the worship of the Lord (through mind, speech and body), having then retired from them (i.e., fruits of actions) and having properly attained union of his Self, the principle that is denoted by "Tvam" (in Tat Tvam Asi), with the Supreme Self, the principle that is denoted by "Tat" at the ripe time through one, i.e., devotion to the God (Liṅga) or two, i.e., devotion to the Guru and the Liṅga or three, i.e., devotion to the Guru, the Liṅga and the Jaṅgama, by worshipping the latter with the eight subtle qualities of the self (such as dayā, kṣānti, śauca, maṅgala, aspṛhā, akārpaṇya, anāyāsa and anasūyā), the aspirant should march on to Mukti. He who, having started actions of quality (such as the worship of the Guru, the Liṅga and the Jaṅgama), surrenders all his feelings to the Lord, will attain spiritual unity with the Lord, when the fruits of Karman are eradicated as it is the case due to the absence of those mental distractions."

व्याख्या— अथ कोऽयं प्राणलिङ्गीत्यत्र – ''सर्वतत्त्वमयः प्राणः सर्वज्ञानमयः शिवः। अनयोर्योगमेवैतत् प्राणलिङ्गमिहोच्यते।।'' इति वीरागमोक्तरूपप्राणलिङ्गवान् प्राणलिङ्गीत्याह—

Then in response to the question as to 'who is this Prāṇaliṅgin', the author says that the Prāṇaliṅgin is one who is endowed with the Prāṇaliṅga which is of such a nature as described in the Vīrāgama statement "sarvatattvamayaḥ, etc.," which means that "the life-principle (Prāṇa-Śakti) is made up of all principles and Śiva (Liṅga) is made up of all knowledge; the communion of these two is said to be the Prāṇaliṅga"—

लिङ्गं चिदात्मकं ब्रह्म तच्छक्तिः प्राणरूपिणी।
तद्रूपलिङ्गविज्ञानी प्राणलिङ्गीति कथ्यते।।३।।

The Liṅga is the Brahman which is of the nature of consciousness and its Śakti is of the nature of its life-principle. He who has the realisation of the Liṅga of that nature, is said to be the Prāṇaliṅgin. (3)

व्याख्या— चिद्रूपं ब्रह्मैव शिवलिङ्गम्, तच्छक्तिः शिवलिङ्गपीठशक्तिः प्राणरूपिणी प्रणवात्मकप्राणस्वरूपवती, प्रणवस्य वेद्यसंस्कारलक्षणबिन्दुघटितत्वत्, चित्क्रियासामरस्यलक्षणोन्मेषशक्तिघटित्वाच्च सर्वतत्त्वमयत्वमुक्तम्। तद्रूपलिङ्गविज्ञानी तत्प्रकारकलिङ्गविज्ञानवान् प्राणलिङ्गीति कथ्यत इत्यर्थः।।३।।

The Brahman which is of the nature of intelligence (Cit) is the Śivāliṅga, its Śakti, i.e., Śakti which is the base

(pīṭha) of the Śivaliṅga, is of the nature of its life-principle. It means that its Śakti is of the nature of the life-principle in the form of the Praṇava, because the Praṇava is said to be made up of all principles due to the fact that it is constituted by the Bindu which is characterised by the knowable impression and due to the fact that it is constituted by the Śakti of the nature of creative urge which is characterised by the communion of intelligence and action. He who is endowed with a special knowledge of such a Liṅga is said to be the Prāṇaliṅgin.(3)

Notes : The Prāṇaliṅga is a symbol of intelligence (Cit) and the "Prāṇa" which is made up of all principles. This "Prāṇa" is nothing but "Praṇava" which is constituted by the "Bindu" which in turn stands for knowable principles. This "Bindu" is again called Śakti which constitutes the "Pīṭha" (base) of the Śivaliṅga. This Śakti is the creative urge with the combination of intelligence (Cit)and action (Kriyā). She is made up of all knowable principles. The Prāṇaliṅga is the combination of the knowledge of Śiva as the inner Liṅga and Prāṇa (Śakti) as the sum-total of all knowable principles. Hence the Vī.Ā. says: ''सर्वतत्त्वमय: प्राण: सर्वज्ञानमय: शिव:। अनयोर्योगमेवैतत्प्राणलिङ्गमिहोच्यते।।'' He who knows this is the Prāṇaliṇgin. Here "Prāṇarūpiṇī-Śakti" and "Liṅgarūpī Paraśiva" are inseparable and One. The path of the Prāṇaliṅgin is one of knowledge and his external worship is only a means of turning inwards and render inner worship with abstract materials.

व्याख्या— अथास्यापि स्थलभेदा: सन्ति किमित्यत्राह —

If it is asked as to whether there are subsidiary Sthalas of this also, the answer is given here —

प्राणलिङ्गिस्थलं चैतत् पञ्चस्थलसमन्वितम्।
प्राणलिङ्गिस्थलं चादौ प्राणलिङ्गार्चनं तत:।।४।।

शिवयोगसमाधिश्च ततो लिङ्गनिजस्थलम्।
अङ्गलिङ्गिस्थलं चाथ क्रमादेषां भिदोच्यते।।५।।

This Prāṇaliṅgisthala has five sub-sthalas: 1. Prāṇaliṅgisthala, 2. Prāṇaliṅgārcanasthala, 3. Śivayogasamādhisthala, 4. Liṅganijasthala and 5. Aṅgaliṅgisthala. The characteristics of these will be explained in due order. (4-5)

अथ प्राणलिङ्गिस्थलम् —(३२)

व्याख्या— अथ ''प्राणेष्वन्तर्मनसो लिङ्गमाहु:'', ''ऊर्ध्वं प्राणमुन्नमयत्यपानं प्रत्यगस्यति। मध्ये वामनमासीनं विश्वे देवा उपासते।।'' इत्यथर्वशिर:कठवल्लीश्रुत्यनुसारेण प्राणलिङ्गिस्थलं पञ्चभि: सूत्रै: प्रतिपादयति—

Prāṇliṅgisthala — (32)

In accordance with the statements "Atha prāṇeṣu, etc.," "Ūrdhvaṁ prāṇamunnamayati, etc.," from the Atharvaśiras and Kaṭhavallī respectively, which respectively mean – "They say that the mind inside the 'Prāṇa' is the Liṅga" and "All gods worship that Supreme God in the form of 'Vāmana' stationed in the middle (heart) making the 'Prāna' to go upwards and the 'Apāna' to go downwards", the author propounds the Prāṇaliṅgisthala in five stanzas —

प्राणापानसमाघातात् कन्दमध्याद्यदुत्थितम्।
प्राणलिङ्गं तदाख्यातं प्राणापाननिरोधिभि:।।६।।

That which springs up from the (inner) navel centre through the collision of the Prāṇa and the Apāna, is said to be the Prāṇaliṅga by those who are adept in controlling Prāṇa and Apāna. (6)

व्याख्या— प्राणापानसमाघातात् देशिकोपदेशेन प्राणापानवायुसङ्घट्टने सति कन्दमध्यात् नभिकन्दमध्यात् यज्ज्योतिरुत्थितम् उद्भूतं भवति, तत् तज्ज्योति: प्रणलिङ्गमिति प्राणापानवायुनिरोधवद्भि: शिवयोगिभिराख्यातं कथितम् इत्यर्थ:।।६।।

'Prāṇāpānasamāghāta' consists in the collision of the two vital airs called Prāṇa and Apāna to be done, under the guidance of the Guru. When this is done, some thing of the nature of a flame springs up. That flame is called as Prāṇaliṅga by the Śivayogins who have achieved control over the Prāṇa and the Apāna.

Notes: Prāṇa and Apāna are two of the five breaths (i.e., vital airs) functioning in the body, the other three being Samāna, Udāna and Vyāna. Prāṇa is situated in the breast, Apāna in the rectum, Samāna in the navel, Udāna in the throat and Vyāna all over the whole body: ''हृदि प्राणो गुदेऽपानः समानो नाभिसंस्थितः। उदानः कण्ठदेशस्थो व्यानः सर्वशरीरगः।।'' Prāṇa resides in the heart and functions through the nose as 'śvāsa' and 'ucchvāsa'. The function of Apāna residing in the rectum (guda) is consisting in the pushing down of urine and excreta. Samāna residing in the navel helps in the digestion of food by flaring up the gastric fire and in the distribution of blood (born from food) equally to all the limbs. Udāna residing in the throat helps to discharge the unwanted elements through sneezing, belching, etc. Vyāna moves in all the veins of the body and controls the regular flow of blood through the body. Of these Prāṇa and Apāna are important in the context of Yoga. The collision between Prāna and Āpāṇa is in the form of leading the Prāṇa upto the Apāna and torching it. It is like taking a burning match stick and lighting a tablet of camphor. This is done under the guidance of the Guru through Prāṇāyāma. The flame that rises from the inner navel region due to the torching of the Apāna by the Prāṇa, is regarded as the Prāṇaliṅga. ''प्राणेष्वन्तर्मनसो लिङ्गमाहुः—'' (Atha. Śi.U.,66). ''ऊर्ध्वं प्राणम्, इत्यादि—'' (Kaṭha U.,5.3). वामन – 'a short one' described in ''अङ्गुष्ठमात्रः पुरुषो ज्योतिरिवाधूमकः'' (Kaṭha U.,4.13)— "The thumb-sized Puruṣa is like a flame without smoke." कण्ठमध्याद् is the reading in the place of कन्दमध्याद् in the edition with Ujjinīśa's commentary, Ed., G.G. Manjunathan, Kannaḍa Sāhitya Pariṣad, 1998. Ujjināśa takes it in the sense हृदयकण्ठ।

व्याख्या— नन्विदं केन विज्ञातमित्यत्राह —

If it is contended as to who knows it, the answer is given here —

प्राणो यत्र लयं याति भास्करे तुहिनं यथा।
तत्प्राणलिङ्गमुद्दिष्टं तद्धारी स्यात् तदाकृतिः।।७।।

That is said to be the Prāṇaliṅga in which the Prāṇa gets absorbed like the dew in the sun. He who has borne that Liṅga becomes that in form. (7)

व्याख्या— प्राणः प्राणवायुः यत्र यस्मिन् परब्रह्ममयशिवलिङ्गे लयं भास्करे तुहिनमिव याति, तस्मात् प्राणलिङ्गमित्युद्दिष्टम्, तद्धारी तत्परामर्शी तदाकृतिस्तत्स्वरूपः स्यादित्यर्थः। देशकालाद्यचुम्बितत्वेन सामान्याकारेण भासमानचिदहन्तैव प्राणलिङ्गमिति भावः।।७।।

That Śivaliṅga consisting of the Paraśivabrahaman in which the vital air, i.e., the life-breath, gets absorbed, like the dew in the sun, is said to be the Prāṇaliṅga on account of that. He who bears it, i.e., who reflects on that, becomes that in form or becomes that in nature. The conception that 'knowledge is my Self (cid-ahantā) appearing in its general form without being limited by spatio-temporal associations, is the Prāṇaliṅga.(7)

Notes : भास्करे तुहिनं यथा— this is the reading in all the editions, except in the edition with Ujjinīśa's commentary (Kannaḍa) and the edition of Kashinatha Shastri. The reading in these two editions is – भास्करेन्दुविघट्टनात्। The meaning of the first half of the stanza according to these editions is : (That is said to be the Prāṇaliṅga) in which Prāṇa gets absorbed due to the collision of Iḍānāḍī (Bhāskara - Sūryanāḍī) and Piṅgalānāḍī (Indu or Candranāḍī). (See Siddhāntaśikhāmani, Ed.by G.G. Manjunathan, Kannaḍa Sāhitya Pariṣat, Bangalore, 1998, 12.10; S.S. Ed. by Kashinatha Shastri, Śrī Panchacharya Press, Mysore, 1998, 12.7). But the analogy given (भास्करे तुहिनं यथा) is very significant. The dew gets absorbed into sunshine and becomes one

with the sunshine; the Prāṇa of the aspirant gets absorbed into the great inner consciousness and becomes one with it. The intellect, mind, etc., (buddhyādi) which depend on Prāṇa, get absorbed into it along with Prāṇa. Since he is absorbed in the mystic experience of the inner spiritual consciousness, he is called the Prāṇaliṅgin. तद्धारी स्यात्तदाकृतिः— He who reflects on it as of the nature of his "Cit" (knowledge or consciousness) becomes that in form. In other words, he who concentrates on the Prāṇaliṅga within himself, assumes the form of the Prāṇaliṅga itself, i.e., he becomes the embodiment of spiritual knowledge which is not confined to spatio-temporal limitations. The reading भास्करेन्दुविघट्टनात् refers to the Yoga practice. According to the Yogins, there are two nerve-currents (Nāḍīs) called Iḍā and Piṅgalā, and a hollow canal called Śuśumnā runs through the spinal cord. At the lower end of the hollow canal is what they call the "Kuṇḍalinī". When that coiled up Kuṇḍalinī is awakened, it tries to force its way through this hollow canal, and as it rises up, step by step, as it were, layer after layer of the mind becomes open. All the different visions and mystic powers, then, come to the Yogin. The Iḍā and Paṅgalā are said to be the columns of sensory and motor fibres in the spinal cord. They are the main channels through which the 'afferent' and 'efferent' currents travel. By the rhythmical breathing, practised through Prāṇāyāma, the nerve currents change into a motion similar to electricity. The two currents collide and produce a light, which the Śivayogins call as the Prāṇaliṅga. All vital energy of the body merges into the Prāṇaliṅga in the case of the Prāṇaliṅgin.

व्याख्या— अथ तल्लिङ्गं केषां स्फुरतीत्यत्राह—

Then if it is asked as to the persons in whose case (in whom) that Liṅga flashes, the answer is given here—

ज्ञानिनां योगयुक्तानामन्तः स्फुरति दीपवत्।
चिदाकारं परब्रह्मलिङ्गमज्ञैर्न भाव्यते।।८।।

That Parabrahmaliṅga which is of the form of consciousness, flashes like a lamp in the hearts of those

enlightened persons who are absorbed in Yoga (meditation). It cannot be realised by the ignorant. (8)

व्याख्या— चिदाकारं स्फुरणरूपं परब्रह्मलिङ्गं योगयुक्तानां शिवयोगयुक्तानां ज्ञानिनां शिवज्ञानिनां अन्तः हृदयकमले दीपवत् स्फुरति प्रकाशते, अज्ञैर्गुरूपदेशरहितैः प्राकृतैर्न भाव्यते न हृदयङ्गमीक्रियते। हृदये वै ब्रह्म सोमसूर्याग्निमण्डले निवातदीपोपमस्थायि, ''हृद्यन्तर्ज्योतिः पुरुषः'' इत्याद्युपनिषत्प्रसिद्धम्।।८।।

The Parabrahmaliṅga is of the form of consciousness in the sense that it is of the nature of flashing. It flashes (shines) inside, i.e., in the heart-lotus, like a lamp, in the case of those enlightened presons, i.e., persons endowed with the knowledge of Śiva, who are absorbed in Yoga, i.e., the Śivayoga. It cannot be visualised by the ignorant, i.e., the unrefined persons who are without the instruction of the Guru. The visualisation means 'making it a part of the heart'. It is, indeed, in the heart that the Brahman stands (calm) like a lamp which is not exposed to wind. This is well known in such Upaniṣadic statements like "Hṛdyantarjyotiḥ, etc.,", which means that "the Puruṣa (The soul) is the inner lustre residing in the heart".(8)

Notes: ''हृद्यन्तर्ज्योतिः पुरुषः''— The source is not known. The Yoga spoken here is the "Śivayoga." This is described as अंगुष्ठमात्रः पुरुषो ज्योतिरिवाधूमकः। (Kaṭha U., 4.13). This is the Puruṣa who resides in the heart that is referred to in the Gītā thus: ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति। (Bhag. G.,18.61).

व्याख्या— अथैतादृशप्राणलिङ्गं विहाय बाह्यलिङ्गनिष्ठा मूढा इत्याह–

Then it is said that those who are deeply devoted to the external Liṅga leaving aside such a Prāṇaliṅga, are indeed, fools—

अन्तःस्थितं परं लिङ्गं ज्योतीरूपं शिवात्मकम्।
विहाय बाह्यलिङ्गस्था विमूढा इति कीर्तिताः।।९।।

Those who are devoted to the external Liṅga by leaving aside that Supreme Liṅga which resides inside, which is of the form of lustre and which is of the nature of Śiva, are described as fools. (9)

व्याख्या— अत्र बाह्यलिङ्गमिष्टलिङ्गातिरिक्तप्राकृतलिङ्गपरम्, इष्ट-लिङ्गस्य चिदानन्दघनत्वेनान्तरत्वादिति भावः।।९।।

Here Bāhyaliṅga (external Liṅga) means the ordinary Liṅga other then the Iṣṭaliṅga, (i.e., the Sthāvaraliṅga installed in a temple). Being of the nature of the depth of intelligence and bliss, the Iṣṭaliṅga is internal.(9)

Notes: Merely because it is borne on the external body (Sthūlaśarīra or gross body), the Iṣṭaliṅga should not be mistaken for external Liṅga. Through his mystic power, the Guru, who confers the Iṣṭaliṅga, does so after establishing a chord with the internal Liṅgas, the Bhāvaliṅga and the Prāṇaliṅga and after infusing it with the "Citkalā" of the disciple. Thus the Iṣṭaliṅga which is the embodiment of "Cit" and "Ānanda" cannot be regarded as external at all. Śrī Canna-basavaṇṇa hints at this when he says that the Iṣṭaliṅga is established in the five gross elements (gross body), the Prāṇaliṅga in the five subtle elements (subtle body) and the Tṛptiliṅga (Bhāvaliṅga) in the five causal elements (causal body) and that on that score the gross, the subtle and the causal elements have become great. He concludes saying that the great lustre which resides permanently in the heart (centre) of that great combination, is seen by him in all the limbs of the Śaraṇa (one who has surrendred oneself to Śiva). (Vide Vacana No. 485 in CannbasvaṇṇanavaraVacansaṁpuṭa, Kannaḍa Pustak Prādhikāra, Bangalore, 2001). It is through Śivayoga that the aspirant reaches to the internal Liṅga which is of the nature of lustre. The Śivayoga consists in fixing the gaze on the Iṣṭaliṅga and turning inwards through breath-control (Prāṇāyāma) to have a vision of the Prāṇaliṅga which is in the from of lamp in the absence of wind (Nirvātadīpa). This will be depicted in the next Sthala called Prāṇaliṅgārcanasthala. Without understanding

this secret, Śrī Siddheshwara Swamiji has mistaken this Bhāhya-liṅga for the Iṣṭaliṅga and has taken pains to explain how important has been the Bāhyaliṅga in actual practice. What he has explained applies to the Iṣṭaliṅga but not to the Bāhyaliṅga meant by Śivayogi Śivācārya. This prāṇaliṅga has been already described in S.S., 6.40 above, on the same lines as Candra J.Ā., kri. pā., 3.33. Chandra J.Ā. further prescribes: ''ज्योतिर्लिङ्गमिदं विद्वन् ध्यानस्थानं महेशितुः। ज्योतिर्लिङ्गं विभाव्यैव तत्र ध्येयः परः शिवः।। प्राणेष्वन्तर्मनः स्थानं हृदयाब्जगतं शिवम्। लिङ्गं यत् तदिह ग्राह्यं प्राणलिङ्गसमाह्वयम्।। ज्योतीरूपं तदेव स्यात् स्थानं मुख्यं महेशितुः। तत्र निध्यायमानं तु शम्भुर्मोचयतेऽचिरात्।।'' (kri, pā., 3.34-36)—"O wise one! This is the Joytirliṅga (Liṅga in the form of lustre), which is the centre for concentrating on the Great Lord. After having conceived the Jyotirliṅga one should meditate on the Supreme Śiva in it. The auspicious centre of the mind lies in the vital airs residing in the heart. That Liṅga which is grasped in it is called the Prāṇaliṅga. That is the principal centre of the Great Lord which is of the from of lustre. The Śambhu who is meditated upon there, will release the Soul soon".

व्याख्या— तस्माद् बाह्यलिङ्गविमुखः सन् चिल्लिङ्गपरामर्श्येव प्राणलिङ्गीत्याह—

Hence, it is said that he who realised the "cillinga", i.e., the Liṅga in the form of intelligence, withdrawing himself from the external Liṅga, is the Prāṇaliṅgin—

संविल्लिङ्गपरामर्शी बाह्यवस्तुपराङ्मुखः।
यः सदा वर्तते योगी प्राणलिङ्गी स उच्यते।।१०।।

That Yogin who concentrates on the Liṅga of the nature of intelligence (consciousness), withdrawing himself from the external objects and who always remains in that state, is said to be the Prāṇaliṅgin. (10)

व्याख्या— बाह्यवस्तुशब्देन बाह्यलिङ्गं तत्पूजासाधनीभूतद्रव्यं च कथ्यते। तत्र विमुखः सन् सदा निरन्तरं संविल्लिङ्गपरामर्शी आभ्यन्तरे

चिद्रूपप्राणलिङ्गविचारवान् यः शिवयोगी वर्तते स शिवयोगी प्राणलिङ्गीति कथ्यते इत्यर्थः।।१०।।

By "external objects" what is said is the external Liṅga and the materials of worship of that Liṅga. He who is ever averse to them and who thinks about the Liṅga is the Śivayogin. That Śivayogin is called the Prāṇaliṅgin.(10)

व्याख्या— ननु बाह्यलिङ्गादौ वैमुख्यं किंनिबन्धनमित्यत्राह—

If it is asked as to what is the ground for averseness towards the external Liṅga, the answer is given here—

मायाविकल्पजं विश्वं हेयं सञ्चिन्त्य नित्यशः।
चिदानन्दमये लिङ्गे विलीनः प्राणलिङ्गवान्।।११।।

He who is absorbed in the Liṅga which is made up of intelligence and bliss, always thinking that this world which is born of the variety of Māyā as something to be abandoned, is the Prāṇaliṅgin. (11)

व्याख्या— विश्वं मायाविकल्पजं मायिकगुणभेदसञ्जातमिति हेयं त्यजनीयमिति सञ्चिन्त्य सम्यग् विभाव्य नित्यशः सदा चिदानन्दमये सच्चिदानन्दरूपे लिङ्गे प्राणलिङ्गे विलीनो मनोलयवान् प्राणलिङ्गी प्राणलिङ्गवानिति कथ्यत इत्यर्थः।।११।।

The world which is born of the variety of Māyā, i.e., has emerged from the interaction of the Guṇas of Māyā, should be abandoned. Having properly thought over this, a person who is absorbed in the Liṅga of the form of existence, intelligence and bliss, i.e., in the Prāṇaliṅga, with his mind fully merged in it, is the Prāṇaliṅgin. He is called one who possesses the Prāṇaliṅga. (11)

Notes: This world is a product of Māyāśakti, which is said to be Parigrahaśakti of Śiva. Māyā is so-called because it gives the world (मयति ददाति विश्वम्), as said in the Pauṣ. Ā.: "मयत्यस्माज्जगद्-विश्वं माया तेन समीरिता। (Māyāpaṭala, 1). It is said to be the material cause of the products from Kalā to Pṛthivī. Māyātattva is the sixth in evolution after Śivatattva, Śaktitattva, Sādāśivatattva, Īśvaratattva and Śuddhavidyātattva. The rest of the 30 Tattvas from Kalā to Pṛthivī are the products of Māyātattva. Thus the entire world is said to be the product of Māyā. Its power is wonderful and its activities are also wonderful. The main effect of Māyā lies in creating Moha in objects that are not Ātman. It creates "mamatvabuddhi" as regards body, etc., which are not Ātman. This is the result if a person turns to external things. These should be discarded. An aspirant who turns inwards and merges his mind in the internal Liṅga through "dṛṣṭiyoga" in the Iṣṭaliṅga, would be free from Moha. Then he is the Prāṇaliṅgin.

व्याख्या— ननु चिल्लिङ्गस्य नादबिन्दुकलातीतत्वात् प्राणस्य नादबिन्दुकलारूपत्वात् कथं तस्य पीठरूपत्वं संभवतीति शङ्कां शमयन् प्राणलिङ्गिस्थलं समापयति—

By pacifying the doubt as to how Prāṇa could be the substratum of the "Cilliṅga" because the former is of the form of Nāda, Bindu and Kalā while the latter is beyond Nāda, Bindu and Kalā, the author concludes the the Prāṇaliṅgisthala—

सत्ता प्राणमयी शक्तिः सद्रूपं प्राणलिङ्गकम्।
तत्सामरस्यविज्ञानात् प्राणलिङ्गीति कथ्यते।।१२।।

"Existence" is the Śakti made up of life-principle; its form is the Prāṇaliṅga. Due to that realisation of coelescence, one is called Prāṇaliṅgin.(12)

व्याख्या— सतो भावः सत्तेति, अस्मीत्युत्तमपुरुषान्तर्गतस्फूर्तिरिव चिल्लिङ्गस्य प्राणमयी जीवनभूता शक्तिः, तादृशस्फुरणाभावे जडत्वप्रसङ्गात्, सद्रूपं तादृशस्फुरणवदुत्तमपुरुषमयं प्राणलिङ्गमित्यर्थः। तत्साम-

रस्यविज्ञानात् तयोः शिवशक्त्योरन्योन्यसामरस्यविज्ञानात् प्राणलिङ्गीति कथ्यत इत्यर्थः।।१२।।

इति प्राणलिङ्गिस्थलम्।

The idea of "Sat" is "Sattā" (existence). It means the notion that "I exist", a manifestation or flash of what is contained in the first person (I), is the Śakti consisting of the very life-principle, of the "Cilliṅga". In the absence of such a flash, there would be the contingency of dullness (jaḍatva). The form of such an existence, i.e., the manifestion of such a flash consisting in the first person (I), is the Prāṇaliṅga. Due to the realisation of the communion between the two, i.e., due to the knowledge that Śiva and Śakti are one, the aspirant is called the Prāṇaliṅgin.

Prāṇaliṅgisthala ends

Notes: नादबिन्दुकला are referred to in the commentary (preamble to the present stanza). Before "Sisṛkṣā" (desire to create), Praśivabrahman is in his "Nirguṇa" state. When once that disire arose there arose vibration in his Śakti. This is known as Nāda. Then his Śakti became concretised to become this and that (world). This is called Bindu. Paraśivabrahman created the universe from out of his Śakti. This Śiva-Śakti communion is called Kalā or Kalāśakti. Otherwise it is described that Śiva is Nāda (his "Sisṛkṣā" as reflected in his Śakti), Śakti the Bindu and the combination of Nāda and Bindu (Śiva and Śakti) is the Kalā (the material cause of the Universe). Thus prior to creation Śiva is 'nādabindukalātīta'. He becomes metaphorically 'nādabindukalāyukta' after creation. Actually Prāṇa (Śakti) is said to be 'Nādabindukalārūpa', because it is the very life-principle of existence which is represented by the notion "I exist" in the self. When this life-principle is merged into the spiritual consciousness (Liṅga) inside it is called Prāṇaliṅga or "Cilliṅga". In the spiritual attainment of the Prāṇaliṅgin, the most important thing is the realisation of the inner Liṅga of the nature of lustre

through "dṛṣṭiyoga" in the Iṣṭaliṅga and the worshipping of it with abstract materials of worship consisting of Bhāvas (mental states). This is the next Sthala called Prāṇaliṅgārcanasthala.

अथ प्राणलिङ्गार्चनस्थलम्—(३३)

व्याख्या— अथ प्राणलिङ्गिना विधीयमानसकलयोगशास्त्रप्रसिद्ध-प्राणलिङ्गार्चनप्रकारं सप्तभिः सूत्रैः प्रतिपादयति—

Prāṇaliṅgārcanasthala—(33)

Then the author expounds in seven stanzas the manner of worship of the Prāṇaliṅga which is well known in the entire Yogaśāstra, rendered by the Prāṇaliṅgin—

अन्तर्गतं चिदाकारं लिङ्गं शिवमयं परम्।
पूज्यते भावपुष्पैर्यत् प्राणलिङ्गार्चनं हि तत्।।१३।।

That worship with flowers in the form of pure mental states (concepts) that is rendered to the Supreme Liṅga which is the embodiment of Śiva, which resides inside and which is of the nature of intelligence (consciousness), is the Prāṇaliṅga-worship.(13)

व्याख्या— हृत्कमलगतं चिदाकारं घटस्य कम्बुग्रीवादिमत्त्वमिव चित्स्फुरणमाकारं स्वरूपं यस्य तादृशं परं सर्वोत्कृष्टं यत् शिवमयं लिङ्गं शिवस्वरूपविश्वप्राणलिङ्गं, भावपुष्पैर् अन्तःकरण-वृत्तिविशेषैः पूज्यत, तत् प्राणलिङ्गार्चनमिति हि प्रासिद्धमित्यर्थः।।१३।।

It is in the lotus of the heart (antargata). It is of the nature of "Cit" (Cidākara) in the sense that it has the flash of "Cit" (spiritual consciousness) as its form, just as the pot with circular neck, etc., as its form. Such a Liṅga which is consisting of Śiva, in the sense that it is the Prāṇaliṅga of the nature of the universe which is Śiva, is the Supreme One. That worship which is rendered to such a Liṅga with

flowers in the form of mental states, is well known as worship of the Prāṇaliṅga. (13)

Notes : Prāṇaliṅgapūjā is Jñānaliṅgapūjā. Prāṇaliṅga is Jñānaliṅga, as it is realised as the spiritual consciousness inside, as the lustre in the heart. That lustre is nothing but the lustre of the spiritual knowledge that "I am the Liṅga". Hence, it is said that this is Jñānaliṅgapūjā as indicated by this statement of Vāsiṣṭha— ''अलौकिकज्ञानसिद्ध्यै ज्ञानलिङ्गं तु भावयेत्। तत्रार्चा विविधा कार्या शीघ्रमिष्टस्य सिद्धये।।'' "One should meditate on the Jñānaliṅga for the accomplishment of supra-mundane knowledge and a variety of worship should be rendered to it for attaining the desired fruit (i.e., Mokṣa)" (Quoted in the Kannaḍa commentary of N.R. Karibasava Śāstrin, as a preamble to this Sthala). This Jñānaliṅga resides in the inner temple in the form of the heart. It is this Liṅga that makes the internal and the external objects known by shedding his light through the inner and outer senses.

व्याख्या— अथ कुत्र पूजनीयमित्यत्र प्राणलिङ्गाश्रयभूतोर्ध्वहृत्कमलं वर्णयित्वा भावपुष्पैः पूजनीयमित्याह —

Then where should it be worshipped? An answer to this question is given by describing the lotus of the heart which happens to be the substratum of the Prāṇaliṅga and prescribing that it should be worshipped with flowers in the form of mental states—

अन्तः पवनसंस्पृष्टे सुसूक्ष्माम्बरशोभिते।
मूर्धन्यचंद्रविगलत्सुधासेकातिशीतले ।।१४।।

बद्धेन्द्रियनवद्वारे बोधदीपे हृदालये।
पद्मपीठे समासीनं चिल्लिङ्गं शिवविग्रहम्।।
भावयित्वा सदाकालं पूजयेद् भाववस्तुभिः।।१५।।

The "Cilliṅga" (Prāṇaliṅga) which is of auspicious form should be conceived as seated on the lotus-seat in the temple of the heart which is pervaded by the inner vital breath, which is adorned with an extremely subtle ether, which is cool with the sprinkling of nectar oozing from the moon in the crown of the head, which has its nine doors in the form of senses closed and which is lighted by the lamp of knowledge, and should be worshipped with mental objects. (14-15)

व्याख्या— अन्तःपवनसंस्पृष्टे प्राणवायुव्याप्ते सुसूक्ष्माम्बरशोभिते अतिसूक्ष्माकाशविलसिते ब्रह्मरन्ध्रगतपूर्णचंद्रमण्डलस्रवत्सुधासेकेनातिशीतले प्रतिबद्धश्रोत्रादिपञ्चेन्द्रियनवद्वारे शिवज्ञानप्रदीपे ऊर्ध्वहृदयसदने पद्मपीठे द्वादशदलकमलकर्णिकायां समासीनं विद्यमानं शिवविग्रहं मङ्गलमूर्तिं चिल्लिङ्गं प्राणलिङ्गं भावयित्वा गुरूपदिष्टप्रकारेण ध्यात्वा भाववस्तुभिर्मानसिकपदार्थैः सदा पूजयेदित्यर्थः।।१४-१५।।

The abode of the upper heart is pervaded by the inner breath, i.e., the life breath. It is adorned with the extremely subtle ether. It is extremely cool by the sprinkling of the nectar oozing from the full orb of the moon residing in the Brahma-apperture (in the crown of head). It has its nine doors in the form of the five sense organs closed. It is lighted by the lamp of the knowledge of Śiva. In it there is a lotus seat in the form of the pericap of the twelve-petalled lotus. Seated on that is the "Cilliṅga" which is the Prāṇaliṅga of the auspicious form. That Liṅga should be meditated upon there in the manner instructed by the Guru and worshipped always with materials in the form of the pure mental states (concepts). (14-15)

Notes : These two stanzas give an excellent portrayal of the temple in the form of the heart of the Yogin. The temple of the heart is the home of the Prāṇaliṅga, where it should be meditated upon and worshipped. This is highlighted in an Upaniṣad: ''अथ यदिदमस्मिन् ब्रह्मपुरे दहरं पुण्डरीकं वेश्म दहरोऽस्मिन् अन्तराकाशः, तस्मिन् यदन्तस्तदन्वेष्टव्यं तद्वाव विजिज्ञासितव्यमिति।।'' (Chānd.U., 8.1.1.) —

"Then in that abode in the form of the innermost subtle ether and what is inside that, (i.e., the Prāṇaliṅga, Paraśivabrahman) should be sought after and known". This body of the Śivayogin is the city of Brahman (Brahmapura) because it is the abode of realisation of Brahman. In that Brahmapura, there is an abode of Brahman in the form of the heart. Its innermost ether is the most subtle one and is called Daharākāśa. It is said that the aforesaid heart is adorned with that subtlest ether. It is pervaded by the inner life-breath. This is the effect of the controlling of the movement of Prāṇa and Apāna. It is cool by the flow of nectar oozing from the moon in the Brahma-randhra in the crown of head. It is illumined by the lamp of Śivajñāna. It has its nine doors in the form of senses closed. There is a lotus-seat in the subtle chamber of the heart. The "Cilliṅga" or "Prāṇaliṅga" is stationed on it. That lotus seat is nothing but the subtle pericap of the twelve-petalled lotus in the topmost chamber of that heart-temple. Thus the aspirant should conceptualise the Prāṇaliṅga there and worship it with the materials in the form of pure mental concepts. Bhāvas are the pure concepts here. It has been explained that Bhāvas are the "antaḥkaraṇavṛttiviśeṣāḥ", i.e., the tendencies of the inner senses, citta, manas, ahaṁkāra and buddhi. These tendencies become pure concepts when their baser elements are completely burnt away by the heat of religious discipline enjoined for the aspirant right from the time of his initiation (Dīkṣā). This is an expansion in subtlety of what is grossly stated in the Kā. Ā.: ''अथ वक्ष्ये महादेवि लिङ्गार्चनविधिं परम्। आदौ ध्यात्वा महादेवं त्रियम्बकमुमापतिम्। प्रसन्नवदनं शान्तं दिव्यलिङ्गोपरि स्थितम्।। सर्वव्यापकमीशानं पवित्रं पुष्टिवर्धनम्। अर्चयेदान्तरैः पुष्पैर्मानसैरुपचारकैः।।'' (kri. pā., 6.23-24) — "Now I tell you the supreme procedure of worshipping the Liṅga. First the Great Lord, who is three-eyed, who is the lord of Umā, who has a pleasing face, who is all pervading, who is the lord, who is sacred and who enhances spiritual vigour, should be meditated upon. Then he should be worshipped with inner flowers and mental services". The materials of worship of the Prāṇaliṅga are drawn from inside, since the inner Liṅga cannot be worshipped through external materials of worship and external services.

व्याख्या— अथ तानि वस्तूनि कानीत्यत्राह—

Then if it is asked as to what are those materials, the answer is given here—

क्षमाऽभिषेकसलिलं विवेको वस्त्रमुच्यते।
सत्यमाभरणं प्रोक्तं वैराग्यं पुष्पमालिका।।१६।।

गन्धः समाधिसम्पत्तिरक्षतो निरहङ्कृतिः।
श्रद्धा धूपो महाज्ञानं जगद्भासि प्रदीपिका।।१७।।

भ्रान्तिमूलप्रपञ्चस्य निवेद्यं तन्निवेदनम्।
मौनं घण्टापरिस्पन्दस्ताम्बूलं विषयार्पणम्।।१८।।

विषयभ्रन्तिराहित्यं तत्प्रदक्षिणकल्पना।
बुद्धेस्तदात्मिका शक्तिर्नमस्कारक्रिया मता।।१९।।

एवंविधैर्भावशुद्धैरुपचारैरदूषितैः ।
प्रत्युन्मुखमना भूत्वा पूजयेल्लिङ्गमान्तरम्।।२०।।

Forbearance is the water for ablution (holy bathing); discrimination is the sacred cloth; truth is the adornment; renunciation is the garland of flowers; formation of trance is the sandal paste; non-egotism is the sacred rice (akṣata); faith is the incense; the great knowledge that reveals the world is the lamp; dedication of the world rooted in delusion is the offering; silence is the sound of the bell; dedication of the sense-objects is 'tāmbūla' the betel leaf, areca nut and lime; absence of illusion about the sense-objects forms the circumambulation; and the power of the intellect to be one with the Liṅga is the act of salutation;—by such modes of worship, pure in concepts, the aspirant should worship the inner Liṅga (Prāṇaliṅga) with his mind directed inwards. (16-20)

व्याख्या— क्षमैवाभिषेकोदकम्, नित्यानित्यवस्तुविवेक एव वसनम्, सत्यमननृतवचनमाभरणम्, वैराग्यम् इहामुत्रफलभोगविराग एव कुसुममालिका, चित्तैकाग्रतैव गन्धः, निरहङ्कार एवाक्षतः, विश्वास एव दूपः, विश्वप्रकाशकं महाज्ञानं दीपः। अत्र भ्रान्तिशब्देनाज्ञानं लक्ष्यते, नाहमीश्वर इत्यज्ञानस्य मूलप्रपञ्चस्य शरीराद्यहंकारवर्गस्य यन्निवेदनं तन्नैवेद्यम्, मौनं घण्टानादः, तस्य अनाहतनादानुसन्धानहेतुत्वात्। विषयाणां मातृमानमेयात्माकानां फेनादेस्तरङ्गद्वारा समुद्र एव लोलीभाव इव मेयं माने मानं मातरि तं परमप्रमातरि ज्योतिर्लिङ्गे लयचिन्तनमेव पूगपर्णचूर्णात्मकताम्बूलसमर्पणमित्यर्थः। विषयाणां शब्दादीनां शिवापेक्षया भेदभ्रान्तिराहित्यं प्रदक्षिणम्, बुद्धेस्तदात्मिका लिङ्गरूपताशक्तिः सामर्थ्यं बुद्धिवृत्तेर्लिङ्गे लय इत्यर्थः, स च नमस्कारः। एवंविधैरनिन्दितैरुपचारैरबहिर्मुखमनाः सन् आन्तरं चिल्लिङ्गं प्राणलिङ्गं पूजयेदित्यर्थः।।१६-२०।।

इति प्राणलिङ्गार्चनस्थलम्।

Forbearance is itself the water for holy bathing (abhiṣeka); discrimination between what is eternal and what is not eternal is alone the cloth (vastra); truth, i.e., not speaking falsehood is the ornament (ābharaṇa); renunciation, i.e., detachment from the enjoyment of fruits of karma here and hereafter, is itself the garland of flowers (puṣpamālikā); mental concentration is the sandal paste (gandha); absence of egotism is alone the sacred rice (akṣata); faith is itself the incense (dhūpa) and the great knowledge which reveals the world is alone the lamp (dīpa). Here delusion (bhrānti) means nescience (ajñāna) by indication. The nescience in the form of the notion that 'I am not Īśvara' is that. The dedication of the root of worldly life in the form of the collection of the pride of body, etc., is the offering (nivedya); silence is the sound of the bell, because it is the means of establishing link with Anāhatanāda. The objects of senses are in the form of the

knower, the means of knowing and the knowable. Just as the foam, etc., become merged into the ocean through waves, so does the knowable merge into the knower and that knower in the Jyotirliṅga which is the Supreme Knower. The reflection on that is the offering of betel consisting of the areca nut, the betel leaf and lime (tāmbūla). The absence of delusion of difference between Śiva and the objects of senses such as sound, taste, etc., is itself the performance of circumambulation (pradakṣiṇa); the power of the intellect to assume the form of the Liṅga, i.e., the merging of all tendencies of the intellect in the Liṅga, is the salutation (namaskāra). The aspirant should worship the inner Cilliṅga, i.e., the Prāṇaliṅga through such pure-(faultless) services with his mind turned inwards. (16-20)

Prāṇaliṅgārcanasthala ends

Notes: The worship of the Liṅga is composed of many rites, in regular order, such as doing 'abhiṣeka', decking with a 'vastra', offering 'puṣpamālika', applying 'bhasma' and 'gandha', offering 'ākṣata', offering 'dhūpa' waving 'dīpa', offering 'naivedya', offering 'tāmbūla', ringing 'ghaṇṭā', doing 'pradakṣiṇa', etc., This is bāhyapūjā (external worship) which is a necessary practice for the other worship known as 'Āntarapūjā' or 'Ābhyantarapūjā', otherwise known as Mānasapūjā (mental worship). This is the worship of the subtle Prāṇaliṅga which should be rendered through pure 'bhāvas', representing the materials of worship such as water for 'abhiṣeka', 'vastra', 'gandha', etc. **Kṣamā** is forbearance, which is the capacity to be unaffected by kāma, krodha, sukha, duḥkha, etc. This is water for **'abhiṣeka'**. **Viveka** consists in the discrimination as to what is eternal and what is not eternal. It is otherwise known as 'ātmānātmaviveka', discrimination between 'Ātman' and 'anātman'. It is the '**vastra**'. **Satya** is adherence to truth. The determination to be truthful is the **'ābharaṇa'. Vairāgya** consists in the absence of attachment to objects of senses. This is described as 'ihāmutraphalabhogavirāgaḥ', averseness to the enjoyment of the fruits of action here and hereafter. This is conceived as **'puṣpamālikā'**. **Samādhi**

consists in the concertration of mind, i.e., fixing the mind on the object of adoration. This is the **'gandha'** to be applied. **Nirahaṅkṛti** is the absence of egotism. Ahaṅkāra is the greatest enemy of spiritual progress, a formidable obstacle. It can be due to birth, wealth, physical charm, learning, penance, devotion or power, i.e., due to anything. It should be completely conquered. Then it amounts to 'nirahaṅkāra'. This constitutes **'akṣata';** whatever that is lacking is made good by it. **Śraddhā** is conscious faith in the greatness of the Guru, the Liṅga and the Jaṅgama. This is conceived as the **'dhūpa'. Mahājñāna** consists in the knowledge of the Supreme Śivabrahman; the knowledge of the Supreme is the Supreme Knowledge. It amounts to the knowledge of everything (sarvavijñāna). That knowledge is represented as the **'dīpa'. Bhrāntimūlaprapañca** is the world rooted in delusion. Here 'bhrānti' indicates the meaning of nescience (ajñāna) in the form of the wrong notion that 'I am not Īśvara'. This is the root-cause of saṁsāra (prapañca). The 'prapañca' is the collection of the pride of body, etc. The dedication of all this is **'naivedya'. Mauna** is the observance of silence. This is the means of achieving union with the bliss of 'Anāhatanāda' (i.e., delight without any tinge of duḥkha). See सर्वचिन्तां समुत्सुज्य सर्वचेष्टाविवर्जितः। नादमेवानुसन्दध्यान्नादे चित्तं विलीयते।। (Nāda. U. 41)— "Giving up all thoughts and free from all activities, one should concentrate on Nāda. Mind merges into that Nāda." Such a **mauna** is the sound of the bell — **(ghaṇṭānāda). Viṣayārapaṇa** is the dedication of the triad (tripuṭī) of 'mātṛ' (the knower), 'māna' (means of knowing) and 'meya' (the knowable) to the feet of the Lord. Just as the foam, waves, etc., which appear different in form, merge into the Ocean and become one with it, so does the 'tripuṭī' of the knower, the means of knowing and the knowable become one with the Prāṇaliṅga. This reflection is the **'tāmbūla'. Viṣayabhrānti** is the misconception as regards the nature of the objects of the senses such as gandha, rasa, rūpa, etc., that they are different from Śiva. The absence of it is **Vīṣayabhrāntirāhitya,** i.e., the absence of misconception that gandha, rasa, rūpa, etc., are not Śiva. This is conceived as the performance of **'pradakṣiṇa'. Buddhestadātmikā śaktiḥ**— this is the capacity of the intellect to become one with the Liṅga. This is represented

as **'namaskāra'.** Buddhistadātmikāśaktiḥ is another reading found in Śrī Kashinatha Shastrin's edition (Pañcācārya Press, Mysore, 1998) and in Śrī G.G. Manjunathan's edition (Kannaḍa Sāhitya Pariṣat, Bangalore, 1998). It means the same thing. Kā.Ā. mentions Ahiṁsā, etc., as the flowers for the worship of the Prāṇaliṅga: ''अहिंसा चेन्द्रियजयः सर्वभूतदया परा। क्षमा ध्यानं तपो ज्ञानं सत्यं चैव तथा परम्। एभिः पुष्पैरहिंसाद्यैर्मानसैः शिवमर्चयेत्।।'' (krī. pā., 6.25)— "Non-violence, conquering of the senses, the highest compassion towards all beings, forbearance, meditation, penance, knowledge, the supreme truth — with such mental flowers such as non-violence, etc., the aspirant should worship Śiva (Prāṇaliṅga)".

अथ शिवयोगसमाधिस्थलम्—(३४)

व्याख्या— अथ ''योगश्चित्तवृत्तिनिरोधः'' इति योगसूत्रानुसारेण प्राणलिङ्गर्चनलभ्यशिवयोगिसमाधिस्थलं निरूपयति—

Then in accordance with the Yo. Sū. which means "Yoga is restraint over the thought-waves in the mind" the author expounds the Śivayogasamādhisthala (Sthala pertaining to Śivayogasamādhi) which is obtained through the worship of the Prāṇaliṅga—

Śivayogasamādhisthala—(34)

अन्तःक्रियारतस्यास्य प्राणलिङ्गार्चनक्रमैः।
शिवात्मध्यानसम्पत्तिः समाधिरिति कथ्यते।।२१।।

The accomplishment of contemplation on the unity of Śiva and Jīva on the part of the Yogin who is engaged in an internal activity through the manner of Prāṇaliṅga-worship, is called Samādhi (trance). (21)

व्याख्या— प्राणलिङ्गार्चनक्रमैः पूर्वोक्तप्राणलिङ्गार्चनप्रकारैः, अन्तरङ्गक्रियातत्परस्यास्य प्राणलिङ्गिनः शिवात्मध्यानसंपत्तिः लिङ्गाङ्गरूपशिवजीवसमानसामरस्यानुसन्धानसम्पत्तिरेव समाधिरित्यर्थः।।२१।।

The attainment of perfection in contemplation on the unity of Śiva and Jīva, i,e., the inner vision of the communion between Śiva and Jīva who are in the form of the Liṅga and the Aṅga on the part of the Prāṅaliṅgin who is engaged in the inner activity in the manner of the aforesaid worship of the Prāṇaliṅga, is itself the Samādhi.(21)

Notes: ''योगश्चित्तवृत्तिनिरोध'' (Yo.Sū. 1.2). The "restraint over the thought-waves of the mind" does not mean, as some people understand, "making the mind a blank", but means "unlearning of the false identification of the thought-waves" with ego-centric worldly objects and concentrating on the Self inside as identical with Śiva. Yo. Sū. 1.41 describes this as samādhi—"क्षीणवृतेरभिजातस्येव मणेर्ग्रहीतुग्रहणग्राह्येषु **तत्स्थतदञ्जनता** समपत्तिः।'' "Just as pure (abhijāta) crystal takes the colour from the object which is nearest to it, so the mind, when it is cleared of thought-waves, achieves the sameness or identity with the object of its concentration. This achievement of sameness or identity with the object of its concentration is known as Samādhi". In the Śivayogasamādhi described here, the object of concentration is subtle and that is the subtle Prāṇaliṅga. This has been described in terms of बुद्धेस्तदात्मिका शक्तिः in verse 19 above. The same is put in terms of ''शिवात्मध्यानसम्पत्तिः'' in this stanza (No. 21). It is still a stage of Samādhi which is called in the words of Patañjali "Savicāra-samādhi" (Yo.Sū. 1.44). It is so as long as it is conceptualised as a lustrous inner Liṅga seated on the Padmapīṭha in the upper chamber of the heart and worshipped with objects of worship in the form of pure concepts, kṣamā, viveka, etc. The "Śiva-Jīva sāmarasya" is in an 'anusandhāna' stage, in the process of accomplishment, but not fully accomplished (state of sādhya', but not of 'siddha'). Vide S.S., 10.26—notes thereon.

व्याख्या— तत्कथमित्यत्र—''योऽसावसौ पुरुषः सोऽहम्'' इति श्रुत्यनुसारेणाऽजपागायत्रीरूपशिवयोगेन समाधिं कथयति—

How is that? In answer to this question, it is said that the Samādhi is in the form of the Śivayoga of the type of Ajapāgāyatrī in accordance with the Śruti-statement which means—"He who is this Puruṣa is myself"—

सर्वतत्त्वोपरि गतं सच्चिानन्दभासुरम्।
स्वप्रकाशमनिर्देश्यमवाङ्मानसगोचरम्।।२२।।

उमाख्यया महाशक्त्या दीपितं चित्स्वरूपया।
हंसरूपं परात्मानं सोहंभावेन भावयेत्।।
तदेकतानतासिद्धिः समाधिः परमो मतः।।२३।।

The aspirant should reflect on the Supreme Soul (Śiva) who is of the nature of "Haṁsa", who is beyond all [36] principles, who is shining with existence, intelligence and bliss, who is self-evident, who cannot be pointed out, who is not revealed through speech and mind and who is illumined by the Great Śakti called Umā of the nature of intelligence, as his Self with the notion of "So'ham" (He is my Self). The accomplishment of sameness or identity between Śiva and Jīva is the highest Samādhi. (22-23)

व्याख्या— सर्वतत्त्वोपरि गतं भूम्यादिशिवान्तषट्त्रिंशत्तत्त्वोत्तीर्णत्वेन विद्यमानं सच्चिदानन्दरूपेण प्रकाशमानम्, ''यतो वाचो निवर्तन्ते अप्राप्य मनसा सह'' इति श्रुतेर्वाङ्मनोमार्गातीतम् अत एवेदमेतादृगिति लक्षितुमशक्यं प्रत्यक्षादिमानान्तरागम्यं शुक्लपटन्यायेन स्वसमवेतस्फुरणरूपोमाख्यमहाशक्तिप्रदीपितं हंसरूपं परमात्मानं सोऽहंभवेन स एवाहमिति भावेन भावयेत् तदेकतानतासद्धिः तयोर्जीवेश्वरयोरेकत्वसिद्धिः, परमः समाधिः उत्कृष्टसमाधिरिति मतं संमतमित्यर्थः। तच्छब्दवाच्यस्य षडध्वोत्तिर्णत्वेन प्रसिद्धस्य परमात्मनः, ''अहंशब्दस्य रूढत्वाल्लोके जीवात्मवस्तुनि'' इति सूतसंहितोक्तेः, अकारदिहकारान्तवर्णाध्वपाशबद्धस्य जीवात्मनश्च ''अहमस्मि प्रथमजा'' इति ''अहमादिर्हि देवानाम्'', ''अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते'' इत्यदिप्रमाणबलात् ''अकारः शिव आख्यातो हकारः

शक्तिरुच्यते'' इति वक्ष्यमाणप्रकारेण षडध्वकारणीभूतानाहतनादलक्षण-परावाक् शक्तिमयास्मद्रूपसमाविष्टात्मकत्वानतिरिक्तत्वेन तादात्म्यचिन्तनं समाधिरिति भावः।।२२-२३।।

The Paramātman is beyond all principles, i.e., beyond the thirty-six principles starting from Śiva and ending with Bhūmi (earth). He is shining with the form consisting of existence, intelligence and bliss. As stated in the Śruti which means "that from which words return (without being capable of depicting it) along with mind which cannot reach it", he is beyond the reach of speech and mind. That is why he cannot be indicated as 'he is like this' and is beyond the reach of the other means of knowledge such as perception, etc. According to the maxim of white cloth, i.e., the absence of difference between whiteness and clothness, he is illumined by the Great Śakti called Umā who is of the nature of his own inherent flash. He is of the nature of "Haṁsa". The aspirant Yogin should reflect on him as his own inner Self with the notion that "He is my Self". The accomplishment of that sameness or identity between those two, the Jīva and the Īśvara, is the highest or excellent Samādhi. This is the accepted view. The Paramātman, who is denoted by "Tat" is well known as above the six "Adhvans". In accordance with the Saṁhitā statement meaning that "the word 'Aham' is in worldly usage applicable to the Individual Soul", the Individual Soul (Jīvātman) is bound by the fetter in the form of the 'Varṇādhvan' consisting of the letters from ''अ'' to ''ह''. On the strength of the authority of the statements meaning that "I am the first-born", "I am the origin of the gods" and "I am the origin of all and from me everything emerges" and in accordance with a subsequent statement (in the present work) meaning that "Akāra is said to be Śiva and Hakāra is described as Śakti", the reflection of

sameness or identity of his Self by the Yogin with the Paramātman who is the cause of the six "adhvans" and who is endowed with a nature pervaded by "Aham" (asmadrūpa) which is consisting in the Parāvāk Śakti (Supreme Śakti in the form of Vāk) of the nature of Anāhatanāda, is the Samādhi. This is the import. (22-23)

Notes: योऽसावसौ पुरुषः सोऽहम्।— (Bṛ.U., 5.15.1). In the 14th Brāhmaṇa (section), meditation of Gāyatrī Chandas as Brahman is given. Each Pāda of Gayatrī is consisting of 8 syllables. Such octosyllabic pādas are three in Gāyatrī. The first of these pādas is represented by भूमिरन्तरिक्षं द्यौः, the second by ऋचो यजूंषि सामानि and the third by प्राणोऽपानो व्यानः। (Vide Bṛ.U., 5.14,1,2,3). In Bṛ.U., 5.14.4, Gayathrī with three pādas is meditated upon as the life-principle (Prāṇa) of the three worlds and three Vidyās in the Turīya (fourth) state. Of that Gayatrī, Agni is the मुखम्–''तस्या अग्निरेव मुखम्।'' (Bṛ.U., 5.14.8). It is through this meditation that the aspirant realises his self as Śiva or the Prāṇaliṅga. This is called as Ajapāgāyatrī-Śivayoga by the Sanskrit commentator. Set with previous statements, this statement ''योऽसावसौ, etc.,'' would mean that "I (Jīva) am the same as that Puruṣa (Paraśiva-brahman) who is shining in the Ādityamaṇḍala." See— ''हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम्। तत्त्वं पूषन्नपावृणु सत्यधर्माय दृष्टये। पूषन्नेकर्षे यम सूर्य प्राजापत्य व्यूह रश्मीन्। समूह तेजो यत्ते रूपं कल्याणतमं तत्ते पश्यामि। योऽसावसौ पुरुषः सोहमस्मि।'' (Bṛ. U.5.15.1) — "The face of Truth (real nature of Brahman) is covered by the golden vessel (by the attractive external garb of brilliant circle). O Pūṣan (Savitṛ-Sūrya) uncover that vassel so that I, who am devoted to that Satya (Truth) as my Dharma, can have a sight of that Principal Truth. O Pūṣan, O singular seer, O controller (Yama), O Sūrya (One who well absorbs the rasas—सुष्ठु ईरयते रसान्), O Hiraṇya-garbha (Prajāpati), set aside the rays. Lessen your brightness, so that I can have a look at your most auspicious form. I am the same as that Puruṣa who is in the Sūryamaṇḍala (Solar Circle)". As stated in the Kā.Ā., 3.55, Śiva is the Savtṛdevatā, the lord of the Savitṛ Maṇḍala — ''सवितु-र्मण्डलस्वमी सावित्रीदेवतास्म्यहम्।'' That is the fourth pāda of Gāyatrī —

''अस्ति च प्रसंगो, गायत्र्यास्तुरीयः पादो हि सः'' Śāṅkarabhāsya on Bṛ.Ā.5.15.1. The prayer is addressed to that.

That Puruṣa (Paraśivabrahman) is described in stanzas 22 and 23. Firstly he is सर्वतत्त्वोपरि गतम्—beyond all principles, i.e., the thirty-six principles from Śiva to Bhūmi. (भूम्यादिशिवान्तम् in the commentary should have been शिवादिभूम्यन्तम्). The details about the evolution of 36 Tattvas is given in the notes on S.S. 1.3. Śiva is both transcendent and immanent. When he is transcendent he is 'sarvatattvopari sthita'. He is called "Viśvottīrṇa" in this state. (He is also "Viśvarūpa" in the form of 36 principles). The Yogin should unite his self with that Viśvottīrṇa Paraśiva. Then it is the state of Śivayogasamādhi. He is also "saccidānanda-bhāsura", "svaprākāśa" and "anirdeśya". He is further depicted as "Avāṅmānasagocara", beyound the range of speech and mind. Thus the Śruti statement goes— ''यतो वाचो निवर्तन्ते अप्राप्य मनसा सह''. (Tai. U., 2.4.; Bra.U.,22). It should mean that he is beyond the reach of impure speech and impure mind. Pure speech can describe him and pure mind can reflect on him. Otherwise all efforts to reach him would be futile. It is true that he cannot be reached by ordinary Pratyakṣa and other means of knowledge. "Śuklapaṭanyāya" means non-difference between "śuklatva" (whiteness) and "paṭatva" (clothness). Similary Śiva is insepa-rably associated with his Śakti called Umā. "Umā" is "Cicchakti". This "Mahāliṅgatattva" (Śivatattva with Śakti-tattva) with "Cicchakti" is called "Haṁsa" in the Yogaśāstra. This "Haṁsa" (in the form of the Mahāliṅga) resides in the lake in the form of the minds (mānasa) of the devotees. Those who have realised this "Haṁsa" are called "Paramahaṁsas" (those in Paramasamādhi). It is instructed here that this "Haṁsa" should be meditated upon as "So'ham"(I am he). Those persons who carry on their transactions in terms of "Aham, Aham", are caught in the web of "saṁsāra". But the Yogins escape from this web by reflecting on that "Haṁsa" as "So'ham" (I am He) with a notion of communion ("samarasabhāva"). Those who are caught in "saṁsāra" are bound by "Varṇādhvan" which is one of the six Adhvans, viz, Varṇādhavan, Padādhvan, Mantrā-dhvan, Bhuvanādhvan, Tattvādhvan and Kalādhvan. When these Adhvans are impure, they subject the Jīva to saṁsāra. When these are pure, they become the means of Mukti.

The Paramātman transcends the six Adhvans. Hence he is called 'ṣaḍadhvottīrṇa'. The Jīvātman is the 'aṁśa' of Śiva (Paramātman) which is caught in the net of the 'Varṇādhvan' starting from 'akāra' and ending with 'hakāra'. The term 'aham' is 'rūḍha' in the senses of both the Paramātman and the Jīvātman. It is 'rūḍha' in the sense of the Paramātman in the ultimate sense, as stated in the Bhagavadgītā and the Upaniṣads. See- ''अहमादिर्हि देवानाम्.,'' (Bhag. G., 10.2): ''अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते'' (Bhag. G., 10.8); ''अहमस्मि प्रथमजा'' (Tai.U., 3.10.6). It is 'rūḍha' in the sense of the Jīvātman in the worldly parlance, as said in the following statement of the Sūtasaṁhitā— ''अहं शब्दस्य रूढत्वाल्लोके जीवात्मवस्तुनि।''। On the Authority of the statements of the Bhag.G.and the Tai., U., S.S. (20.39) states ''अकारः शिव आख्यातो हकारः शक्तिरुच्यते।'' Thus both the Paramātman and the Jīvātman are charged with the nature of "Aham" (asmadrūpa) which is constituted by Śakti in the form of Parā Vāk. This Vāk. is of the nature of 'Anāhatanāda' which is the cause of the six Adhvans. The continuous notion of identity of the Jīvātman with the Paramātman as shown above, is what is known as Śivayoga-samādhi.

Vide notes on S.S., 10.26. It is pointed out there as to how the mind becomes trained to concentrate on the Iṣṭaliṅga and go internal through introspection by overcoming the thought-waves. Vide also notes on stanza 21 above. It is shown how the restraint over the thought-waves leads to concentration on the Self inside as identical with Śiva. The external thought - waves, viz., Pramāṇa, Viparyaya, Vikalpa, Nidrā and Smṛti, do not have the capacity to grasp the Paramātman. This divine experience is possible through the internal Vṛttis, viz., Dhyāna and Samādhi. The concentration of mind on the Ātman (as Paramātman) residing in the cave of the heart by withdrawing it from all the external objects, is the Dhyānavṛtti. The unwaver-ing, firm stationing of the mind in that Ātman (as Paramātman), is called Samādhivṛtti. The suspension of Bāhyavṛttis is the first

stage of Śivayoga. When the mind is concentrated steadily on the Ātman as Śiva, it is the second stage. When the Jīvātman (called the Aṅga) gets merged into the Paramātman (called Paraśivaliṅga), it is the Śivayogasamādhi.

व्याख्या— अथ— ''प्राणरूप इह जीव उच्यते लिङ्गरूप इति शङ्करः स्मृतः। यस्तदैक्यमिति वेदितानयोः प्राणलिङ्गविदसौ शिवयोगी।।'' इति शङ्करसंहितावचनानुसारेण समाधिस्थस्य लक्षणमाह—

Then in accordance with the statement of Śa. Saṁ, viz., "Prāṇarūpa iha jīva, etc.,", which means that (in the word 'Prāṇaliṅga'), "Prāṇa stands for Jīva, and Liṅga stands for Śiva; he who realises the identity between the two, is the Śivayogin, the knower of the Prāṇaliṅga", the author tells about the characteristics of the Yogin who has resorted to Samādhi—

परब्रह्म महालिङ्गं प्राणो जीवः प्रकीर्तितः।
तदेकभावमननात् समाधिस्थः प्रकीर्तितः।।२४।।

The Mahāliṅga is itself the Parabrahman; the Prāṇa is the Jīva; through the cherishing of oneness between them, one is called 'Samādhistha' (a person who is absorbed in a trance). (24)

व्याख्या— महालिङ्गमेव परब्रह्म परब्रह्माख्यपरशिवतत्त्वमिति प्रोक्तम्, ''प्राणारूढो भवेज्जीव'' इत्यागमोक्तेः प्राणः प्राण एव जीव इति प्रोक्तः। तदेकभावमननात् लिङ्गप्राणमधिकृत्य विद्यमानयोर्लिङ्गाङ्गिनोः शिवजीवयोः समानसमरसैक्यचिन्तावान् समाधिस्थः शिवयोगासमाधिनिष्ठ इति प्रकीर्तित इत्यर्थः।।२४।।

The Mahāliṅga is itself the Parabrahman, i.e., the Principle of Śiva which is otherwise called Parabrahman. As per the Āgama Statement, viz., "Prāṇārūḍho bhavejjīvaḥ", which means that "Jīva is the one who is endowed with Prāṇa", Prāṇa itself is Jīva. That 'Tadekabhāvamananāt' (through the cherishing of oneness between them) means that he who cherishes the communion of the nature of equable flow into each other (samarasaikya), between Śiva and Jīva, who are otherwise known as Liṅga and Aṅga, is called Samādhistha, one who is deeply immersed in the trance of Śivayoga (Unity of Ātman with Śiva). (24)

Notes : ''प्राणरूप इह जीव उच्यते, इत्यादि।'' (Śa.Sam.). Paramātman (Paraśivabrahman) is the Mahāliṅga. He is the "So'ham" in the 'samaṣṭi' (all-inclusive) state. Jīva is the prāṇa (life-princiaple) which is represented by "Aham" in the 'vyaśṭi' (individual) state. He who realises his "Aham" as "So'ham", is the Prāṇaliṅgin. 'Manana' is the continuous cherishing of one's self as "So'ham". In this state the individual notion of "Aham" does not arise at all, as it is totally subsided by the notion of "So'ham". This is the state of 'Śivayogasamādhi'. He who has attained that state is the 'Śivayogasamādhistha', one who is in Śivayogasamādhi.

व्याख्या— अथ ''गुदमवष्टभ्याधाराद्वायुमुत्थाप्य स्वाधिष्ठानं त्रिःप्रदक्षिणीकृत्य मणिपूरकं गत्वा अनाहतमतिक्रम्य विशुद्धौ प्राणलिङ्गं निरुध्य आज्ञामनुयाद् ब्रह्मरन्ध्रं ध्यायन् त्रिमात्रोऽहमिति सर्वदा ध्यायेत्'' इति हंसोपनिषद्वचनानुसारेण सकलसमाधिं प्रकाशथित—

Then, as per the statement of Haṁsa U., viz., "Gudamavaṣṭabhya, etc.," which means that "the Prāṇaliṅgin should incessantly go into trance with the notion that 'I am of the nature of 'trimātra' (three mātrās—a,u,m—Praṇava)', concentrating on the 'Brahmarandhra' (aperture in the crown of head) after proceeding to Ājñācakra from the Viśuddhacakra wherein the Prāṇaliṅga is held in check, crossing the Anāhatacakra from the Maṇipūrakacakra after passing the Svādhiṣṭhāna cakra around which the vital breath is made to circumambulate thrice, by drawing it up from its downward state at the Ādhāracakra through the

process of holding the lowermost aperture (anus) firmly closed", the 'Sakalasamādhi' is revealed—

अन्तः षट्चक्ररूढानि पङ्कजानि विभावयेत्।
ब्रह्मादिस्थानभूतानि भ्रूमध्यान्तानि मूलतः।।२५।।

भ्रूमध्यादूर्ध्वभागे तु सहस्रदलमम्बुजम्।
भावयेत्तत्र विमलं चन्द्रबिम्बं तदन्तरे।।२६।।

सूक्ष्मरंध्रं विजानीयात् तत्कैलासपदं विदुः।
तत्रस्थं भावयेच्छम्भुं सर्वकारणकारणम्।।२७।।

The Prāṇaliṅgin should conceive the lotuses stationed in the six nerve-centres inside the body called wheels (cakras), starting from the nerve-centre at the anus and ending with that in the middle of the eye-brows. Those centres are the residing points of Brahman, etc. Just above the place in between the eye-brows, a thousand-petalled lotus is to be contemplated. In it, a clear orb of the moon should be conceived. At the centre of that moon, a subtle hole is to be visualised and that is known as the abode of Kailāsa. The Śambhu (Śiva), the cause of all causes, should be contemplated there intently. (25-27)

(व्या॰) अन्तः जीवेश्वराश्रयीभूतसूक्ष्मशरीरमध्ये, षट्चक्ररूढानि षट्चक्रोत्पन्नानि पङ्कजानि षट्कमलानि मूलत आधारमारभ्य भ्रूमध्यान्तानि आज्ञाचक्रान्तानि ब्रह्मादिस्थानभूतानि भावयेद् गुरूपदिष्टप्रकारेण चिन्तयेत्। भ्रूमध्यादूर्ध्वभागे तु ब्रह्मरंध्र इत्यर्थः, सहस्रदलमम्बुजं सहस्रशक्तिदलालङ्कृतकमलं भावयेत्। तत्र तत्कमलमध्ये विमलं निर्मलं चन्द्रबिम्बं सोममण्डलं भावयेत्। एतदन्तरे तच्चन्द्रमण्डलमध्ये सूक्ष्मरन्ध्रं वालाग्रसमानातिसूक्ष्मरन्ध्रं विजानीयात् उपदेशाज्जानीयात्। तत् सूक्ष्मरन्ध्रं कैलासपदं कैलासस्थानं सद् विदुः

शास्त्रज्ञा जानीयुः। तत्रस्थं शम्भुं शिवं सर्वकारणकारणं ब्रह्मादिकारणेशानामपि कारणीभूतं सन्तं भावयेत् स्वात्माभेदेन ध्यायेदित्यर्थः।।२५-२७।।

'Inside the body' (antaḥ) means 'in the subtle body which is the abode of Jīva and Īśvara'. Therein starting from the lowest place which is the Ādhāracakra (in the anus) and ending with the place between the eye-brows, i.e., Ājñācakra, six lotuses are to imagined as emerging from the six nerve-centres called wheels. They are to be contemplated on the guidance of the Guru. Just above the place between the eye-brows, i.e., in the 'Brahmarandhra', a thousand-petalled lotus, i.e., the lotus which is endowed with thousand petals in the form of Śaktis, should be conceived. Therein, i.e., in the middle of that lotus, a clear orb of the moon (Soma) should be contemplated. Then in the middle of that orb of the moon, a subtle hole, a hole as subtle as the tip of a hair, should be realised, i.e., known through the advice of the Guru. That subtle hole is known to the learned as the abode of Kailāsa. Therein the Śambhu (Śiva), who is the cause of all causes in the sense that he is the cause of all the causes in the form of lords, Brahman, etc., should be contemplated as not different from the Self. (25-27)

Notes: "गुदमवष्टभ्याधाराद्वायुमुत्थाप्य, इत्यदि।" (Haṁsa U.,1). The yogin conceives of six centres commencing from Mūlādhāra and ending with the place between the eye-brows. Those centres called Cakras (wheels, plexuses) are Ādhāracakra (pelvic plexus) Svādhiṣṭhānacakra (hypo-gastric plexus), Maṇipūraka (epigastric plexus), Anāhatacakra (cardiac plexus), Viśuddhacakra (carotid plexus) and Ājñācakra (medulary plexus). They are respectively situated at 'guda' (anus), 'guhya' (genitals), 'nābhi' (navel), 'hṛdaya' (heart), 'kaṇṭha' (throat) and 'bhrūmadhya' (the place between the eye-brows). The cakras are said to be centres of Brahman, Viṣṇu, Rudra, Īśvara, Sadāśiva and Paraśiva

(Maheśavra) respectively. They are again said to have lotuses consisting of four, six, ten, twelve, sixteen and two petals respectively. Just above the place between the eye-brows, there is the Sahasrāracakra (cerebral plexus) in the head with thousand-petalled lotus. In the middle of that thousand-petalled lotus, the Yogins conceive a clear moon. In the centre of that moon, there is a subtle hole (Brahmarandhra). It is the seat of Kailāsa, the abode of Śambhu.

The first six cakras are contemplated by the Yogins in the subtle-body (sūkṣmaśarīra). They reveal their forms to the inner vision of the Yogin. When the Yogin ascends to the sixth cakra called Ājñā, he only reaches the nearest point to achieve 'Śivasāmarasya'. He has to ascend further to the Kailāsasthāna to merge into the bliss of Śiva. The process of ascending starts with the Yogin's turning inwards through 'dṛṣṭiyoga' in the Iṣṭaliṅga. The Yogin has to press the Mūlādhāra with his hinder feet joined together and make the vital energy to proceed upwards through Prāṇāyāma (recaka,pūraka and kumbhaka). Passing through the nerve-centres in the ascending order, he should reach the Ājñācakra. Then he should ascend to the subtle hole (Brahmarandra) and get merged into the bliss of Śambhu there.

In the symbolic language of Yoga, the vital energy is called Kuṇḍalinī. It is coiled up at the lower end of the Śuśumnā canal. This coiled up energy should be roused and made active by the practice of Yoga. When it is so roused and made active, that energy travels up the Śuśumnā canal. As it proceeds upwards, acting upon one centre after another, a tremendous reaction is said to set in. When that energy reaches the final centre, the Yogin achieves Samādhi contemplating the Śambhu as not different from his Self. This is the "Śivayoga-samādhi". Vide notes under st. 7 above also.

व्याख्या— अथाधारस्वाधिष्ठानगतपृथ्वीजलसङ्घट्टनेन मणिपूरकाख्यनाभिकन्दमुत्पत्य तदुद्भूतानाहताख्यहृदयद्वादशदलकमले तपिन्यादिद्वादशकलायुक्तसूर्यमण्डलं भाति। तदुपरि षोडशदलयुक्तविशुद्धिकमले अमृतादिषोडशकलायुक्तचन्द्रमण्डलं प्रकाशते। तदुपुरि सहस्रदलालङ्कृतब्रह्मचक्रे तदष्टात्रिंशकलोपेतकुण्डलीमण्डलोपरि लिङ्गाङ्गसामरस्यलक्षणशिवयोगसमाधिसम्पन्नस्य प्राणलिङ्गिनः शिवानन्दव्यतिरेकेण मायिकसुखानुभवो नास्तीति सूत्रद्वयेनाह—

Then, the 'adhovāyu' (vital breath at the Ādhāra) jumps to the Maṇipūrakacakra at the navel-region through the friction between the Pṛthivīmaṇḍala and the Jalamaṇḍala residing in the Ādhāracakra and the Svādhiṣṭhānacakra respectively. In the twelve-petalled lotus born from it in the Anāhatacakra situated in the region of the heart, the Sūryamaṇḍala endowed with twelve 'Kalās' such as 'Tapinī', shines. Above that shines the Candramaṇḍala endowed with sixteen 'Kalās' such as Amṛtā in the lotus (sixteen-petalled lotus) in the Viśuddhicakra in the throat region. Still above that shines the Vahnimaṇḍala consisting in the ten 'Kalās' such as 'Jvalini' in the two-petalled lotus of the Ājñācakra. Still further above that, in the Brahmacakra adorned with thousand-petalled totus, there is the Kuṇḍalī-maṇḍala endowed with thirty-eight 'Kalās'. It is on this maṇḍala that the Prāṇaliṅgin who is in the state of Śivayoga-samādhi (trance consisting in the merging of the Self with Śiva) characterised by the equable mingling of the Liṅga (Śiva) and the Aṅga (Jīva), experiences the bliss of Śiva alone and apart from that there is no experience of the joy born of Māyā (i.e., worldly pleasure) in his case. This is stated in two stanzas here—

बहिर्वासनया विश्वं विकल्पार्थं प्रकाशते।
अन्तर्वासितचित्तानामात्मानन्दः प्रकाशते।।२८।।

Due to the impression of the external objects, the universe appears as full of variety. In the case of those whose minds are inwardly inclined, the bliss of the Self alone comes to experience. (28)

व्याख्या— इदमिति बहिर्मुखेन संस्कारेण सर्वं जगत् सङ्कल्प-विकल्पार्थं प्रकाशते। अहमित्यन्तर्मुखे परिमलितचित्तानाम् आत्मानन्दः शिवानन्दः एव प्रकाशत इत्यर्थः।।२८।।

Due to the impression of the outward objects as 'this', the entire world appears as consisting of determination and doubt. But in the case of those whose minds are turned inwards as 'I', the bliss of the Self as not different from Śiva, i.e., the bliss of Śiva (spiritual bliss) alone comes to experience. (28)

Notes: The Sanskrit commentator, in his preamble to the stanza, gives the process of 'cakrabhedana' leading to the experience of Śivānanda (spritual bliss) by the Prāṇaliṅgin. When the mind is attached to the external objects, which is the case of ordinary persons, it is only the world of variety that comes to experience. But in the case of Śivayogins, the mind is turned inwards. Hence, they forget the external world and experience the bliss of Self. The natural tendency of the senses is to proceed outwards because the creator has opened them outwards: ''पराञ्चि खानि व्यतृणत्स्वयंभूस्तस्मात्पराङ् पश्यति नान्तरात्मन्। कश्चिद्धीरः प्रत्यगात्मनमैक्षदावृत्तचक्षुरमृतत्वमिच्छन्।'' (Kaṭha U., 2.1.1) — "The Self-born (creator) has made the openings of the senses outwards and hence they perceive outwards but not the inner Self; some wise person, aspiring for immortality, perceives his Self with his eyes turned inwards". It is only such a wise man (the Śivayogin) that gets the experience of 'Ātmānanda' through Śivayoga.

There is a reference to Bahirvāsanā and Antarvāsanā. Vāsanā is the deep impression created by the experience of objects of senses such as rūpa, rasa, gandha, etc., which in turn is the knowledge arising from the contact of the senses with their objects. The deep impression of the experience of the external objects is called Bahirvāsanā. Due to this Vāsanā, the external world appears pleasant, unpleasant or neutral in accordance with the situation being beneficial, non-beneficial or neither. The mind becomes distracted due to the rising of the different waves of experience in it. This is what is meant by ''बहिर्वासनया विश्वं विकल्पार्थं प्रकाशते।'' Antarvāsanā consists in the deep impression of the "Śivo-'ham-bhāva" the experience of the Self as Śiva, which is the true state. This is possible through Śivayoga, which is the true state. This is to be attained by the Prāṇaliṅgin. Among the eight Aṅgas of Yoga, the first six, viz., Yama, Niyama, Āsana, Prāṇāyāma, Pratyāhāra and Dhāraṇa are the means to acheve the states of Dhyāna and Samādhi. Yama consists in the worship of the Liṅga (Iṣṭaliṅga) by discarding all the baser tendencies of untruth, violence, avarice, greed, etc. Niyama is the worship of the Iṣṭalinga as the replica of the internal Liṅgas, Prāṇaliṅga and Bhāvaliṅga, through the practice of 'dṛṣṭiyoga', after becoming decked with Vibhūti, Rudrākṣa and practising the Mānasajapa of the Mantra inculcated by the Guru. Āsana is the sitting posture such as Siddhāsana, Padmāsana, Svastikāsana, etc., congenial to one's ability. It should be convenient for the practice of Yoga. Prāṇāyāma is the systematic control of breath through Pūraka, Recaka, Kumbhaka; the breath which moves in the Iḍā and Piṅgalā, should be made steady through them in the heart wherein Prāṇavanāda should be made to emerge in tune with the feeling of the internal Liṅga. Pratyāhāra consists in the turning of the senses inwards and making them prone to the internal worship of the Prāṇaliṅga. Dhāraṇa consists in the conception of the internal Liṅga in the heart as stationed in different limbs of the body in different forms. Then comes Dhyāna which consists in the contemplation and worship of the Liṅga in the Ādhāra, Svādhiṣṭhāṇa, Maṇipūraka, Anāhata, Ājñā and the Brahmarandhra by achieving 'anusandhāna' through them. Samādhi is the final stage in which the Jīvātman merges into the Prāṇaliṅga. This is the 'Liṇgāṅgasāmarasya' in the process of achievement. This becomes more and more incessant and more and more steady though the stages of Śaraṇasthala and Aikyasthala.

व्याख्या— ननु बहिर्वासना कथं गच्छतीति तत्राह—

If it is asked as to how the deep impression of the external objects subsides, the answer is given here—

आत्मारणिसमुत्थेन प्रमोदमथनात्सुधीः।
ज्ञानाग्निना दहेत्सर्वं पाशजालं जगन्मयम्।।२९।।

The wise person (Prāṇaliṅgin) should burn the entire net-work of bondage consisting in the world through the fire of knowledge, which is born from the sacrificial fuel in the form of Ātman (as not different from Paramātman) through the friction of bliss. (29)

व्याख्या— सुधीः प्राणलिङ्गी प्रमोदमथनात् शिवसुखस्य विचाराद् आत्मारणिसमुत्थेन ज्ञानाग्निना शिवाभेदज्ञानाग्निना सर्वं जगन्मयं मलमायादिपाशसमूहं दहेद् भस्मीकुर्यादित्यर्थः।।२९।।

'The wise person' means 'the Prāṇaliṅgin'. He should burn, i.e., should reduce into ashes, the entire host of bonds such as Mala, Māyā, etc., which is in the form of the world (mundane existence) through the fire of knowledge which is born from the sacrifical fuel in the from of the Self by the friction of the bliss of Śiva applied on it. Here 'Jñānāgni' means 'Śivābhedajñānāgni', i.e., the fire of knowledge of Ātman as not different from Śiva.(29)

Notes: Upaniṣads describe this 'nirmathana' (churning or friction) in different ways. For instance, Śve.U.says ''स्वदेहमरणिं कृत्वा प्रणवं चोत्तरारणिम्। ध्याननिर्मथनाभ्यासाद्देवं पश्येन्निगूढवत्।। तिलेषु तैलं दधिनीव सर्पिरापः स्रोतःस्वरणीषु चाग्निः। एवमात्मात्मनि गृह्यतेऽसौ सत्येनैनं तपसा योऽनुपश्यति।।'' (1.14-15)— "Making one's body the lower stick (araṇi) and 'Praṇava' the upper stick, one should have the vision of the Lord as one's hidden Self through the practice of the rubbing in the form of meditation. Like the oil in the sesamum seed, the ghee in the curds, the water in the streams and the fire in the sacrificial sticks, so does a seer grasp the Paramātman within his Self and visualises him through the penance in the form of truthfulness." Here one's body is the place wherein one's Self is manifested. It should be made the lower stick (adharāraṇi). 'Praṇava' should be made the upper stick (Uttarāraṇi). The

medition is in the form of the Brahman as one's Self. Through the practice of this rubbing of the Praṇava against the receptacle of Ātman (the body), this meditation becomes perfect. This is the meditation in which the self-evident 'Deva' (the shining one —'Div'-to shine) is realised as one's Self. This is like the discovery of the hidden wealth of the parents which was earlier unknown due to ignorance and which was later known through knowledge. That the Ātman should be realised as separate from the 'aggregate' (of body, senses, mind, etc.,) is taught through certain analogies. The oil is hidden in the sesamum seed. It becomes manifest when it is squeezed by a machine. The ghee is obtained from its earlier form of butter got through the churning of curds. The butter represents the Saguṇa Brahman. This butter relinquishes its form and assumes the form of the fragrant ghee due to the application of heat. This represents the Nirguṇa Brahman. Thus the analogy of the ghee in curds stands for the manifestation of Nirguṇa Brahman. This is nicely stated in the Bra.Bi.U., घृतमिव पयसि निगूढं भूते भूते वसति विज्ञानम्। सततं मन्थयितव्यं मनसा मन्थानभूतेन।।२०)— "The Vijñāna (distinct awareness) resides hidden in all beings like ghee in milk. It should be continuously churned out through the mind which happens to be the churning instrument". The distinct knowledge here is — "निष्कलं निर्मलं शान्तं तद्ब्रह्माहमिति स्मृतम्।।'' (Bra.Bi.U.,21)— "That is known as the realisation that the partless, spotless and peaceful Brahman is my Self." The 'Ātmatattva' is the lamp. Through that one should realise the 'Brahmatattva' through Yoga. That is the one which is without birth, which is eternal and which is pure with all the principles. Having known that Deva (as one's Self), one becomes freed from all bondage: "यदात्मतत्त्वेन तु ब्रह्मतत्त्वं दीपोपमेनेह युक्तः प्रपश्येत्। अजं ध्रुवं सर्वतत्त्वैर्विशुद्धं ज्ञात्वा देवं मुच्यते सर्वपाशैः।।" (Śve. U., 3.15). Kai.U. speaks of this 'Mathana" in a different way: आत्मानमरणिं कृत्वा प्रणवं चोत्तरारणिम्। ज्ञाननिर्मथनाभ्यासात्पापं दहति पण्डितः।। (१.११)— "The wise one burns all sin by the rubbing through knowledge between the Self as the lower stick and 'Praṇava' as the upper stick". The burning of all bondage and sins results in self-realisation (Ātmasākṣātkāra). This is the 'tātparya' (purport) of the above stanza.

व्याख्या— अथ शिवध्यानमहत्त्वं सूत्रद्वयेन कथयन् शिवयोग-समाधिस्थलं समापयति—

Then the author concludes the Śivayogasamādhisthala by speaking about the greatness of Śivadhyāna (meditation on Śiva) in two stanzas—

संसारविषवृक्षस्य पञ्चक्लेशपलाशिनः।
छेदने कर्ममूलस्य परशुः शिवभावना।।३०।।

अज्ञानराक्षसोन्मेषकारिणः संहृतात्मनः।
शिवध्यानं तु संसारतमसश्चण्डभास्करः।।३१।।

The thought of Śiva is the axe to cut the poison tree in the form of transmigration, which has the five affllictions as its leaves and which has 'Karma' as its root. The meditation on Śiva is the brilliant sun for the darkness in the form of transmigration which makes the demon in the form of ignorance to open his eyes and which covers up the Self. (30-31)

व्याख्या— धर्माधर्मलक्षणकर्ममूलस्य अविद्यादिपञ्चक्लेशलक्षणपर्णवतो जननमरण-लक्षणसंसार-विषवृक्षस्य छेदने शिवध्यानमेव परशुरित्यर्थः। अज्ञानलक्षणराक्षसनयनोन्मीलनकारिणो निबिडतरसंसारान्धकारस्य शिवध्यानं चण्डभास्करः प्रचण्डमार्तण्ड इत्यर्थः।।३०-३१।।

इति शिवयोगसमाधिस्थलम्।

The meditation on Śiva is the axe for cutting off the tree of transmigration which is characterised by the cycle of birth and death. That tree has the 'Karman' which is of the nature of merit and demerit as its root and has the five afflictions such as Avidyā, etc., as its leaves. The meditation on Śiva is the brilliant sun, i.e., the terrible sun, for the thick darkness in the form of transmigration, which

makes the demon in the form of ignorance to open his eyes and which guards the Self. (30-31)

Śivayogasamādhisthala ends.

Notes: पञ्चक्लेशाः — Avidyā, Asmitā, Rāga, Dveṣa and Abhiniveśa. क्लिश्नाति इति क्लेशः—Affliction is called Kleśa because it torments the Self. **Avidyā** which is the first among the Kleśas, is said to be fourfold — ''अविद्या चतुष्पदा'' according to the Yo.Sū. Bhāṣya: अनित्याशुचिदुःखानात्मसु नित्यशुचिसुखात्मख्यातिरविद्या।। (Yo.Sū. 2.5)— Avidyā consists in (i) the notion of eternality (nityatva) in what is not eternal (anitya), (ii) the notion of purity (śucitva) in what is not pure (aśuci), (iii) the notion of happiness (sukhatva) in what is not joyful (duḥkha) and the notion of Self (Ātmatva) in what is not the self (anātman)". That principle which is not sublated in all the times (trikālābādhitaṁ tattvam) is nitya. Paramatattva in the form of Śiva is such a Nityatattva. All the objects of the world undergo six types of modification (ṣaḍ-bhāva-vikāras) as Asti, Jāyate, Vardhate, Vipariṇamate, Apakṣīyate and Vinaśyati. Ignorant persons consider such things as Nitya and consequently experience sorrow. Aśuci results from 'sthāna' (mother's womb), 'bīja, (semen and blood), 'upaṣṭambha' (the seven dhātus-the sources), 'syandana', excreta, urine, sweat, phlegm, etc.)., (Yo.Sū.Bhaṣya, 2.5). The entire body with these is itself impure. But the ignorant persons wash, apply fragrant anguents and feel that their bodies are pure. All objects of senses appear to give happiness to ignorant persons. They are ultimately sorrowful. All the principles starting from the gross body, etc., are not Ātman. They are mistaken by the ignorant as the Ātman and they look upon them in terms of 'me and mine'. It is this Avidyā which is the root cause of the other four Kleśas: अविद्याक्षेत्रमुत्तरेषाम्। (Yo.Sū.Bhaṣya, 2.5). **Asmitā** is the second Kleśa. It consists in the 'ahaṅkāra' resulting from the notion of identity between the Ātman (dṛk) and Buddhi (darśana): दृक्दर्शनशक्त्योरेकात्मतैवास्मिता। (Yo.Sū., 2.6). The feelings of 'ahaṁ sukhī', 'ahaṁ duhkhī', 'ahaṁ kartā', 'ahaṁ bhoktā', are the results of that 'ahaṅkāra'. **Rāga** is the third Kleśa. It is a remnant of the experience of joy in the form of thirst for pleasure

lingering in the mind: सुखानुशयी रागः। (Yo.Sū.2.7). It is because of the Rāga that the memory of the past experience of joy and the means of that arises. This memory leads to the desire to get that experience through those objects again and again. This ultimately leads to sorrow. **Dveṣa** is the fourth Kleśa. It consists in the hatred towards the causes of sorrow: दुःखानुशयी द्वेषः। (Yo. Sū. 2.8). Dveṣa arises when Rāga is snubbed by some impediments. It also leads to sorrow. **Abhiniveśa** is the fifth Kleśa. it is defined as: स्वरसवाही विदुषोऽपि तथा रुढोऽभिनिवेशः। (Yo.Sū., 2.9). 'Svarasa' stands for the impression of sorrow created by the death in many lives. The fear of death that is lingering even in the case of the learned, is what is known as Abhiniveśa (clinging to life). These pañca Kleśas are called as the sprouts of the poisonous tree in the form of Saṁsāra. "Śivo' haṁbhāvanā" is the axe to cut asunder that poisonous tree. See also notes on S.S., 10.26 and 12.21.

अथ लिङ्गनिजस्थलम्—(३५)

व्याख्या— अथैवंविधशिवयोगसम्पन्नस्य प्रत्यक्षीभूतलिङ्गनिजस्थलं निरूपयति—

Liṅganijasthala—(35)

Then the Liṅganijasthala which is the state of direct experience of the Liṅga, is told for one (the Prāṇaliṅgin) who has the experience of such a Śivayoga—

स्वान्तस्थशिवलिङ्गस्य प्रत्यक्षानुभवस्थितिः।
यस्यैव परलिङ्गस्य निजमित्युच्यते बुधैः।।३२।।

The state of one's personal realisation of the internal Śivaliṅga as the Universal Self, is what is considered by the wise as the true form of the Supreme Śivaliṅga. (32)

व्याख्या— स्वात्मनि तादात्म्येन स्थितस्य शिवलिङ्गस्य यया प्रत्यक्षानुभवस्थितिर्देशकालाकारकृतसङ्कोचाभावेन सामान्यतोऽहमिति प्रत्यक्षानुभवस्थितिरस्ति सैव परलिङ्गस्य महालिङ्गस्य निजमिति निजस्वरूपमिति बुधैरात्मतत्त्वज्ञानिभिरुच्यते कथ्यत इत्यर्थः।।३२।।

That state in which the Śivaliṅga residing in one's Self in a relation of identity is directly realised as one's own Self in such way as the 'I' in general without being restricted by the notions of place, time and form, is regarded by the wise, i.e., those who are endowed with the spiritual awareness, as the true form of the Supreme Liṅga. (32)

Notes: The word स्वान्तस्थ should be understood as that which resides in one's Self in a state of essential identity. The internal Śivaliṅga (i.e., the Prāṇaliṅga) should be directly reaslised as one's Self in a state of essential identity. Śivaliṅga is the 'I-ness' in its highest state without the delimiting conscionsness of its relation to the narrow adjuncts like a particular place, time and form. This is the true state of the Supreme Śivaliṅga. This state of realisation is called 'Ādhyātmikapratyakṣa', as distinguished from the other two Pratyakṣas called Laukika and Yogaja. Laukikapratyakṣa has two forms as external and internal. The knowledge of the external objects (rūpa, rasa, gandha, etc.,) through sense contact is called the Laukikapratyakṣa of the external type. The knowledge of joys, sorrows, desires, etc., is the Laukikapratyakṣa of the internal type. Yogajapratyakṣa is the realisation of the inner bliss through the Yogic practice consisting in the piercing and taking the vital energy through the six cakras. Beyond this is the Ādhyātmapratyakṣa as described in the Śivayogasamādhisthala. (Vide notes on 12.25-27 and 28). Thus Liṅganijasthala consists in the state of realisation of the inner Śivaliṅga which is in its essential identity with one's own Self as the Supreme Śivaliṅga.

व्याख्या— अथ तत्स्वरूपं सूत्रद्वयेन प्रकटयति—

Then the author reveals the nature of that state in two stanzas—

ब्रह्मविष्ण्वादयो देवाः सर्वे वेदादयस्तथा।
लीयन्ते यत्र गम्यन्ते तल्लिङ्गं ब्रह्म शाश्वतम्।।३३।।

That in which all the gods commencing from Brahman and Viṣṇu and all the Vedas, etc., get absorbed (līyante) and from which they manifest themselves again (gamyante) is the Liṅga., which is none other than the eternal Brahman. (33)

व्याख्या— ब्रह्मविष्णुप्रभृतिदेवा वेदागमपुराणादिशब्दसमूहाश्च यत्र लयं गच्छन्ति पुनः प्रकाशयन्ति, तद् लिङ्गं लिङ्गशब्दाभिधेयं केवलं ब्रह्म ब्रह्मैवेत्यर्थः।।३३।।

That in which all the gods commencing from Brahman and Viṣṇu and the groups of Verbal testimony such as Vedas, Āgamas, Purāṇas, etc., get merged and from which they once again manifest themselves, is the Liṅga (līyate gamyate iti Liṅgam) which is the eternal Brahman itself. (33)

Notes: This has been beautifully described in the Candra J.Ā.: पूर्वमेकार्णवे घोरे नष्टे स्थावरजङ्गमे। मध्ये समुत्थितं लिङ्गमैश्वरं तैजसं परम्।। ज्वालामालावृतं दिव्यमप्रमेयमनामयम्। कल्पान्ते तत्र लीयन्ते वर्तन्ते सर्वदेवताः।। हृदये चैव गायत्री सर्वदेवोत्तमोत्तमा। लीयन्ते मूर्ध्नि वै वेदाः षडङ्गपदक्रमाः।। जठरे लीयते सर्वं जगत् स्थावरजङ्गमम्। पुनरुत्पद्यते यस्मात्तद्ब्रह्म लिङ्गसंज्ञकम्।। (3.5-8)— "When the immovable and the movable were lost in one terrible ocean, there stood up the Śivaliṅga which was of the nature the Supreme Lustre. In that Liṅga, which is surrounded by the neclace of flames, which is the divine, which is immeasurable and which is free from all impurities, all the gods get merged and reside in it at the end of each creation. In the heart resides Gāyatrī the best among the best gods. All the Vedas along with their six Aṅgas, the Padapāṭha and the Kramapāṭha get absorbed into its head. The entire world consisting of the immovable and the movable merges into its belly. That from which all that is again produced is the Brahman which is designated as the Liṅga." Śūkṣ. Ā. gives the details thus: देवदानवगन्धर्वा वेदाः साङ्गाः सनातनाः। उत्पद्यन्तेऽत्र कल्पादौ कल्पान्ते च लयं गताः।। दक्षिणाङ्गात्ततो ब्रह्मा विष्णुर्वामाङ्गतस्तथा। समस्तवेदजननी गायत्री हृदयादभूत्।। वेदाः शिरः-समुभ्द्ताः साङ्गोपाङ्गाः सहस्रशः। उत्पद्यते लीयते च लिङ्गेऽस्मिन् सचराचरम्।। (6.13-15) — "The gods, demons and gandharvas and the ancient Vedas along with their aids (aṅgas) are produced here at the beginning of every Kalpa and get merged into it at the end of the Kalpa. Brahman arose from its right side; Viṣṇu emerged from its left part; Gāyatrī, the mother of all the Vedas, arose from its heart; the Vedas in thousands with their aids and sub-aids were born from its head. It is from this Liṅga that the movables and the immovables are born and in it they are absorbed". All this is inspired by the Śruti. Bṛ U. says: अस्य महतो भूतस्य निःश्वसितमेतद् ऋग्वेदो यजुर्वेदः सामवेदोऽथर्वाङ्गिरस इतिहासः पुराणं विद्या उपनिषदः श्लोकाः सूत्राण्यनुव्याख्यानानि व्याख्यानान्यस्यैवैतानि निःश्वसितानि। (2.4.10; 4.5.11)— "This Ṛgveda, Yajurveda, Sāmaveda, Atharvāṅgirasa (Atharvaveda), Itihāsa, purāṇa, Vidyās, Upaniṣads, Ślokas, Sūtras, Anuvyākhyāna, Vyākhyāna, are the breath of that Great Being (Brahman)". Śve.U. also says: यो ब्रह्माणं विदधाति पूर्वं यो वै वेदांश्च प्रहिणोति तस्मै। तं ह देवमात्मबुद्धिप्रकाशं मुमुक्षुर्वै शरणमहं प्रपद्ये।। (6.18)— "I who am desirous of liberation, would surrender myself to that God who first created Brahman, who imparted the Vedas to him (Brahman) and who shines in one's intellect". That God is Paraśiva Brahman. He is the Liṅga, who is the cause of 'laya' (लिं) and 'gamana' (ग) of everything.

व्याख्या— ननु लिङ्गशब्दाभिधेयं विश्वोत्पत्तिलयस्थानं ब्रह्मैव चेत्, तच्छिवस्वरूपं वा तद्व्यतिरिक्तं वेत्यत्राह—

It may be asked: If Brahman which is designated by the term 'Liṅga', is the source of this world, is it of the nature of Śiva or different from him? The answer is given here—

चिदानन्दमयः साक्षच्छिव एव निरञ्जनः।
लिङ्गमित्युच्यते नान्यद् यतः स्याद्विश्वसंभवः।।३४।।

The Liṅga alone which is of the nature of intelligence and bliss and which is free from all blemishes, is actually Śiva, but not anything else, because it is from that the world is born. (34)

व्याख्या— यतो ब्रह्मस्वरूपलिङ्गाद् विश्वसंभवो विश्वोत्पत्तिः स्यात्, तल्लिङ्गं ब्रह्मस्वरूपलिङ्गं निजानन्दमयः सच्चिदानन्दस्वरूपः निरञ्जनः दोषरहितः, साक्षात् प्रत्यक्षीभूतः शिव एवेत्युच्यते नान्यत्, अन्यद्वस्तु नोच्यत इत्यर्थः।।३४।।

Since the emergence of the world. i.e., the birth of the world, is from the Liṅga of the nature of Brahman, that Liṅga, i.e., the Liṅga in the form Brahman, which is of the nature of intelligence and bliss, i.e., of the nature of existence, intelligence and bliss and which is unaffected in the sense that it is free from all blemishes, is actually said to be Śiva, but not anything else. It means that any other object is not told. (34)

Notes: Śiva who is 'saccidānandasvarūpa' and who is 'nirañjana,' is the Liṅga. Tai.U.tells this in these terms: आनन्दो ब्रह्मेति व्यजानात्। आनन्दाद्ध्येव खल्विमानि भूतानि जायन्ते। आनन्देन जातानि जीवन्ति। आनन्दं प्रयन्त्यभिसंविशन्ति। (3.6)— "Bliss should be known as Brahman. It is from the Bliss that all these beings are born. By the Bliss those that are born live. They go and merge into the Bliss". Saccidānandasvarūpa means 'sadrūpa' (in the form of existence, unlimited existence), 'cidrūpa' (in the form of intelligence, unlimited intelligence) and 'ānandarūpa' (in the form of bliss, unlimited bliss). This is inspired by the Candra J.Ā.: ऋतं सत्यं परं ब्रह्म सच्चिदानन्दलक्षणम्। अनन्यपरमं ब्रह्म तदतो ध्येयमास्तिकैः।। (3.21)— "That Liṅga is the 'Ṛta' (cosmic, moral and religious order), the Truth, the Supreme Brahman of the nature of existence, intelligence and bliss. It is the Brahman which is unsurpassed by anything. Hence it should be meditated upon by the orthodox people". Thus the suffix 'mayaḥ' in 'cidānandamayaḥ' is in the sense of 'svarūpa', i.e., 'of the nature of' but not in the sense of 'vikāra' or 'modification". Śiva is also 'nirañjana'. Añjana means something attached, sticking to it; it means a stigma, blemish (kalaṅka). Śiva is free from all blemishes. The Candra J.Ā. says: निष्कलं निष्क्रियं शान्तं निरवद्यं निरञ्जनम्। प्रत्यस्तमितभेदं यत् सत्तामात्रमगोचरम्। वचसामात्मसंवेद्यं तन्महालिङ्गमुच्यते।। (3.20)— "That which is without parts, which is without action, which is peaceful, which is free from all drawbacks, which is free from all the blemishes, which has all differences disappeared, which is pure existence, which is beyond senses and which being beyond words" could be known by one's self, is said to be the Mahāliṅga". That is nothing but Śiva, Paraśivabrahman.

व्याख्या— अथ निष्कर्षमाह—

Then the final conclusion is drawn—

बहुनात्र किमुक्तेन लिङ्गमित्युच्यते बुधैः।
शिवाभिदं परं ब्रह्म चिद्रूपं जगदास्पदम्।।३५।।

What is the use of saying much? The Supreme Brahman which is designated as Śiva, which is of the nature of intelligence and which is the substratum of the world, is said to be the Liṅga. (35)

व्याख्या— अत्र अस्मिन् विषये बहुभाषणेन किम्? जगदाधारभूतस्फुरणस्वभावपरब्रह्मैव शिवाभिधं परशिवाभिधानं लिङ्गं निजलिङ्गमिति बुधैः शास्त्रज्ञैरुच्यत इत्यर्थः।।३५।।

Here, in this matter, what is the use of speaking much? The Supreme Brahman which is of the nature of manifestation as the substratum of the world and which is designated as Śiva, i.e., Paraśiva, is said to be the Liṅga, i.e., Nijaliṅga, by the persons learned in Śāstras. (35)

Notes: Not much need be told. The advocates of Āgamaśāstra propound that the Paraśivabrahman who is firstly of the nature of pure existence and who is secondly the substratum of the world, as the 'Liṅga'. This is what is established in the Candra J.Ā.: आकाशं लिङ्गमित्याहुः पृथिवी तस्य पीठिका। आलयः सर्वभूतानां लयनाल्लिङ्गमुच्यते।। (3.51)— "The sky is said to be the Liṅga and the earth its platform. It is the resting place of all beings. It is called Liṅga because everything gets merged into it (layanāt

liṅgam; layana=merging). We are born in the Liṅga. We merge into the Liṅga. Yet due to the ignorance of the principle of Liṅga, we get into the clutches of transmigration (saṁsāra) and suffer. That principle of Liṅga is not external to us. It is within us. Yet we require somebody to tell us about it. This is discussed in the next two stanzas:

व्याख्या— मायिकवेदान्तमतसिद्धं लिङ्गं निजलिङ्गं न भवतीति सूत्रद्वयेन प्रतिपादयति—

It is propounded in the next two stanzas that the Liṅga which is grasped on the lines of Vedānta which propounds the theory of Māyā (illusion), is not the Nijaliṅga—

वेदान्तवाक्यजां विद्यां लिङ्गमाहुस्तथापरे।
तदसज्ज्ञेयरूपत्वाल्लिङ्गस्य ब्रह्मरूपिणः।।३६।।

Others say that the knowledge born from Vedānta statements is the Liṅga. It is not correct, because the Liṅga which is of the form of Brahman is to be known.(36)

व्याख्या— वेदान्तवाक्यजां ''प्रज्ञानं ब्रह्म, अहं ब्रह्मास्मि, तत्त्वमसि, अयमात्मा ब्रह्म'' इत्यादिवेदान्तवाक्यप्रकाशितां विद्यां तथा तत्प्रकाशकं निजलिङ्गं सद् अपरे वेदान्तज्ञानिन आहुः, तत् तद्वेदान्तवाक्यप्रकाशित-ज्ञानलिङ्गं ब्रह्मरूपिणः परब्रह्मस्वरूपिणो लिङ्गस्य ज्ञेयरूपत्वाद् निजलिङ्ग-रूपचिदहंप्रकाशवेद्यत्वात्, असद् अप्रशस्तमित्यर्थः, प्रमाणानां प्रमातृभित्ति-लग्नत्वेनैव प्रमेयप्रकाशत्वनियमात्, अन्यथा बौध्दमतप्रवेशापत्तेः, ब्रह्म-लिङ्गस्य प्रमेयपदप्रविष्टत्वेन प्रमात्रन्तरसापेक्षत्वादिति।।३६।।

'Vedāntavākyajā vidyā' means the knowledge (vidyā) which is revealed through such Vedānta statements which mean– "the Supreme Knowledge is Brahman" (Prajñānaṁ brahma), "I am Brahman" (Ahaṁ Brahmāsmi), "You are That" (Tattvam asi), "This Ātman is Brahman" (Ayamātmā

brahma), etc. Others, i.e., the Vedāntins, call that as the Nijaliṅga which is actually the revealer of that knowledge. Since the Liṅga which is in the form Parabrahman, is to be known, i.e., to be known through the light of intelligence in the form the Nijaliṅga as 'I', the above view is not tenable, i.e., not good. There is a rule that the means of valid knowledge (Pramāṇas) can have the capacity to reveal the things to be known provided they go closely with the knower (Pramātṛ). Otherwise there might arise a situation in which one will have to follow the Bauddha view. Since the Brahman in the form of Liṅga stands revealed in the fold of what is to be known, there might arise a contingency of *regres ad infinitum* in as much as there is the necessity of a knower to get an awareness of that and so on.

Notes: प्रज्ञानं ब्रह्म (Ai.U., 5.3); अहं ब्रह्मास्मि (Br.U., 1.4.10); तत्वमसि (Chānd. U., 6.8.7) अयमात्मा ब्रह्म (Bṛ.U., 2.5.19). In the Vedānta-śāstra, knowledge itself is regarded as Brahman (i.e., the Liṅga). It is expressly stated in 'Prajñānaṁ brahma', the other statements like 'Ahaṁ Brahmāsmi" etc., give the knowledge that our Self is Brahman (the Liṅga). This knowledge itself is not the Brahmaliṅga. It is only a means (sādhana) but not the end (sādhya). The end (sādhya) is the realisation of the Brahmaliṅga. It is not proper to speak of the 'sādhana' as the 'sādhya'. In fact the knowledge of the Vedānta statements is the Pramāṇa called Śabdapramāṇa. Any Pramāṇa (knowledge) for that matter requires Pramātṛ (knower) to know what is to be known (Prameya or Jñeya). If that itself is the knowledge there should be another knower to know it. Like that everytime we have to think of the knower endlessly. This leads to the contingency of *regres ad infinitum* (anavasthā). We will have to go by the Buddhists who say that Buddhi (intellect or knowledge) is the Atman. Further if it is said that the Liṅga is revealed like an insentient object revealed to the eyes, it is not tenable, because the Mahāliṅga is not revealed like an insentient object to the eyes with the aid of external light. It reveals itself as it is 'Svayaṁ

Prakāśa' and does not stand in need of any external aid to be revealed. Bra. B.U. makes the point clear: द्वे विद्ये वेदितव्ये तु शब्दब्रह्म परं च यत्। शब्दब्रह्मणि निष्णातः परं ब्रह्माधिगच्छति।। ग्रन्थमभ्यस्य मेधावी ज्ञानविज्ञानतत्त्वतः। पलालमिव धान्यर्थी त्यजेद्ग्रन्थमशेषतः।। (१७-१८) — "Vidyā (knowledge) is of two types: Śabdabrahmavidyā (Śāstravidyā) and Parabrahmavidyā (Svarūpavidyā). When Śabdabrahmavidyā is grasped, the Svarūpavidyā comes with it. Just as a person aspiring for Dhānya (grain) takes the dhānya leaving the husk behind, so does an aspirant of liberation absorb the knowledge and leave behind the texts entirely". The weights are meant for measurement and, hence, are the means of measuring the grain. They are not the grain themselves. Similarly Śabdabrahmaliṅga is meant for the realisation of Parabrahmalṁga. That itself in not the Parabrahmaliṅga.

व्याख्या— अथ मतान्तरं निराकरोति—

Then another view is rejected—

अव्यक्तं लिङ्गमित्याहुर्जगतां मूलकारणम्।
लिङ्गी महेश्वरश्चेति मतमेतदसङ्गतम्।।३७।।

'Avyakta' (i.e., Prakṛti) which is the original cause of the worlds, is said to be the Liṅga and Maheśvara is said to be the 'Liṅgin'. This view is not relevant. (37)

व्याख्या— जगतां मूलकारणमव्यक्तं मायातत्त्वं लिङ्गमित्याहुः, महेश्वरो लिङ्गी चेति लिङ्गवानित्यहुः। एतन्मतम् ''मायां तु प्रकृतिं विद्यान्मायिनं तु महेश्वरम्'' इति श्वेताश्वतराणां मतम्, असङ्गतं प्राणलिङ्गिनामसम्मतम्, प्रकृतेर्जडत्वेन हेयकोटिप्रविष्टत्वादिति।।३७।।

The original cause of the worlds is Avyakta or Māyātattva. That is called the Liṅga. Maheśvara is called the Liṅgin or Māyāvān. This view is expressed in the statement – "Māyāṁ tu, etc.," which means "Māya" is to be known as the Prakṛti and Maheśvara as the Māyin".

This is the view of the Śvetāśvataras. This is not relevant, i.e., not acceptable to the Prāṅaliṅgins, because the Prakṛti being insentient, falls into the category of things that are fit to be rejected. (37)

Notes: Here we find the rejection of some Prakṛtitkāraṇavāda. According to this view Prakṛti is the original cause of the world. As the original cause of the world the Prakṛti is the Liṅga. As the possessor of that Liṅga, Maheśvara is the Liṅgin. Prakṛti is the Liṅga because it is the "sign," ("mark") of world, i.e., it is the original source of the world. The same is called as the 'Māyātattva' in the Sanskrit commentary. Maheśvara is called the 'Liṅgin' in the sense that he is the 'Liṅgavān' or 'Māyāvān'. The Sanskrit commentary relates this with the Śvetāśvatara statement— मायां तु प्रकृतिं विद्यान्मयिनं तु महेश्वरम्। (Śve. U., 4.10). This statement is often interpreted in favour of the doctrine of 'Śaktiviśiṣṭa Śiva'; Māyā is taken as the Śakti which vibrated when Śiva thought of creating the world and made him expand in the form of the world. 'Māyin' is taken in the sense of that Maheśvara who is inseparably related with Śakti. In the present context, the terms 'Liṅga' and 'Liṅgin' are taken as Māyātattva or Prakṛti and Māyin or Liṅgavān; Prakṛti is taken as the Liṅga and Maheśvara as the Liṅgin. This view is criticised on the ground that Prakṛti is 'Jaḍa' (insentient) and that it should be regarded as 'heya', something fit to be rejected. If this is taken as the rejection of the 'Prakṛtikāraṇavāda' of the Sāṅkhyas, it has to be explained as to how they could relate that Prakṛti with Maheśvara, as they do not accept Īśvara at all. If it is taken as the view of the Śvetaśvataras, the interpretation of the statement "Māyaṁ tu, etc.," in favour 'Śaktiviśiṣṭa Śiva' has to be discarded. It is unwarranted.

व्याख्या— अथ— ''न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः। तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति।।'' इति कठवल्लीश्रुत्यनुसारेण प्रणलिङ्गिनां सम्मतं निजलिङ्गस्वरूपं सूत्रद्वयेन प्रतिपादयति—

Then in accordance with the statement of Kaṭhopaniṣad (Kaṭhavallī), viz., "Na tatra sūryo bhāti, etc.", meaning that "the sun does not shine there, nor do the moon and the stars; the lightnings do not flash, whence can there be Agni? Everything (all luminaries) shine after him who shines, the author speaks of the nature of the Nijaliṅga which is acceptable to the Prāṇaliṅgins in two stanzas.

न सूर्यो भाति तत्रेन्दुर्न विद्युन्न च पावकः।
न तारका महालिङ्गे द्योतमाने परात्मनि।।३८।।

In that (brilliance) when the Mahāliṅga, the Paramātman, shines, the sun does not shine nor do the moon, the lightning, the fire and stars shine. (38)

व्याख्या— परात्मनि परमात्मनि महालिङ्गे द्योतमाने सति, तत्र तस्मिन् महाप्रकाशे न सूर्यः सूर्यो न भाति, नेन्दुः चन्द्रो न भाति, पावको न भाति, विद्युच्च न भाति, नक्षत्राणि च न भान्ति।।३८।।

In that great brilliance when the Paramātman, the Supreme Soul, the Mahāliṅga, shines, the sun does not shine, the moon does not shine, the fire does not shine, the lightning does not shine and the stars do not shine. (38)

Notes: "न तत्र सूर्यो भाति, इत्यादि"— (Kaṭha U., 2.2.15; Muṇḍ. U., 2.2.10; Śve. U., 6.14). Sūrya, Candra, Vidyut, Agni and Tāraka are the luminaries which shed light and all our activities go on in their light. The brilliance of the sun surpasses the brightness of all the luminaries. Just as all luminaries lose their brightness before the sun, so does even the sun lose his brilliance before the great brilliance of the Mahāliṅga. All the luminaries that brighten the world derive their light from the limitless light of the Mahāliṅga. Such is the nature of the Nijaliṅga. It does not need any other light to shine. It is 'svayaṁprakāśa' self-luminous. Sūkṣ Ā. brings this out : तस्यैव तेजसा देवि चन्द्रादिग्रहतारकाः। प्रकाशन्ते नियमिताः कालक्लृप्त्या दिवानिशम्।। (६.९)— "With his brilliance, O Devi, the planets such as Candra and the stars shine subject to the condition of time of day and night".

व्याख्या— तर्हि तेषां भासनं कथमित्यत्राह—

If it is asked as to how they shine, the answer is given here—

ज्योतिर्मयं परं लिङ्गं श्रुतिराह शिवात्मकम्।
तस्य भासा सर्वमिदं प्रतिभाति न संशयः।।३९।।

The Supreme Liṅga in the form of Śiva is of the nature of lustre. The Śruti says that all these (all these luminaries) shine with the light of that Great Lustre. (39)

व्याख्या— शिवात्मकं परं लिङ्गं महालिङ्गमेव ज्योतिर्मयमन्यानपेक्षप्रकाशरूपम्। तस्मात् तस्य भासा ज्योतिर्लिाङ्गप्रकाशेनैव इदं सर्वं सूर्यचन्द्रादिकं सर्वं प्रतिभाति। अत्र सन्देहो नास्तीति कठवल्लीश्रुतिराहेत्यर्थः। अयं भावः–वह्न्यर्कसोमानां मातृमानमेयात्मकत्रिपुटीमयप्रपञ्चरूपत्वाद् एतेषां प्रकाशो महालिङ्गप्रकाशाधीन इति सिद्धत्वेन पुनस्तन्महालिङ्गं वेदान्तजन्यज्ञानप्रकाश्यमित्यङ्गीकृतं चेत्, पराधीनप्रकाशत्वेनात्यन्तजडत्वप्रसङ्गात्। अप्रमेयं स्वप्रकाशं वस्तु निजलिङ्गशब्दार्थः. अस्मन्मते निगमागमादिप्रमाणानां स्वशक्तिमयत्वेन स्वसंवेद्यत्वान्न दोष इति।।३९।।

The Supreme Liṅga in the from of Śiva is the Mahāliṅga which is of the nature of lustre. Its brilliance is not dependent on any thing else. Hence by its lustre, i.e., by the lustre of the Jyotirliṅga (Liṅga in the form of brilliance), all this series of lustres such as the sun, the moon and the stars, shines. The Śruti says that there is no doubt about this. This is what is intended to be conveyed—The Agni, Sūrya and Soma (Candra) are of the form of the world consisting in the 'tripuṭī' of the knower, means of knowledge and object to be known. It is proved that the

lustre of these depended upon the lustre of the Mahāliṅga. Hence, if it is accepted that this Mahāliṅga is revealed by the knowledge of the Vedānta statements, then it is open to the defect of being considered as exemely insentient on the ground that it is made to shine by other luminaries. The term 'Nijaliṅga' refers to something that is beyond grasp and self-luminous. In our view the means of valid knowledge such as Veda and Āgama constitute the Śakti of Śiva. Śiva shines himself, there is nothing wrong in our view. (39)

Notes: This stanza explains as to how the luminaries such as the sun, moon, stars, etc., shine. In other words, what is the source of their lustre? The answer is given here on the basis of the Kaṭha statement, 'Tasya bhāsā sarvamidaṁ vibhāti.' (2.2.15). The fire, the sun and the moon are a part of this physical world, which is made up of the triad (tripuṭī) of the knower, means of knowledge and objects of knowledge. Hence their shining depends upon the brilliance of the Mahāliṅga. The Mahāliṅga which is called Nijaliṅga here, is beyond grasp and self-luminous. Hence it does not need anything to reveal it. Sū. Saṁ. discusses a great deal about this: शिवस्य लिङ्गं प्रवदन्ति केचिद् बहुप्रकारं व्यवहारदृष्ट्या। न तत्त्वदृष्ट्या परमेश्वरस्य स्वयंप्रभस्यास्य न चास्ति लिङ्गम्।। शिवस्य लिङ्गं शिवलिङ्गमन्ये मुनीश्वरा वेदविदो वदन्ति। स्वयंप्रकाशस्य न युज्यते यत्ततश्च शम्भुस्स्वयमेव लिङ्गम्।। वेदन्तवाक्योत्थपरात्मविद्यां शिवस्य लिङ्गं कथयन्ति केचित्। विचारजन्यामपि सत्यविद्यां ब्रुवन्ति चान्ये परमस्य लिङ्गम्।। स्वयंज्योतिरिति प्राह श्रुतिः साध्वी महेश्वरम्। तस्य भासा सर्वमिदं विभातीत्यपि चाह हि।। अतः सत्यचिदानन्दलक्षणः परमेश्वरः। स्वयमेव सदा लिङ्गं न लिङ्गं तस्य विद्यते।। अतश्शिवस्सर्वजगद्विभासकस्स्वयंप्रकाशस्स्वयमेव केवलः। मयोदितो लिङ्गमिति द्विजर्षभास्तदेव पूज्यं श्रुतिमस्तकस्थितम्।। (Quoted in the Kannaḍa commentary by N.R.Karibasava Shastrin, 1921, under S.S.; 12.39)— "Some people speak of the revealing sign (liṅga) of Śiva variously from the point of view of usage, but not from the point of view of spiritual concept. There is no revealing sign in the case of Parmaeśvara who is self-luminous. Other sages knowing Veda say that the Śivaliṅga is the 'liṅga' of Śiva. It does not apply to that which is self-luminous. Śambhu is himself the Liṅga. Some say that the spiritual knowledge (Parātmavidyā) arising from the Vedānta (Upaniṣadic) statements, is the liṅga of Śiva. Others speak of the true knowledge born from spiritual deliberations as the 'liṅga' of the Parameśvara. The sacred Śruti (Sādhvī Śrutiḥ) calls the Parameśvara as 'Svayaṁjyoti'. It is also said that all this shines by his lustre. Hence, the Parameśvara who is of the nature of existence, intelligence and bliss, is himself forever the Liṅga. No 'liṅga' of him is found at all. Hence, Śiva who is the revealer of the world and who is self-luminous, is all by himself. O best of the Brāhmaṇas, the Liṅga has been told by me. That itself stands at the beginning of Śruti". The Mahāliṅga is the Paraśivabrahman. It is the Supreme. By meditating upon it as the real Ātman (One's Self), one attains the state of the Nijaliṅga. This realisation is the highest goal of man. This realisation can be achieved through Śivayoga. The Sādhvī Śruti referred to above is — "अत्रायं पुरुषः स्वयंज्योतिर्भवति।" (Bṛ.U., 4.3.9). "तस्य भासा सर्वमिदं विभाति।"— (Kaṭha U., 2.2.15.; Muṇḍ. U. 2.2.10; Śve.U., 6.14).

व्याख्या— अथ सूत्रद्वयेन लिङ्गमहत्त्वमुक्त्वा निजलिङ्गस्थलं समापयति—

Then the author concludes the Nijaliṅgasthala by speaking about the greatness of the Liṅga in two stanzas—

लिङ्गान्नास्ति परं तत्त्वं यदस्माज्जायते जगत्।
यदेतद्रूपतां धत्ते यदत्र लयमश्नुते।।४०।।
तस्माल्लिङ्गं परं ब्रह्म सच्चिदानन्दलक्षणम्।
निजरूपमिति ध्यानात् तदवस्था प्रजायते।।४१।।

There is no principle superior to the Liṅga since the world is born from it, since it assumes the form of this (world) and since the world merges into it. Hence, the Liṅga is the Supreme Brahman which is of the nature of existence, intelligence and bliss. Meditating on it (the Supreme Brahman) as one's nature (Self) one attains its state. (40-41)

व्याख्या— यत्र लिङ्गे यतो यस्मात्करणाद् यज्जगज्जायते उत्पद्यते, यज्जगद् एतद्रूपतां स्थितिरूपतां धत्ते दधाति, यज्जगल्लयं संहारम् अश्नुते अनुभवति तस्मात्कारणाद् अस्माल्लिङ्गाद् अन्यानपेक्षभासमानप्रकाशमय-निजलिङ्गात् परं तत्त्वं नास्ति।। तस्मात् सच्चिदानन्दस्वरूपं परब्रह्मैव निजरूपं लिङ्गमिति ध्यानात् चिन्तनात् तदवस्था लिङ्गमेव निजमित्यवस्था प्रजायते प्रकाशत इत्यर्थः।।४०-४१।।

इति लिङ्गनिजस्थलम्।

Since, i.e., for the reason that, this world is born, i.e., produced, from it, since the world attains its form, i.e., the form of existence and since the world merges into it, i.e., gets absorbed into it, there is no principle superior to this Liṅga, i.e., the Nijaliṅga (the Self as the Liṅga) which is endowed with a lustre that shines without the aid of anything else. Hence the Supreme Brahman which is of the nature of existence, intelligence and bliss, is the Liṅga in the form of one's own Self. Through the meditation of that Liṅga in that form, the state of that Liṅga as one, real Self is born or appears. (40-41)

Linganijasthala ends

Notes: These stanzas echo the idea contained in the Upaniṣadic statements ''यतो वा इमानि भूतानि जायन्ते। येन जातानि जीवन्ति। यत्प्रयन्त्यभिसंविशन्ति। तद्विजिज्ञासस्व तद्ब्रह्म।'' (Tai. U.3.1) and ''सर्वं खल्विदं ब्रह्म तज्जलान् इति शान्त उपासीत।'' (Chand.U.3.14.1). "That from which these beings are born, that by which those that are born live and that to which they go and enter, is that which you should know. That is Brahman"; "All this is the Brahman; meditate peacefully that It is from this that this is born (tajja), that into which this enters (talla) and that in which this breathes or lives (tadan)" [tasmād jāyate = tajja; tasmin līyate=talla; tasmin aniti-tadan]. It is the Supreme Brahman : पुरुषान्न परं किञ्चित्सा काष्ठा सा परा गतिः। (Kaṭha U., 1.3.7)— "There is nothing superior to Puruṣa (Brahman); He is the ultimate, He is the goal."

अथाङ्गलिङ्गिस्थलम्—(३६)

व्याख्या— अथ लिङ्गनिजाङ्गिनमङ्गलिङ्गिनं सूत्रद्वयेन निरूपयति—

Aṅgaliṅgisthala—(36)

The author explains how he who is adept in Liṅga-nijasthala becomes the Aṅgaliṅgin in two stanzas—

ज्ञानमङ्गमिति प्राहुर्ज्ञेयं लिङ्गं सनातनम्।
विद्यते तद्द्वयं यस्य सोऽङ्गलिङ्गीति कीर्तितः।।४२।।

The Aṅga, i.e., the Jīva, is the knowledge and the Liṅga is what is to be known by him (the Prāṇaliṅgin). He who knows the 'two', is said to be the Aṅgaliṅgin. (42)

व्याख्या— ज्ञानं शिवज्ञानवान् जीवः अङ्गमिति प्राहुरित्यर्थः। ज्ञेयं तेन शिवज्ञानवतानेन साक्षात्करणीयं वस्तु सनातनं नित्यं लिङ्गमिति प्राहुः, ''द्वा सूपर्णा सयुजा सखाया'' इति श्रुतेः। एतद्द्वयम् अङ्गलिङ्गद्वयं यस्य प्राणलिङ्गिनो वर्तते, सोऽङ्गलिङ्गी कीर्तित इत्यर्थः।।४२।।

'Knowledge' stands for the Jīva who is endowed with the knowledge of Śiva'. Such a jīva is the 'Aṅga'. So they say. 'To be known' (Jñeya) by him, i.e., the object to be realised by him who is endowed with the knowledge of Śiva, is the eternal 'Liṅga'. So they say. This is in the light of the Śruti statement "Dvā suparṇā sayujā sakhāyā" which means "the two birds which are together and which are friends, etc.," He, the Prāṇaliṅgin, who has these two, the 'Aṅga' and the 'Liṅga' is described as the 'Aṅgaliṅgin'. (42)

Notes: 'Knowledge' is to be taken as 'the Jīva (Self) who is endowed with knowledge'. Such a 'Jīvātman' is called 'Aṅga'. The term 'aṅga' is generally used in the sense of the body (Śarīra). But in the Vīraśaiva tradition, 'Aṅga' is a technical term which stands for the Jīvātman who is endowed with a body (Śarīrin) and who is endowed with the knowledge that he is

originally a spark of consciousness and that he has been separated from Paraśivabrahman, who is the ocean of consciousness. This is what is already told by the statement of S.S. — ''तदंशो जीवनामकः'' (5.34). ''अं शिवं गच्छतीति अङ्गः''— according to this derivation, Aṅga is that Jīva who attains to and becomes one with the Paramātman. He attains to the Paramātman and becomes one with Him through Śivayoga'. That Paramātman is called the Liṅga in Vīraśaivism. He who knows this nature of the relation between the Aṅga and the Liṅga is called the 'Aṅgaliṅgin'. The Sanskrit commentator (Maritoṇṭadārya) has quoted a Śruti which is given in full here: ''द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते। तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति।।'' (Ṛv. 1.164.20; Muṇḍ. U., 3.1.1; Śve.U., 4.6)— "The two birds which are together and which are friends, are residing in the same tree. One of them eats the sweet Pippala (berry) fruit, while the other looks on without eating anything." This quotation is rather misleading. It could have been dispensed with. But having quoted it, Maritoṇṭadārya is constrained to raise an objection and take the next stanza as an answer to it.

व्याख्या— अथैवं चेद् भेदवादिमतप्रवेशो जात इत्यत्राह—

Then if it is objected that in that case we will be entering into the portals of the Dvaita doctrine, the answer is given here—

अङ्गे लिङ्गं समारूढं लिङ्गे चाङ्गमुपस्थितम्।
एतदस्ति द्वयं यस्य स भवेदङ्गलिङ्गवान्।।४३।।

In the Aṅga, the Liṅga resides and in the Liṅga, the Aṅga is stationed. He who has these two is the Aṅgaliṅgin, one who has his Aṅga as the Liṅga and the Liṅga as his Aṅga. (43)

व्याख्या— अङ्गे जीवात्मनि लिङ्गं शिवलिङ्गं समारूढं सामरस्येनास्ति, लिङ्गे शिवलिङ्गे अङ्गं जीव उपस्थितं सामरस्येनास्ति। एतद्द्वयं

यस्यास्ति बीजाङ्कुरन्यायेनैवंविधज्ञानद्वयं यस्य प्राणलिङ्गिनोऽस्ति, सोऽङ्गलिङ्गवान् इत्यर्थः।।४३।।

In the Aṅga, i.e., in the Jīvatman, the Liṅga, i.e., the Śivaliṅga, resides, i.e., exists in mutual harmony; in the Liṅga , i.e., in the Śivaliṅga, the Aṅga, i.e., the Jīva, resides, in other words, exists in mutual harmony. He, the Prāṇaliṅgin, who has these two, i.e., who has the knowledge of these two as conforming to the maxim of the seed and the sprout (bījāṅkuranyāya), is the Aṅgaliṅgin.(43)

Notes: There is no question of Dvaita at all here. 'Sāmarasya' means 'the mutual flowing into each other', 'the harmony', 'the knowledge of each entering into the other like water into water, milk into milk'. This is the Liṅgāṅgsāmarasya', 'Śivajīvaikyabodha' (S.S.5.16). As per the Śruti ''तत् सृष्ट्वा तदेवानुप्रविशत्।। (Tai.U., 2.6)— "Having created it, the Brahman entered into it", the Paramātman resides in the Jīvātman. See S.S., 5.36— Bījāṅkuranyāya is referred to there. 'Bīja' is the Liṅga, the source and 'Aṅkura' is the Aṅga, manifestation. The 'aṅkura' exists in the 'bīja' before it is manifested. This is the mutual harmony which exists between the Aṅga and the Liṅga. He who realises both in this mutual harmony, is the Aṅgaliṅgin. In order that this harmony becomes fast and steady, the aspirant should cherish that knowledge incessantly.

व्याख्या— नन्वत्र ज्ञानमात्रमेव विवक्षितं किमित्यत्राह—

If it is asked as to whether 'knowledge' alone is intended, the answer is given here—

ज्ञात्वा यः सततं लिङ्गं स्वान्तस्थं ज्योतिरात्मकम्।
पूजयेद्भावयन्नित्यं तं विद्यादङ्गलिङ्गिनम्।।४४।।

He who always worships the Liṅga knowing and cherishing it incessantly as residing inside in the form of lustre, should be regarded as the 'Aṅgaliṅgin'.(44)

व्याख्या— यः प्राणलिङ्गी स्वान्तस्थं स्वहृदयकमलस्थं ज्योतिरात्मकं ज्योतिर्मयं सततं नित्यं लिङ्गं ज्ञात्वा सामरस्यरूपं श्रुतिगुरुस्वानुभवैर्विदित्वा पूजयेत् ध्यायेत् तं अङ्गलिङ्गिनं विद्यात् जानीयादित्यर्थः।।४४।।

The Prāṇaliṅgin who worships by cherishing the Nijaliṅga which resides inside, i.e., in the lotus of his heart, as of the nature of lustre or as made up of lustre, after knowing it as of the nature of harmony (between the Aṅga and the Liṅga) through the Śruti, the Guru and self-experience, should be known as the 'Aṅgaliṅgin'.(44)

Notes: विन्द्यात् is read in the place of विद्यात् and भावयेत् is read in the place of भावयन् in some texts. (See Jaṅgamavāḍī Maṭh, edn. of 1993 and N.R. Karibasavaśāstriṅs edn. of 1921). The worship of the Prāṇaliṅga is described in the Prāṇaliṅgāracanasthala (S.S.12.13-20). Here knowledge alone is not intended. What is intended is the cherishing of that knowledge in the form of the internal Liṅga consisting in lustre. The internal Liṅga is described in terms of the 'formless one', 'thumb-sized Puruṣa', etc., in the Śruti— See Kaṭha U. which says "अशरीरं शरीरेष्वनवस्थेष्ववस्थितम्"(1.2.22)— "The formless (bodiless) one resides in the bodies of beings, the stable among the unstable ones", "अङ्गुष्ठमात्रः पुरुषो मध्ये आत्मनि तिष्ठति" (1.2.22) "The thumb-sized Puruṣa resides in the middle of the heart-lotus". Also see अङ्गुष्ठमात्रः पुरुषो ज्योतिवाधूमकः (Kaṭha U., 2.1.13).

व्याख्या— अथ निजलिङ्गपर्यायनामान्युक्त्वा तत्र दृढचित्तवान् जीवन्मुक्त इति सूत्रत्रयेण (सूत्रद्वयेन?)कथयति—

Then the author mentions the synonyms of the Nijaliṅga and tells in three (two?) stanzas that he whose mind is firmly rooted in it is the Jīvanmukta (liberated while alive) —

ज्ञायते लिङ्गमेवैकं सर्वैः शास्त्रैः सनातनैः।
ब्रह्मेति विश्वधामेति विमुक्तेः पदमित्यपि।।४५।।

मुक्तिरूपमिदं लिङ्गमिति यस्य मनःस्थितिः।
स मुक्तो देहयोगेऽपि स ज्ञानी स महागुरुः।।४६।।

The Liṅga is alone known from all the ancient lores as Brahman, the Viśvadhāma (the abode of the world), the place of emancipation. He whose mind is steadily concentrating on the Liṅga as of the nature of liberation, is indeed liberated even though he has the body. He is the enlightened one. He is the great Guru.(45-46)

व्याख्या— एकं निजलिङ्गमेव परब्रह्मेति, जगदाधारमिति, परमुक्तिस्थानमिति, "वाचा विरूपनित्यया" इति श्रुतेर् आरम्भविवक्षाध्यवसायोक्तिरूपेण शिवशक्तिमयात्वात् सनातनैः नित्यैः सर्वैः शास्त्रैः निगमागमादिप्रमाणैर्ज्ञायते? इदं निजलिङ्गं मुक्तिरूपं परमुक्तिस्वरूपमिति यस्य प्राणलिङ्गिनो मनःस्थितिः, स देहयोगेऽपि मुक्तः पूनर्जन्मान्तराभावाज्जीवन्मुक्तः, स ज्ञानी स एव शिवज्ञानवान् स महागुरुः श्रीगुरुरित्यर्थः।।४५-४६।।

The one Nijaliṅga is the Parabrahman, the substratum of the world (Viśvadhāman=Jagadādhāra) and the abode of supreme liberation. As per the Śruti statement "Vācā virūpanityayā" (with speech which is variously eternal), that it is consisting in Śiva and Śakti is known through and explanation of the 'tātparya-liṅgas'—Ārambha (beginning) and Adhyavasāya (ascertainment) on the authority of all the ancient, eternal lores such as Veda, Āgama, etc. The Prāṇaliṅgin whose mind is firmly convinced that the Nijaliṅga is of the nature of supreme liberation, is liberated even when he is endowed with a body, i.e., even when he is alive, since he does not have rebirth. He alone has the true knowledge of Śiva and he is the great Guru, the illustrious Guru. (45-46)

Notes: The most sacred Prāṇaliṅga has been described in various ways in the Śāstras, Śruti, Āgama, etc. See S.S., 6.58-62;

6.34-37 and notes there on. ''वाचा विरूपनित्यया'' (Ṛv., 8.75.6). The Candra J.Ā. describes the Liṅga as बिन्दुनादात्मक (3.16), Śakti as Bindu and Śiva as Nāda. Speaking about the Prāṇaliṅga, it says that it is in the form of lustre and the prime resting place of Maheśvara and that Śambhu releases that person who is engaged in the meditation on it: ज्योतीरूपं तदेव स्यात् स्थानं मुख्यं महेशितुः। तत्र निध्यायमानं तु शम्भुर्मोचयतेऽचिरात्।। (3.36). The Aṅgaliṅgin is said to be Jīvanmukta; he is called the real enlightened one and a Guru who can enlighten the seeker of Śiva.

व्याख्या— अथैवं लिङ्गनिजज्ञानशून्यानां मुक्तिर्नास्तीत्याह—

Then the author says that those who do not have the real knowledge of the Prāṇaliṅga (Nijaliṅga), cannot attain liberation—

अनादिनिधनं लिङ्गं कारणं जगतामिह।
ये न जानन्ति ते मूढा मोक्षमार्गबहिष्कृताः।।४७।।

Those who do not know the Liṅga which is without a beginning and an end, which is the cause of the worlds, are the fools who are debarred from the path of liberation.(47)

व्याख्या— अनादिनिधनम् उत्पत्तिनाशरहितमित्यर्थः। शिष्टं स्पष्टम्।।४७।।

'Anādinidhanam' means 'that which is not subjected to production and destruction'. The rest is clear. (47)

Notes: The summum bonum of life is the attainment of liberation. It is possible only to those who know and meditate on the Nijaliṅga (Prāṇaliṅga). That Liṅga is without a beginning and an end. It is the Supreme Principle which is the cause of the world consisting of the movable and the immovable. It is the Parabrahmaliṅga which everybody should realise as one's own Self. This can be done only before this body falls off. Otherwise, there will be no occasion for this realisation. This is the significance of what is called Jīvanmukti. Kaṭha U. has given a call to mankind — उतिष्ठत! जाग्रत! प्राप्य वरान्निबोधत (1.3.14)— "Arise! Awake! Meet the enlightened and get enlightened", with a warning ''यथादर्शे तथात्मनि'' (2.2.5) "Brahman can be realised in the Self as if it is seen in a mirror." Brahman can be realised in the Ātman (embodied Soul) very clearly like some object which is seen in a mirror. This is possible before one dies. Do your best to realise this here and now. Otherwise it would be too late. Life is a waste, if this realisation is not attained.

व्याख्या— अथ प्राणलिङ्गार्चनादिधर्मवान् प्राणलिङ्ग्येव ज्ञानपरिपाकवशात् शरण इत्यभिधानवानित्युक्त्वा प्राणलिङ्गिस्थलं समापयति—

Then the author concludes the Prāṇaliṅgisthala after saying that the Prāṇaliṅgin himself who is adept in the practices such as the worship of the Prāṇaliṅga, gets the designation of Śaraṇa by virtue of his maturity in knowledge—

यः प्राणलिङ्गार्चनभावपूर्वै-र्धर्मैरुपेतः शिवभावितात्मा।
स एव तुर्यः परिकीर्तितोऽसौ संविद्विपाकाच्छरणा-
भिधानः।।४८।।

इति श्रीमत्षट्स्थलब्रह्मिणा शिवयोगिनाम्ना विरचिते
श्रीसिद्धान्तशिखामणौ प्राणलिङ्गिनः पञ्चस्थलप्रसङ्गो
नाम द्वादशः परिच्छेदः समाप्तः।।१२।।

He (the Prāṇaliṅgin) himself who is endowed with the efficiency in the practices such as Prāṇaliṅgārcana (worship of the Prāṇaliṅga with abstract materials of worship) and who has a mature conception of Śiva as his Self, is called as the 'Turya', the fourth one (in the order from Bhakta, etc.), gets the designation of Śaraṇa by virtue of his maturity in spirtual experience. (48)

Here ends the twelfth chapter dealing
with the five Sthalas of the Prāṇaliṅgin in the

Śrī Siddhāntaśikhāmaṇi written by Śivayogin who is endowed with the experience of Brahman realised through the path of Ṣaṭsthala. (12)

व्याख्या— यः प्राणलिङ्गी प्राणलिङ्गपूजाचारप्रमुखैः धर्मैः शिवाचारैः समेतः सन् लिङ्गरूपेण भविताङ्गस्वरूपवान्, तुर्यः भक्तापेक्षया चतुर्थः, स एवासौ प्राणलिङ्गी ज्ञानपरिपाकवशात् शरणः इत्यभिधानवानित्यर्थः ।।४८।।

इत्यङ्गलिङ्गिस्थलम्।

इति श्रीमत्पदवाक्यप्रमाणपारावारधुरीण श्रीमरितोण्टदार्येण विरचितायां तत्त्वप्रदीपिकाख्यायां श्रीसिद्धान्तशिखामणि-व्याख्यायां द्वादशः परिच्छेदः ।।१२।।

He, the Prāṇaliṅgin, himself who is adept in the Śaiva practices such as the worship of the Prāṇaliṅga, etc., and who is the fourth in the order from Bhakta, gets the name of Śaraṇa by virtue of his maturity in spiritual experience. (48)

Aṇgaliṅgisthala ends.

Here ends the twelfth chapter dealing with the five sthalas of Prāṇaliṅgisthala in the commentary on Śrīsiddhāntasikhāmaṇi called Tattvapradīpikā written by Srī Maritoṇṭadārya who is the foremost among those who are well-versed in Vyākarṇa, Mīmāṁsā and Nyāya.(12)

Notes: संविद्विपाकात्— maturity of experience consists in the maturity of Bhakti. It is the result of the realisation that 'I am Śiva' (Śivo'ham)— Śivabhāvitātmatva'. The Anubhāvabhakti of the Prāṇaliṅgin is ripened into Ānandabhakti in the Śaraṇa. It is in the form of unalloyed bliss resulting from the intimacy of the relation between the Śaraṇa (Ātman) and Śiva (Paramātman).



त्रयोदशः परिच्छेदः

शरणस्य चतुर्विधस्थलप्रसङ्गः

अथागस्त्यप्रश्नः। अगस्त्य उवाचेति —

माहेश्वरः प्रसादीति प्राणलिङ्गीति बोधितः।
कथमेष समादिष्टः पुनः शरणसंज्ञकः।।१।।

Then comes Agastya's question, i.e., Agastya says —

I am given an instruction about the Māheśvara and the Prasādin and about the Prāṇaliṅgin. How is it that this Prāṇaliṅgin is said to be Śaraṇa again? (1)

व्याख्या— माहेश्वरः प्रसादीति बोधितः। प्राणलिङ्ग्येव पुनः कथं केन प्रकारेण शरणाभिधानवान् इत्यर्थः।।१।।

I am taught about the Māheśvara and the Prasādin. How that Prāṇaliṅgin himself comes to be called Śaraṇa?

व्याख्या— अथ प्रश्नस्योत्तरं निरूपयति **रेणुक उवाचेति—**

Then the author expounds an answer to the above question saying 'Reṇuka said'—

अङ्गलिङ्गी ज्ञानरूपः सती ज्ञेयः शिवः पतिः।
यत्सौख्यं तत्समावेशे तद्वान् शरणनामवान्।।२।।

The Prāṇaliṅgin who has realised the communion of Aṅga and Liṅga and whose natural state is that of Śiva's knowledge, should regard himself as a Satī (devoted wife)

and Śiva as Pati (lord or husband). He who experiences that bliss in such an intimacy, is called as Śaraṇa. (2)

व्याख्या— ज्ञानरूपः शिवज्ञानमेव स्वरूपं यस्य स तादृशः शिवज्ञानवानित्यर्थः। अङ्गलिङ्गी अङ्गलिङ्गसामरस्यवान् प्राणलिङ्गी सतीति ज्ञेयः। शिवः शिवलिङ्गमेव पतिः पतिरिति ज्ञेयः। तत्समावेशे तयोरङ्गलिङ्गरूपयोः स्त्रीपुरुषयोः समानसमरसरूपयोगे यत्सौख्यं ''यथा स्त्रिया सम्परिष्वक्तो न बाह्यं किञ्चन वेद नान्तरम्'' इति बृहदारण्यकश्रुतिप्रसिद्धं यत्सौख्यमस्ति तद्वान् तादृशसौख्यवान् शरणनामवानित्यर्थः।।२।।

Jñānarūpaḥ— here Jñāna (knowldege) is Śivajñāna (the knowledge of Śiva). He who has the knowledge of Śiva as his very nature is Jñānarūpa — one whose essential nature is the knowledge of Śiva. In other words he is endowed with the knowledge of Śiva. Aṅgaliṅgin is the Prāṇaliṅgin who has the experience of the communion between the Jīvātman (Aṅga) and the Paramātman (Liṅga). Such a Prāṇaliṅgin should deem himself as the devoted wife and the Śivaliṅga as the husband. That joy which is in the communion of those two, the Aṅga and the Liṅga, the wife and the man, which exists in the communion of the nature of equable harmony between them, i.e., the bliss which is known as described in the Bṛhadāraṇyaka statement — "Yatha striyā saṁpariṣvaktaḥ, etc.," — which means that it is "like the experience of a person who is closely embraced by his beloved, in which he is not conscious of either what is outside or what is inside", is the great joy. He who has the joy similar to that is called Śaraṇa. (2)

Notes : Bṛ. U. statement in full is as follows : तद्यथा प्रियया स्त्रिया सम्परिष्वक्तो न बाह्यं किञ्चन वेद नान्तरमेवमेवायं पुरुषः प्राज्ञेनात्मना सम्परिष्वक्तो न बाह्यं किञ्चन वेद नान्तरम्। (14.3.21) — "Just as a person who is embraced by his beloved lady, does not know anything outside and anything inside, in the same way the Jīvātman who is closely clasped by the wise Ātman (Paramātman) does not know anything outside and

anything inside". This intimate relation is stated in the Sūkṣ. Ā. thus: लिङ्गं पतिः सती चाहं भावोऽयं वीरशैविनाम्। (7.52) "Liṅga is the husband and I am the wife — this is the feeling of the followers of Vīraśaivism." At the end of the Prasādisthala and the Prāṇaliṅgisthala, the identity (tādātmya) of the Jīvātman (Aṅga) with the Paramātman (Liṅga) is realised and confirmed. Śaraṇa is one who surrenders himself to Śiva as a devoted wife to her husband and enjoys unalloyed bliss in his communion with Śiva. This is known as "Śaraṇa-sati-Liṅga-pati-bhāva", indicating two significant features, viz., the relation between Jīva and Śiva, namely, total-surrender (sarvārpaṇabhāva) and pure and unalloyed bliss (ānanda). It is because of this the devotion of the Śaraṇa is said to be "Ānandabhakti". Śaraṇa is in what Tai. U calls the "Ānandamayakośa"– अन्योऽऽन्तर आत्माऽऽनन्दमयः। तेनैष पूर्णः। (2.5) — "The Ātman who is inner than that (i.e., Vijñānamaya), is Ānandamaya (the blissful one – the Parabrahman). Then he is complete." The innermost Ātman (among the five — **Annamaya, Manomaya, Prāṇamaya, Vijñānamaya and Ānandamaya**) is Ānandamaya. This is the stage to which the Śaraṇa has reached. Beyond all these Kośas is the state of Brahman into which he would enter and becomes one with Brahman in the next stage called Aikyasthala. This is what is hinted in the Śruti statement ''ब्रह्म पुच्छं प्रतिष्ठा'' (Tai. U., 2.5)— "Brahman is the end, the resort". Śaṅkara says: : यस्य प्रतिपत्त्यर्थं पञ्चान्नादिमयाः कोशा उपन्यस्ताः, यच्च तेभ्यो आभ्यन्तरं, येन ते सर्व आत्मवन्तः तद्ब्रह्म पुच्छं प्रतिष्ठा। (Bhāṣya on Tai.U. 2.5) – "Brahman is that to understand which the five Kośas, Annamaya, etc., are told, which is innermost after them and by virtue of which all are endowed with Ātman. That Brahman is the end, the support, the final resort".

व्याख्या— अथास्यापि स्थलभेदोस्ति किमित्यत्राह —

Then if it is asked as to whether this Sthala also has sub-Sthalas, the answer is given in the assertive here—

स्थलमेतत्समाख्यातं चतुर्धा धर्मभेदतः।
आदौ शरणमाख्यातं ततस्तामसवर्जनम्।।३।।

ततो निर्देशमुद्दिष्टं शीलसम्पादनं ततः।
क्रमाल्लक्षणमेतेषां कथयामि निशाम्यताम्।।४।।

This Sthala (Śaraṇasthala) is said to be fourfold on the basis of the differences in distinctive features in it. They are: 1. Śaraṇasthala, 2. Tāmasanirasanasthala, 3. Nirdeśasthala and 4. Śīlasampādanasthala. Listen, I shall tell you about their special features in due order.(3-4)

व्याख्या— एतत्स्थलं शरणस्थलं धर्मभेदेन आचारभेदेन चतुर्धा चतुर्विधमिति समाख्यातम्। आदौ शरणस्थलम्, तदनन्तरं तामसनिरसनस्थलम्, ततो निर्देशस्थलम्, अथ शीलसम्पादनस्थलम् उद्दिष्टमुपदिष्टम्। एषां चतुर्णां लक्षणं क्रमाद् वदिष्यामि, श्रूयतामित्यर्थः।।३–४।।

This Sthala means the Śaraṇasthala. It is fourfold in accordance with the differences in the 'dharmas', i.e., practices. So it is said. The first one is Śaraṇasthala, then comes Tāmasanirasanasthala, thereafter Nirdeśasthala and then Śīlasampādanasthala. I shall tell the characteristics of these four in due order. Listen to them. (3-4)

अथ शरणस्थलम्—(३७)

व्याख्या— ''सती चाहं पतिर्लिङ्गं हृदि युक्तः स्वयं प्रभुः। प्रापञ्चिकसुखं नास्ति शरणस्थलमुत्तमम्।।'' इति शङ्करसंहितावचनानुसारेण शरणस्थलं निरूपयति—

Śaraṇasthala—(37)

The author expounds the Śaraṇasthala in accordance with the saying of the Śaṅkarasaṁhitā, viz., "Satī cāham, etc.," which means that "the excellent Śaraṇasthala consists in the firm faith – 'I am the devoted wife and the Liṅga is the lord who is himself stationed in my heart' and there is the absence of worldly pleasure" —

सतीव रमणे यस्तु शिवे शक्तिं विभावयन्।
तदन्यविमुखः सोऽयं ज्ञातः शरणनामवान्।।५।।

He who contemplates on his Self as Śakti (the spiritual spouse) to Śiva as a chaste wife to her beloved husband and who is averse to other deities, is known by the name of Śaraṇa. (5)

व्याख्या— रमणे प्राणकान्तविषये सतीव पतिव्रता स्त्रीव यस्तु शिवे शिवलिङ्गविषये शक्तिं स्वात्मानं स्त्रियं भावयन् तदन्यविमुखः शिवलिङ्गादन्यत्र देवतान्तरे तिर्यङ्मुखः सन् अस्ति, सोऽयं शरणवान् (शरणनामवान्?) शरणस्थलवानिति ज्ञातुं योग्य इत्यर्थः।।५।।

He who contemplates on himself as the Śakti (the spiritual consort) in the case of Śiva, the Śivaliṅga, like a devoted wife in the case of a consort who is her beloved, and who turns his face away from the deities other than Śiva, the Śivaliṅga, is called Śaraṇa, who belongs to the Śaraṇasthala and is fit to be known like that.(5)

Notes : See notes on 13.2 above. "सती चाहं पतिर्लिङ्गं..." (Śa. Saṁ.).

व्याख्या— अथ बहुदृष्टान्तपूर्वकं शिवलिङ्गासक्त एव शरण इत्युपपादयति—

Then the author substantiates with many analogies the fact that he who is intimately attached to the Śivaliṅga is alone the Śaraṇa—

परिज्ञाते शिवे साक्षात् को वाऽन्यमभिकाङ्क्षति।
निधाने महति प्राप्ते कः काचं याचतेऽन्यतः।।६।।

शिवानन्दं समासाद्य को वाऽन्यमुपतिष्ठते।
गङ्गामृतं परित्यज्य कः काङ्क्षेन्मृगतृष्णिकाम्।।७।।

संसारतिमिरच्छेदे विना शङ्करभास्करम्।
प्रभवन्ति कथं देवाः खद्योता इव देहिनाम्।।८।।

संसारार्तः शिवं यायाद् ब्रह्माद्यैः किं फलं सुरैः।
चकोरस्तृषितः पश्येच्चन्द्रं किं तारका अपि।।९।।

शिव एव समस्तानां शरण्यः शरणार्थिनाम्।
संसारोरगदष्टानां सर्वज्ञः सर्वदोषहा।।१०।।

शिवज्ञाने समुत्पन्ने परानन्दः प्रकाशते।
तदासक्तमना योगी नान्यत्र रमते सुधीः।।११।।

When Śiva is actually realised, who would desire to seek another deity? When a great treasure is obtained, who would beg for rosaries of glass from elsewhere? (6) Having attained the bliss of Śiva, who would take resort to another? Who would go after a mirage leaving aside the nectar of Gaṇgā? (7) How other gods who are like fire-moths leaving the sun in the form of Śaṅkara, would be efficient in removing the darkness in the form of transmigration (saṁsāra) of the embodied Souls? (8) He who is caught with the affliction of transmigration should approach Śiva. What is the use of other gods, Brahman, etc.? The thirsty cakora (bird) should see the moon. Should it see the stars also? (9) Śiva alone is the resort of all those seekers of refuge. The omniscient one is the remover of all defects in the case of those who are bitten by the serpent in the form of transmigration. (10) When the knowledge of Śiva arises, the supreme bliss reigns supreme. The enlightened Yogin whose mind is attuned to it, would not enjoy anywhere else. (11)

व्याख्या— शिवे परमशिवे साक्षात् प्रसिद्धश्रुत्यादिप्रमाणैः परिज्ञाते ब्रह्मादिभ्यो महानिति ज्ञाते सति को वाऽन्यं कङ्क्षति न काङ्क्षतीत्यर्थः। यथा

महति निधाने प्राप्ते सति, अन्यतः अन्यस्मात् काचं काचमणिं को याचते? न कोऽपि याचत इत्यर्थः, तदा शिवादन्यत्र देवतान्तरे विमुखः शरण इत्यर्थः।।६।। शिवानन्दं शिवलिङ्गसुखं समासाद्य प्राप्य को देवतान्तरम् उपतिष्ठते आश्रयति, नाश्रयतीत्यर्थः। गङ्गोदकं परित्यज्य को मृगतृष्णिकां मरीचिकाजलं काङ्क्षेत् इच्छेत्, तथा शिवादन्यत्र विमुखः शरण इत्यर्थः।।७।। खद्योता अल्पप्रकाशिनः प्रणिविशेषा यथान्धकारनिवारणे समर्था न भवन्ति, भास्करः समर्थो भवति, तथा संसारतिमिरच्छेदे शङ्कर-भास्करं विना ब्रह्मादयो देवाः समर्था न भवन्तीति शिवादन्यत्र विमुखः शरण इत्यर्थः।।८।। तृषितः पिपासार्दितश्चकोरः, चन्द्रं यथा पश्येत् तारका न पश्येत्, तथा संसारेण श्रमितो ब्रह्माद्यैः किंफलमिति शिवमेवाश्रयेत्। तादृशचकोरवदन्यत्र विमुखः शिवशरण इत्यर्थः।।९।। संसारसर्पदष्टानां समस्तानां शरणार्थिनां सर्वज्ञः सर्वदोषघ्नः शिव एव रक्षक इति शिव-माहात्म्यज्ञाने समुत्पन्ने सति परमानन्दाविर्भावो जायते। तदासक्तचित्तः शिवयोगी अन्यत्र देवतान्तरे न रमत इत्यर्थः।।६-११।।

When Śiva is actually known through the well known authorities such as Śruti, etc., that he is greater than Brahman, etc., who would desire to seek any other deity? It means that nobody would desire to seek. It is like this: when a great treasure is obtained, who would ask for glass rosaries? It means that nobody would do so. Thus the Śaraṇa is averse to deities other than Śiva. (6) Having experienced the bliss of Śiva, who would take resort to any other deity? It means that nobody would do so. Giving up the water of Gaṅgā, who would desire to go after the mirage? Thus the Śaraṇa is averse to any deity other than Śiva. (7) 'Khadyotas' (fire-moths) are a kind of beings with a little lustre. Just as they are not able to remove darkness and the sun has been able to do so, so the deities such as Brahman, etc., are not able to remove the darkness of transmigration and the sun in the form of Śaṅkara has been

able to do so. Hence, the Śaraṇa is averse to gods other than Śiva. (8) Just as the cakora bird which is afflicted by thirst does not look to stars as it does look to the moon, so he who is afflicted by transmigration, should resort to Śiva alone thinking, that the Brahman, etc., are of no use. The Śaraṇa of Śiva who is like cakora, is averse to deities other than Śiva. (9) Only when the knowledge of Śiva's greatness that he alone is the omniscient one and the destroyer of all defects of all the seekers of refuge who are bitten by the serpent of transmigration, arises, there is the manifestation of the supreme bliss. The Śivayogin (Śaraṇa) whose mind in deeply attached to that (bliss), does not have any liking for any other deity. (6-11)

Notes: The common tone of all these stanzas is that the Śaraṇa is exclusively devoted to Śiva alone with a firm conviction in his greatness and grace. He who has realised the greatness and grace of Paraśiva - brahman, says with immence confidence that : वेदाहमेतं पुरुषं महान्तमादित्यवर्णं तमसः परस्तात्। तमेव विदित्वाऽतिमृत्युमेति नान्यः पन्था विद्यतेऽयनाय।। (Śiva.U.3.8)— "I know this Puruṣa, the great one, who is of the brilliance of the sun, beyond all darkness (ignorance, transmigration). Having known him one goes beyond the reach of death (saṁsāra). There is no other path leading to liberation." Apart from realising Paraśiva as one with one's Self, there is no other path leading to liberation. The Śaraṇa who has realised this never fears for anything from anywhere: आनन्दं ब्रह्मणो विद्वान् न बिभेति कुतश्चन। (Tai.U., 2.9) —"He who has the bliss of Brahman (Śivānanda) does not have fear from anywhere." He has realised him who is the cause of all causes. He has achieved the *summum bonum* of his life. He does not have any desire and need not seek anything from any deity. He who has obtained the great treasure cannot have attraction for glass rosaries. Compared to what is attained, everything else is a naught. 'Śivānanda' is the highest bliss, unalloyed and unlimited. With that bliss all thirst is quenched. 'Mṛgajala' (mirage) cannot quench the thirst which can be quenched by 'Gaṅgājala' only. The Śaraṇa who has drunk deep in the blissful nectar of Śiva,

cannot have any thirst or desire at all. It is Śiva who eradicates the ignorance of all. Śiva is the sun who removes all darkness. With the Śivajñāna inside, the Śaraṇa lives in the brightness of knowledge. He does not bother about the fire-moths for a semblance of light. He has surrendered himself to Śiva. Everything of him rests in Śiva. He need not bother about any other deity to relieve himself from bondage, for he has no bondage at all. The cakora looks towards the moon to quench its thirst. The Śaraṇa looks towards Śiva for the fulfilment of all his desires. Nay having realised Śiva, he has no desire at all. Śiva is the final resort. The Śaraṇa has realised Śiva as his Self. He is deeply drenched in the blissful ocean of Śiva- consciousness. He need not seek joy elsewhere. Thus the Śaraṇa has reached a stage where he has nothing else but Śiva, no desire except the communion with Śiva and no joy apart from Śivānanda.

व्याख्या— अथोक्तार्थमुपसंहरन् शरणस्थलं समापयति—

Then the author completes the matter on hand and concludes the Śaraṇasthala—

तस्मात्सर्वप्रयत्नेन शङ्करं शरणं गतः।
तदनन्तसुखं प्राप्य मोदते नान्यचिन्तया।।१२।।

Hence, he who has taken refuge in Śiva with all efforts, obtains infinite joy and experiences delight without thinking about any other deity. (12)

व्याख्या— तस्मात् कारणात् सर्वप्रयत्नेन मनोवाक्कायकर्मणा शिवं शरणं गतो रक्षणविचक्षण इति ज्ञात्वा प्रपन्नः, तदनन्तसुखं प्राप्य तस्माच्छिवाद् अनन्तसुखं लब्ध्वा मोदते, अन्यचिन्तया देवतान्तरचिन्तया न मोदत इत्यर्थः।।१२।।

इति शरणस्थलम्।।

Hence, on account of that, he who takes refuge in Śiva, thinking that he alone is efficient in extending protection,

with all efforts, i.e., through mind, speech and physical actions, experiences delight by obtaining infinite joy and does not get delight thinking about any other deity. (12)

Śaraṇasthala ends

Notes: This is the delight experienced by the Śaraṇa, who, is, in terms of the Māṇḍūkya U., called Prājña Ātman (the enlightened soul): यत्र सुप्तो न कञ्चन कामं कामयते न कञ्चन स्वप्नं पश्यति तत्सुषुप्तम्। सुषुप्तस्थान एकीभूतः प्रज्ञानघन एवानन्दमयो ह्यानन्दभुक् चेतोमुखः प्राज्ञस्तृतीयः पादः। (1.5)— "That in which a person who is sleeping does not have desire and does not experience any dream, is the state of 'Suṣupta' (dreamless state). He who has become one with that Suṣupta state, who is dense with exquisite knowledge, who is made up of bliss, who enjoys bliss and who has his mind as entrance, is the Prājña Ātman, the third step." The essential nature of the Prājña Ātman is unalloyed bliss. He enjoys that bliss. Śaraṇa is the Prājña Ātman. His is the Ānanda— एषोऽस्य आनन्दः। (Bṛ.U., 4.3.32). What brings contentment to the Prājña Ātman is Ānanda only स्थूलं तर्पयते विश्वं प्रविविक्तं तु तैजसम्। आनन्दश्च तथा प्राज्ञं त्रिधा तृप्तिं निबोधत।। (Māṇḍūkya Kā., 1.4)— "The gross gratifies the Viśvātman, the impression of awareness (Vāsanārūpā Prajñā— pravivikta) satisfies the Taijasātman and bliss satisfies the Prājñātman; know that contentment is threefold." This is the contentment of the Śaraṇa. From this state of bliss of the intimacy with Śiva, the Śaraṇa ascends to the state of Tāmasanirāsaka.

अथ तामसनिरसनस्थलम्—(३८)

व्याख्या— अथ शरणेन विधीयमानतामसनिराकरणस्थलं निरुपयति–

Then the author expounds the Sthala pertaining to the expulsion of darkness (of ignorance) done by the Śaraṇa—

Tāmasanirasanasthala (38)

शिवासक्तपरानन्दमोदिना गुरुणा यतः।
निरस्यन्ते तमोभावाः स तामसनिरासकः।।१३।।

Since all the qualities of ignorance are expelled by the adorable one (Guru=Śaraṇa) who enjoys the supreme bliss of his intimacy with Śiva, he is called Tāmasanirāsaka. (13)

व्याख्या— शिवासक्तः सन् परानन्दानुमोदिना गुरुणा श्रेष्ठेन शरणेन तमोभावास्तमोविकारा यतः कारणाद् निरस्यन्ते निवार्यन्ते, ततः तस्मात् स तामसनिरासको भवेदित्यर्थः।।१३।।

Since the dispositions of ignorance (darkness) or maladies of ignorance are eradicated by the excellent Śaraṇa with full attachment towards Śiva, he is called Tāmasanirāsaka. (13)

Notes: The Bhag. G. speaks of tamas as born of nescience and as the deluding force for all the beings. It also says that it binds men with pramāda (carelessness), ālasya (laziness) and nidrā (slumber): तमस्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनाम्। प्रमादालस्यनिद्राभिस्तन्निबध्नाति भारत।। (14.80). Lack of discrimination between good and bad, right and wrong, essential and non-essential (aprakāśa= aviveka), total absence of inclination to do anything (apravṛtti), carelessness (pramāda) and delusion are the manifestations of intense tamas: अप्रकाशोऽप्रवृत्तिश्च प्रमादो मोह एव च। तमस्येतानि जायन्ते विवृद्धे कुरुनन्दन।। (Bhag. G., 14.13). These are called Tamovikāras (Tamobhāvas) here. These are totally absent in the Śaraṇa who is totally absorbed in the bliss of Śiva. He is called the Guru, because he can be a guide to the other aspirants by his model. He is also called the Guru because his gracious look is enough to remove the effects of Māyā, Moha, etc., in the other aspirants. He is not a Guru by teaching, but by his model and example. Since he eradicates the effects of Tamas by his gracious look, he is called Tāmasanirāsaka.

व्याख्या— ननु तमोभावाः किमर्थं निराकरणीया इत्यत्राह—

If it is asked as to why the effects of Tamas are to be set aside, the answer is given here—

यस्य ज्ञानं तमोमिश्रं न तस्य गतिरिष्यते।
सत्त्वं हि ज्ञानयोगस्य नैर्मल्यं विदुरुत्तमाः।।१४।।

He whose knowledge is mixed with the darkness of ignorance, has no beatitude. The purity of mind (sattvaguṇa) is known by the wise persons as the sacred means of the Jñānayoga. (14)

व्याख्या— नैर्मल्यं निर्मलसाधनं सदित्यर्थः। शिष्टं स्पष्टम्। तस्मात् तमोविकारा निराकरणीया इति भावः।।१४।।

'Nairmalya' means 'nirmalasādhana', i.e., the sacred means. The rest is elear. What is implied is that it is because of that the effects of darkness of ignorance has to be warded off. (14)

Notes : Śiva Dha. P. says: मलमज्ञानमित्युक्तं संसाराङ्कुरकारणम्। तत्तमस्तेन तमसा युक्तो यस्तामसः स्मृतः।। (Quoted in the Kannaḍa com. of N.R. Karibasava Śāstrin, 1921)— "Mala (impurity) is said to be nescience which is the seed for the sprouting of saṁsāra. That is the darkness. He who is associated with that darkness is called Tāmasa (One who is filled with darkness)." That tamas is not removed by worldly knowledge. It can be removed by spiritual knowledge only. He whose knowledge is mixed with such tamas, will be subjected to the cycle of birth and death. Freedom from such tamas through spiritual knowledge and practice, is necessary for achieving liberation. That is why the Śaraṇa should set aside the effects of tamas. Further it is spoken that Sattvaguṇa is the sacred means to Jñānayoga. Bhag. G. says : तत्र सत्त्वं निर्मलत्वा-त्प्रकाशकमनामयम्। सुखसङ्गेन बध्नाति ज्ञानसङ्गेन चानघ।।14.6।।— "Among them (the three Guṇas), Sattvaguṇa is the revealer and free from impurity because it is by nature pure. It binds us to Jñānayoga with the association of joy". It is to be noted here that it is a means to Jñānayoga. Yet it binds man. Hence, it is said ''बध्नाति।'' Śaṅkara says: ज्ञानमिति सुखसाहचर्यात्क्षेत्रस्यैव विषयस्य अन्तःकरणस्य धर्मो, नात्मनः, आत्मधर्मत्वे सङ्गानुपपत्तेर्बन्धानुपत्तेश्च।'' (Bhāṣya on Bhag. G. 14.6)— "Here 'knowledge' due to its association with joy is the property of the inner sense coming in the province of the 'Kṣetra' (body), but not the property of Ātman. If it were the property of the Ātman, association with anything and bondage would be incompatible" Thus at this stage the rise of Sattva as a means to Jñānayoga, is for the eradication Tamovikāras. Through the maturity of Bhakti at the Śaraṇa stage, the aspirant gets himself freed from the bondage of Sattva (and Rajas also).

व्याख्या— अथ— ''सत्त्वात् सुखं ज्ञानं च वैराग्यं सौख्यमेव च। दुःखप्रवृतिरागौ च लौहित्यं रजसो भवेत्।। मोहो भ्रान्तिस्तथालस्यं कार्ष्ण्यं च तमसो भवेत्।।'' इति सूतसंहितावचनानुसारेण गुणत्रययुक्तान् प्रकाश-यति —

Then in accordance with the saying of Sū. Saṁ., viz., "Sattvāt sukhaṁ, etc.," which means that "joy, knowledge, renuniciation and happiness arise from Sattva; sorrow, activity, attachment and redness are from Rajas; delusion, confusion, laziness and blackness are born from Tamas", the author explains the features of those who are endowed with three Guṇas—

शमो दमो विवेकश्च वैराग्यं पूर्णभावना।
क्षान्तिः कारुण्यसम्पत्तिः श्रद्धा सत्यसमुद्भवा।।१५।।
शिवभक्तिः परो धर्मः शिवज्ञानस्य बान्धवाः।
एतैर्युक्तो महायोगी सत्त्विकः परिकीर्तितः।।१६।।

Tranquility, restraint, discrimination, renunciation, unbroken meditation, forgiveness, wealth of compassion, faith born of truth, devotion to Śiva and the highest sense of righteousness are the kith and kin of the realisation of Śiva. The great Yogin who is endowed with these qualities is said to be 'Sāttivika'. (15-16)

व्याख्या— शमः क्षान्तिः (शान्तिः ?) दमो बाहिन्द्रियनिग्रहः विवेको नित्यानित्यवस्तुविचारः, वैराग्यं विषयविरक्तिः, पूर्णभावना अखण्डध्यानम्,

क्षान्तिः क्षमा, कारुण्यसम्पत्तिः भूतदया, सत्यसमुद्भवा यथावस्तुसंभवा श्रद्धा विश्वासः, शिवभक्तिः, परो धर्मः उत्कृष्टशिवाचारः, शिवज्ञानस्य बान्धवाः एते शिवज्ञानस्य सम्बन्धिनः। एतैर्दशगुणैर्युक्तो महायोगी सात्त्विक इति सत्त्वगुणयुक्त इति प्रकीर्तितः।।१५-१६)

Tranquility is peace (restraint over the internal senses); restraint is control over external senses; discrimination is clear knowledge of what is eternal and what is not eternal; unbroken meditation is the continuous cherishing of Śiva; forgiveness is the pardoning of other's faults; the wealth of compassion is kindness towards all beings; faith of truth is the trust arising from the consideration of real nature of objects; the devotion to Śiva lies in genuine attachment to Śiva; the highest sense of righteousness means the exquisite Śaiva practices; these are the kith and kin, i.e., intimate relatives of the knowledge of Śiva. The great Yogin who is endowed with these ten qualities is said to be one who is endowed with Sattvaguṇa. (15-16)

Notes: "सत्त्वात्सुखं..." (Sū. Saṁ.). The ten Guṇas (qualities) are helpful in attaining the knowledge of Śiva (Śivajñāna) and the contemplation on Śiva (Śivayoga). Hence they are called the kith and kin of Śivajñāna. The Sādhaka who is endowed with these Guṇas is said to be Sāttvika. Such a Sāttvika is distinguished from the Rājasa and the Tāmasa types of persons who are not regarded as Yogins at all. Now turning to the qualities that make a Sāttvika, who is a Yogin, it may be noted that Śama is the control of the internal senses and that Dama is the control of the external senses. Dama depends upon Śama. The external senses such as eyes, ears, etc., operate in their field only when the mind is associated with them. If the mind is associated with the external senses, then only the latter operate in their respective fields. Otherwise they cannot operate and receive the knowledge of their respective objects. Unless the mind is averse, the external senses cannot have 'Nivṛtti' (abstinence) from the objects. That is the reason why Śama (antarindriyanigraha=

manonigraha) is taught first. Both these further depend on the third quality mentioned in the stanza and that is Viveka, which is twofold as 'nityānityaviveka' and 'ātmānātmaviveka'. The first is the discrimination between what is eternal and what is non-eternal. The second refers to the discrimination between what is Ātman and what is non-Ātman. It is because of the Viveka that the mind desists from what are 'anitya' and what are 'anātman' and proceeds towards what is 'nitya' and what is 'Ātman'. With that Viveka the mind becomes steady and firm in concentrating on the Ātman which alone is eternal. When the mind relinquishes what are anitya and anātman and sticks on to what is nitya and Ātman, the fourth quality is Vairāgya which consists in the absence of attachment to mundane objects and the mixed pleasure they afford. It is the renunciation of the pleasures here and the pleasures hereafter. Heaven to the Mahāyogin is as negligible as the mundane world. The fifth quality is Pūrṇabhāvanā which consists in the 'akhaṇḍadhyāna', i.e., concentration without break. It is 'dhārāvāhikadhyāna', concentration like a continuus flow of water through a hole from a suspended vessel (dhārāpātra). Kṣānti is forgiveness. It is the sixth quality, which is guided by a genuine intention of giving an opportunity to the guilty person to correct and improve himself. The seventh quality is Kāruṇyasampatti, the wealth of compassion towards beings. It consists in a genuine sense of feeling and helpful response to the sorrow of others. It is this wealth of compassion that makes man broad-minded. Śraddhā, which is the eighth quality, means faith, belief, attachment to duty, etc. Here the faith is in the greatness of the Guru, Liṅga and Jaṅgama and in the teaching of the Śāstras. It is Śraddhā that leads to knowledge: श्रद्धावाँल्लभते ज्ञानं तत्परः संयतेन्द्रियः। ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति।। (Bhag. G. 4.39) – "He who has faith gets knowledge; he who is prone to that knowledge and who has control over his senses, gets knowledge and attains supreme peace before long". The ninth quality is Śivabhakti, devotion towards Śiva. Śaraṇa's blissful experience in the intimacy of Śiva with 'Aṅgasati-Liṅgapatibhāva' is Śivabhakti here. The tenth quality is Paro Dharma, the excellent practices of Śiva's devotees (Śivācāra). Pañcācāras are included in this 'Paro Dharma'. These are the

ten chosen qualities from out of the qualities mentioned as coming under 'Daivī sampat' the wealth of divine qualites in the Bhag. G.: अभयं सत्त्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः। दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम्।। अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम्। दया भूतेष्वलोलुत्वं मार्दवं ह्रीरचापलम्।। तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता। भवन्ति सम्पदं दैवीमभिजातस्य भारत।। (16.1-3) —"Fearlessness, purity of internal senses, dedication to the Yoga pertaining to the knowledge of the Ātman, etc., generosity, control over the external senses, sacrifice, study of Veda, penance, straightforwardness, non-violence, truthfulness, absence of anger, renunciation, peace, not finding fault with others, kindness towards the distressed, absence of agitation, softness, shyness, firmness of mind, physical glow, forbearance, boldness, purity, absence of hatred, absence of too much of arrogance, these constitute the wealth of divine qualities on the part of noble persons". Śaraṇa is very close to the final stage called Aikyasthala; the ten qualities have been told in order to insist on the necessity that not even the slighest element of ignorance (tamas) should be present in him. This is the requirement. It does not mean that at that stage Śaraṇa could have the element of 'tamas' in him. Such a doubt is posed and answered in the next stanza.

व्याख्या— नन्वेतैर्गुणैर्युक्तस्य महायोगिनः कदाचिद् वा कामक्रोधादयः सम्भवन्ति किमित्यत्राह—

If it is asked as to whether passion, anger, etc., could arise in the case of the great Yogin (i.e., Śaraṇa) who is endowed such qualities (as Śama, Dama, etc.,), the answer is given here—

कामक्रोधमहामोहमदमात्सर्यवारणाः ।
शिवज्ञानमृगेन्द्रस्य कथं तिष्ठन्ति सन्निधौ।।१७।।

How can the elephants in the form of passion, anger, great delusion, arrogance, jealousy and avarice— (i.e., the six enemies of spirit— Ariṣaḍvarga) stand before the lion in the form of the knowledge of Śiva (as one's Self)? (17)

व्याख्या— शिवज्ञानस्य मत्तमनोगजनिग्रहकरत्वेन सिंहरूपत्वात् तस्य सन्निधौ कामक्रोधादिगजस्थितेरवकाशो नास्तीत्यर्थः।।१७।।

Since the knowledge of Śiva (as one's Self) is of the form of a lion due to its capacity to control the elephant in the form of the arrogant mind, there is no place for the elephants in the form of passion, anger, etc., in its presence. (17)

Notes: Here through a Rūpaka (Metaphor) it is established that the elephants in the form the internal enemies of spirit, viz., *Kāma*, (passion), *Krodha* (anger), *Moha* (delusion), *Lobha* (avarice), *Mada* (haughtiness) and *Mātsarya* (jealousy) have no scope in the presence the lion in the form of Śivajñāna. Among these six, the three, viz., *Kāma, Krodha* and *Lobha*, are called the doors to hell — त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः। कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत्।। Bhag.G., 16.21) — "Threefold, indeed, is the door to hell, which destroys the Ātman (i.e., renders one's Self unfit for attaining any value of life, the highest being Mokṣa). They are Kāma (passion), Krodha (anger) and Lobha (avarice). Hence the three should be given up." *Kāma* is the most basic weakness of man. It is such a strong urge as it cannot be pacified by the fulfilment of any number of desires; it flares up stronger like fire through the oblations (of ghee): न जातु कामः कामानामुपभोगेन शाम्यति। हविषा कृष्णवर्त्मेव भूय एवाभिवर्धते।। (M. Bhā.). This Kāma arises due to attachment; if it is not satiated it turns into *Krodha*; *Lobha* is an offshoot of *Kāma*; *Lobha* is a vice which prevents man from experiencing joy here, because it makes him go after material gains without finding any satisfaction. When man is caught with this vice, he forgets his life's aim and circulates in the cycle of birth and death. Due to the intensity of *Krodha*, *Moha* arises; it is *Moha* that leads to the agitation of memory; through the agitation of memory, the intellect loses its power of judgement and that leads to destruction: ध्यायतो विषयान् पुंसः संङ्गस्तेषूपजायते। सङ्गात्सञ्जायते कामः कामा-त्क्रोधोऽभिजायते।। क्रोधाद्भवति संमोहः संमोहात्स्मृतिविभ्रमः। स्मृतिभ्रंशाद् बुद्धिनाशो बुद्धिनाशात्प्रणश्यति।। (Bhag. G. 2.62-63). The effects of these four related vices is clear from the above statements

of the Bhag. G. *Mada* is arrogance, a false sense of greatness. It pesters man in many ways. Kula (family), Chala (wickedness), Dhana (wealth), Rūpa (beauty), Yauvana (youth), Vidyā (learning), Rājya (power) and Tapas (penance), are the eight kinds of Mada. Once this vice overpowers man, it takes him along to a disastrous end; it abstructs the path to Mukti. *Mātsarya* is intolerance towards the achievements of others. He who has Mātsarya (jealousy) does not tolerate the prosperity and progress of others; nor can he have any personal achievments. These are the six vices which do not have any access to the Śaraṇa because he has achieved a spiritual state which is beyond the reach of those vices.

व्याख्या— अथ रजोगुणयुक्तं प्रदर्शयति—

Then the author reveals the nature of him who is endowed with Rajas—

यत्र कुत्रापि वा द्वेष्टि प्रपञ्चे शिवरूपिणि।
शिवद्वेषी स विज्ञेयो रजसाविष्टमानसः।।१८।।

That person who hates everything everywhere in this world which is of the form of Śiva, is indeed the Śiva-hater; he should be known as one whose mind is overpowered by Rajas. (18)

व्याख्या— यो रजसाविष्टमानसो रजोगुणकार्यभूतकामक्रोधाद्यावृत्त-चित्तः सन् शिवरूपिणि प्रपञ्चे यत्र क्वापि द्वेष्टि स शिवद्वेषी राजस इति शेषः, विज्ञेयो ज्ञातुं योग्य इत्यर्थः।।१८।।

He whose mind is influenced by Rajas, i.e., whose mind is pervaded by desire, anger, etc., which are the effects of the quality of Rajas, hates everything everywhere in the world which is the manifested form of Śiva. He is the Śiva-hater; he is Rājasa (one who is overpowered by Rajas). This is what is implied. He should be known as such. It means that he is fit to be known as such. (18)

Notes: The world is the manifested form of Śiva: इदं सर्वं यदयमात्मा (Bṛ. U., 2.4.6); सर्वं खल्विदं ब्रह्म (Chā. U., 3.14.1) — or "All this is what is Brahman"; "All this is indeed Brahman". Thus the Upainṣads describe the world as not different from Paraśiva-brahman. ब्रह्मैवेदं सर्वम्— says Muṇḍ. U. (2.2.11) — Brahman is all this. मया ततमिदं सर्वं जगदव्यक्तमूर्तिना— says the Bhag. G. (9.4)— "All this world has been pervaded by my unmanifested form." It means that the world is the manifested form of Śiva himself. The cause of this hatred is the Rajoguṇa. He who hates the world and who consequently hates Śiva, is called Rājasa. Bhag. G. defines Rājasa thus: रागी कर्मफलप्रेप्सुर्लुब्धो हिंसात्मकोऽशुचिः। हर्षशोकान्वितः कर्ता राजसः परिकीर्तितः।। (18.27) — "He who is full of passion, who seeks the fruits of deeds, who is violent, who is impure and who is endowed with joys and sorrows, is described as Rājasa". Thus the passionate, violent and impure Rājasa person experiences the mixed joys and sorrows due to his past deeds. His out-standing feature is hatred at everything everywhere. His hatred towards the world is the hatred directed at Śiva himself because the world is the manifested form of Śiva. As apposed to the Rājasa, the Śaraṇas, who are Śivayogins, look upon the net-work of the world as the manifested form of Śiva (Cit) through Śiva-yoga; those Śivayogins are not touched by the malas – ये पश्यन्ति जगज्जालं चिद्रूपं शिवयोगतः। निर्धूतमलसंस्पर्शास्ते स्मृताः शिवयोगिनः।। (S.S.11.37). The entire world appears to the Śaraṇa as the Paramaśiva, who is solid with knowledge (Jñānaghana). Looking upon the entire world as belonging to Śiva — ईशावास्यमिदं सर्वम् (Īśa. U., 1), his heart which is a mirror of Sattva, reflects the world as of the form of Śiva. To him the world is 'Śivamaya', i.e., the manifestation of Śaktiviśiṣṭa Śiva.

व्याख्या— अथ तमोगुणयुक्तं लक्षयति—

Then the author characterises the person who is filled with Tamoguṇa—

यो द्वेष्टि सकलान् लोकान् यो वाऽहङ्कुरुते सदा।
योऽसत्यभावानायुक्तः स तामस इति स्मृतः।।१९।।

He who hates all the beings who shows arrogance and who is filled with false conceptions, is regarded as 'Tāmasa'. (19)

व्याख्या— स्पष्टम्।।१९।। It is clear. (19)

Notes: Tāmasa hates all beings; he is always arrogant: he thinks of only false things. Tāmasa is one who is filled with Tamoguṇa. An arrogant person thinks that what he thinks is alone right. To him even false things appear true. He argues that what he thinks is true. Here he is guided by his false sense of pride. Due to arrogance, he looks upon everybody else as inferior to him. His hatred towards all others is the manifesation of his superiority complex. In all this he is guided by his deep ignorance. Bhag. G. portrays a Tāmasa like this: अयुक्तः प्राकृतः स्तब्धः शठो नैकृतिकोऽलसः।। विषादी दीर्घसूत्री च कर्ता तामस उच्यते।। (18.28)— "He who is uncomposed, who is mentally unrefined, who stands arrogantly straight (does not bow to anybody worthy of respect), who hides his crooked intentions, who prevents others from progress, who is lazy, who is always depressed and who is slow or dull in actions, is said to be Tāmasa. The Tāmasa and the Rājasa (whom the previous stanzas describe)are categorised by the Bhagavān as those overpowered by Āsūrīsampat' : They are called 'Āsuras': प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः। न शौचं नापि चाचारो न सत्यं तेषु विद्यते।। (Bhag. G., 16.17)— "The demoniac persons do not have inclination (towards performance of duties to achieve the values of life) and disinclination (towards the opposites of the values of life). They have neither purity (honesty) nor good conduct nor truthfulness," Bhagavān subjects them to lower and lower and lower births: अहङ्कारं बलं दर्पं कामं क्रोधं च संश्रिताः। मामात्मपरदेहेषु प्रद्विषन्तोऽभ्यसूयकाः।। तानहं द्विषतः क्रूरान्संसारेषु नराधमान्। क्षिपाम्यजस्रमशुभानासुरीष्वेव योनिषु।। Bhag. G., 16.18-19)— "They (Āsuras) resort to arrogance, strength (to subdue others), pride, passion and anger; they hate me residing in their bodies and in the bodies of others. I shall commit them who are full of hate, who are cruel, who are wicked and who are inauspicious, to births in the wombs of the cruel beings (tigers, lions, etc.,)." Having mentioned Kāma, Krodha and Lobha as the doors to hell (Bhag. G. 16.21), the Bhagavān

assures that he who is freed from those three doors of darkness and who acts for his spiritual elevation (Śreyas) attains the Supreme State (of Mukti): एतैर्विमुक्तः कौन्तेय तमोद्वारैस्त्रिभिर्नरः। आचरत्यात्मनः श्रेयस्ततो याति परां गतिम्।। (Bhag. G. 16.22). The Śivayogin (Śaraṇa) who is totally free from those three Tāmasa qualities, is very close to Mukti of the nature of 'samarasa' with Śiva.

व्याख्या— अथायं तमोगुणः शिवशरणानां नास्तीति श्लोकद्वयेनोक्त्वा तामसनिरसनस्थलं समापयति—

Then having declared that the Tāmoguṇa is not found in the Śivaśaraṇas, the author concludes the Tāmasanirasanasthala—

तमोमूला हि सञ्जाता रागद्वेषादिपादपाः।
शिवज्ञानकुठारेण छेद्यन्ते हि निरन्तरम्।।२०।।

The trees in the form of attachment, hatred, etc., that are born have their roots in the darkness of ignorance. They are to be continuously cut by the axe in the form of Śivajñāna.(20)

व्याख्या— तमोगुणरूपमूलवन्तः सन्तः सञ्जाता रागद्वेषादिपादपाः कामक्रोधादिराजसवृक्षाः शिवज्ञानकुठारेण सात्त्विकशिवज्ञानरूपपरशुना सदा छेद्यन्ते हि प्रसिद्धम्।।२०।।

The trees in the form of attachment, averseness, etc., i.e., the trees of Tamas in the form Kāma (passion), Krodha (anger), etc., are rooted in Tamas (ignorance). They are being always cut by the axe in the form of Śivajñāna, i.e., the Śivajñāna which is full of Sattvaguṇa. This is well known. (20)

Notes: An analogy is given here. Tamas is metaphorically represented as the root, Rāga (Passion), Dveṣa (hatred), etc., as trees, and Śivajñāna as the axe. The trees in the form of Rāga, Dveṣa, etc., which are rooted in Tamas (ignorance), are cut

asunder by the axe in the form of Śivajñāna. When the root cause in the form of Tamas is itself eradicated, the trees in the form of Rāga, Dveṣa, etc., cannot grow. The heart of the Śaraṇa is totally free from Tamas. There is no place at all for Rāga, Dveṣa, etc., in his heart. The Śaraṇa relinquishes arrogance, power (prompted by Kāma, Krodha, etc.), pride, passion, anger and all possessions and becomes fit to become one with Brahman without attchment and with peace, as the Bhagavān says: अहंकारं बलं दर्पं कामं क्रोधं परिग्रहम्। विमुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते।। (Bhag. G., 18.53). "ब्रह्मभूतः प्रसन्नात्मा" (Bhag. G., 18.54) — is the characteristic of a Śaraṇa, as his mind is calm (prasannātman) due to his becomng one with Brahman.

व्याख्या— ननु तमोमूलकत्वेन सञ्जातरागद्वेषादिपदपानां शिवज्ञान-कुठारेण छेदनमस्तु, एतत्कारणीभूततमोगुणनिवृत्तिः केन भवेत्, तद्विना तदङ्कुरनिवृत्तिर्न सम्भवतीत्यत्राह—

It may be objected thus : Let the trees in the form of Rāga, Dveṣa, etc., which are born from the source of ignorance, be cut asunder by the axe in the form of Śivajñāna. What is that by which the Tamoguṇa, that is, the cause of those, can be set aside? Unless that is done, the sprouting of it cannot be prevented. Here the answer is given —

शिवज्ञाने समुत्पन्ने सहस्रादित्यसन्निभे।
कुतस्तमोविकाराः स्युर्महतां शिवयोगिनाम्।।२१।।

When the Śivajñāna which is equal to a thousand suns, is born, how can the perversions of Tamas (ignorance) exist in the case of the great Śivayogins. (21)

व्याख्या— सहस्रादित्यसङ्काशे शिवज्ञाने समुत्पन्ने सति महतां महा-पुरुषाणां शिवयोगिनां शिवशरणानां तमोविकाराः तमोऽङ्कुराः कुतः स्युः कस्मात् कारणाद् भवेयुः ? कारणीभूतस्य तमसो मूलनाशादिति भावः।।२१।।

इति तामसनिरसनस्थलम्

When the Śivajñāna which is like thousand suns is born, whence the perversions of Tamas, i.e., the sprouts of Tamas, can arise in the case of the great men who are the Śivayogins, i.e., Śivaśaraṇas? It means that (they cannot exist) because the root in the form of Tamas which is the cause, is destroyed.(21)

Tāmasanirasanasthala ends

Notes: Śivajñāna is compared to the dazzling brightness of thousands of suns. It is more than enough to remove all darkness, all the perversions of ignorance. The Śaraṇa is the embodiment of Śivajñāna. How can any darkness exist in him?

अथ निर्देशस्थलम्—(३९)

व्याख्या— अथ तामसनिराकरणेन भासमाननिर्देशस्थलं निरूपयति–

Nirdeśasthala—(39)

Then the author expounds the Nirdeśasthala which comes after the eradication of Tamas—

निराकृत्य तमोभागं संसारस्य प्रवर्तकम्।
निर्दिश्यते तु यज्ज्ञानं स निर्देश इति स्मृतः।।२२।।

That knowledge which is taught after removing the part of darkness (ignorance) which leads one to trans-migration (saṁsāra), is called Nirdeśa (guidance). (22)

व्याख्या— संसारप्रवृत्तेर्मूलकारणं तमोभागं निराकृत्य यज्ज्ञानं निर्दि-श्यते, स तज्ज्ञानं निर्देश इति निर्देशस्थलमिति स्मृतः स्मृतमित्यर्थः।।२२।।

That knowledge which is imparted (by the Guru) after removing the part of darkness leading to transmigration, is the knowledge which is called as Nirdeśa, that is, Nirdeśa-sthala. (22)

Notes: The knowledge of one's Self as Śiva is the Śivajñāna. It is the realisation of that knowledge which constitutes Mukti.

The first effect of that knowledge is the removal of darkness (ignorance—Avidyā) which leads to transmigration (cycle of birth and death—saṁsāra). This removal of ignorance is known as Māyānivṛtti. The means to that is the meditation of the Self as Śiva. This has been nicely portrayed in the Śve. U: क्षरं प्रधानममृताक्षरं हरः क्षरात्मानावीशते देव एकः। तस्याभिध्यानाद्योजनात् तत्त्वभावाद्भूयश्चान्ते विश्वमाया-निवृत्तिः।। ज्ञात्वा देवं सर्वपाशापहानिःक्षीणैः क्लेशैर्जन्ममृत्युप्रहाणिः। तस्याभिध्यानात्तृतीयं देहभेदे विश्वैश्वर्यं केवलं आप्तकामः।। (1.10-11)— "The mutable one is the Prakṛti (Pradhāna) and the immutable immortal one is the Hara (Śiva who takes away the saviśeṣatva—saviśeṣatāṁ haratīti haraḥ). Hara is one god who rules over Kṣara and Ātman (Self). Through meditation on him and yoking to him (attaining communion with him) and through the attainment of his non-dual state, there is the removal of the entire network of Māyā (ignorance—Tamas) in the end. Through the realisation of the shining one (Deva), all sins are eradicated and due to the exhaustion of all afflictions, there results the absence of birth and death. Through the meditation on him (as not different from one's Self), one gets fulfilment of all desires with the attainment of the highest prosperity (Mukti), which happens to be the third state (as distinguished from the other two, viz., Pitṛyāna and Devayāna), after the termination of the body. This attainment is possible through the instruction and guidance of the Guru. His guidance is the Nirdeśa, the direction, advice; the stage of that Nirdeśa is the Nirdeśasthala. This is the ripe time for taking the right direction.

व्याख्या— अथ तज्ज्ञानं केनोपदिश्यत इत्यत्र गुरुरेवेति तन्महत्त्वं बहुधा प्रकाशयति—

Then having understood the answer to the question as to who gives such a knowledge, as the Guru alone, the author reveals the greatness of the Guru in many ways—

गुरुरेव परं तत्त्वं प्रकाशयति देहिनाम्।
को वा सूर्यं विना लोके तमसो विनिवर्तकः।।२३।।

Guru alone reveals the Supreme Principle to the embodied Souls. Who else other than the sun can be the remover of darkness? (23)

व्याख्या— लोके सूर्यं विना तमोनिराकरणद्वारा पदार्थप्रकाशको नास्ति, तथा गुरुं विना तमोनिवारणद्वारा परतत्त्वप्रकाशको नास्तीत्यर्थः।।२३।।

Just as there is no revealer of objects by removing the darkness except the sun in the world, so there is no revealer of the Supreme Principle by removing the darkness except the Guru. (23)

Notes: As said in Pāra. Ā., the Guru is the sun who removes all darkness: गुकारोन्धतमः प्रोक्तमुकारो भास्करोदयः। मोहान्धकारहरणाद् गुरुरित्य-भिधीयते।। (14.93) "Gu-kāra, (the syllable 'Gu') stands for deep darkness and, Rukāra, (the syllable 'Ru',) stands for the rising of the sun. Due to the removal of deluding darkness, he is designated as the Guru". It is through the knowledge of the Supreme given by the Guru that the darkness of ignorance is totally eradicated: गुरुदत्तपरज्ञानप्रकाशविलसद्दृशः। भास्वतस्तस्य तु तमः सकाशं कथमेष्यति।। (Kā. Ā., kri. pā., 1.140) — "How can the darkness of ignorance go near that devotee whose eyes are dilated with the brightness of the knowledge of the Supreme given by the Guru?" Ignorance cannot stand in front of Guru's upadeśa. The analogy of the sun is given to explain this. See also: सूर्योदये तमो यद्वद्विनाशमुपयाति हि। गुरुदर्शनतस्तद्वत् पापजालं प्रणश्यति।। (Sukṣ.A.5.23)— "Just as the darkness is destroyed at sunrise, similarly the net-work of sins is eradicated by the sight of the Guru."

(व्या॰) पुनर्दृष्टान्तमाह—

Another analogy is given here—

अन्तरेण गुरुं सिद्धं कथं संसारनिष्कृतिः।
निदानज्ञं विना वैद्यं किं वा रोगो निवर्तते।।२४।।

Wthout the accomplished Guru, how can there be the termination of transmigration? Without the physician who is conversant with Pathology, can the disease be cured? (24)

व्याख्या— सिद्धं गुरुमन्तरेण ज्ञानसिद्धगुरुं विनेत्यर्थः, संसारनिष्कृतिः भवरोगनिवृत्तिः कथं स्यात् कथं भवेत्? तत्र दृष्टान्तः— निदानम् एतद्धेतुकस्य रोगस्येदमौषधमिति रोगज्ञानपूर्वकचिकित्साभिज्ञं वैद्यं विना रोगो निवर्तते किं वा? न निवर्तत इत्यर्थः। यथा निदानज्ञानसहितेन वैद्येन विना रोगो न निवर्तते, तथा ज्ञानसिद्धगुरुव्यतिरेकेण संसारनिवृत्तिर्न सम्भवतीति तात्पर्यम् ।।२४।।

Without the accomplished Guru, i.e., without the Guru, who is accomplished in knowledge, how can there be the end of transmigration, i.e., the end of the disease in the form of rebirth? An analogy is given here: 'Nidānam' (Pathology) means the efficiency in the treatment of disease with the knowledge that such and such a medicine is for a disease of such and such a cause. Without a physician who is adept in Nidāna, can the disease be cured? It means that it cannot be cured (without such a physician). Just as the disease cannot be cured without the physician who is conversant with the science of Nidāna, so the termination of transmigration is not possible without the Guru, who is accomplished in knowledge. This is the implication. (24)

Notes : Guru is described as 'bhavarogavaidya' — गुरवे सर्वलोकानां भिषजे भवरोगिणाम्। निधये सर्वविद्यानां दक्षिणामूर्तये नमः।।— This is a famous Gurustuti. It describes the Guru as the preceptor of all, the physician of the disease in the form of rebirth (transmigration) and the treasure of all Vidyās. Such a Guru guides the devotee on the path to Mukti, which means the termination of transmigration. Kā. A. says: देशिकस्य प्रसादेन येन लब्धमिदं व्रतम्। न तं मायाऽनुबध्नाति न स भूयोऽभिजायते।। गुरुबोधाग्निना दग्धा पाशा ह्यशेषतः। तस्य निर्दग्धबन्धस्य पुनर्बन्धः कथं भवेत्।। (1.137-138)— "Him, by whom this vow is obtained through the grace of the Guru, the Māyā does not capture and he is not born again. All the fetters are burnt by the fire in the form Guru's instruction. How can he whose bonds are burnt be bound again?"

व्याख्या— नन्वयं गुरुः कथं ज्ञायते—

If it is asked as to how such a Gure can be identified, the answer is given here—

अज्ञानमलिनं चित्तदर्पणं यो विशोधयेत्।
प्रज्ञाविभूतियोगेन तमाहुर्गुरुसत्तमम्।।२५।।

He who can cleanse the mirror of mind which is dirty on account of ignorance, by means of the holy ash in the form of his knowledge (his spiritual power), is said to be the Guru par excellance.(25)

व्याख्या— अज्ञानमलिनं चित्तदर्पणं यः प्रज्ञाविभूतियोगेन ''प्रज्ञानं ब्रह्म'' इति श्रुतिप्रसिद्ध-शिवज्ञानविभूतिसम्बन्धेन शोधयेद् निर्मलं कुर्यात्, तं गुरुसत्तमं गुरुश्रेष्ठं सन्तम् आहुरित्यर्थः।।२५।।

He who cleases the mirror of mind which is soiled with ignorance by means of the holy ash in the form of the power of spiritual knowledge, i.e., by virtue of the power of the Śivajñāna which is well known by the Śruti statements such as "Prajñānam brahma" - "the highest knowledge is the Brahman", is the best among the Gurus. It means that he is said to be the great Guru. (25).

Notes: प्रज्ञानं ब्रह्म (Ai. U. 5.3). Vibhūtiyoga = with the application of the holy ash; by means of the power of spiritual power.

व्याख्या— अथ तादृशगुरुकटाक्षात् सकलसिद्धिर्भवतीत्याह—

Then the author says that there will be accomplishment of everything by the grace of such a Guru—

अपरोक्षिततत्त्वस्य जीवन्मुक्तस्वभाविनः।
गुरोः कटाक्षे संसिद्धे को वा लोकेषु दुर्लभः।।२६।।

When the gracious glance of the Guru who has the inner perception of the Śivatattva (i.e., the Self as Śiva) and who is of the nature of a Jīvanmukta (liberated while alive), is accomplished, what is difficult to get in the worlds? (26)

व्याख्या— अपरोक्षिततत्त्वस्य स्वस्वरूपेण साक्षात्कृतशिवतत्त्ववतो जीवन्मुक्तस्वभाविनः— "विकल्परहितं ज्ञानं निषेधरहिता क्रिया। अलोकरञ्जकं रूपं जीवन्मुक्तस्य लक्षणम्।।" इति वासिष्ठवचनात् जीवन्मुक्तस्वरूपवतो गुरोः सद्गुरोः कटाक्षे कृपारसपूरितापाङ्गे संसिद्धे सति लोकेषु को वा दुर्लभः, न कोप्यलभ्य इत्यर्थः। भोगमोक्षलक्षणसकलसिद्धिर्भवतीति भावः।।२६।।

When the glance filled with the feeling of compassion of the worthy Guru who has the inner vision of the Principle in the form of Śiva as of the nature of his Self and who is of the nature of a Jīvanmukta (liberated while alive), is received, what is difficult to get in the worlds? It means that nothing is difficult to get at all and everything pertaining to enjoyment and emancipation is accomplished. The Jīvanmukta state here is in accordance with the statement of Vāsiṣṭha, viz., "Vikalparahitam jñānam, etc.," which means — "The knowledge that is free from doubt, the action that is not prohibited and the form (of dress and decoration) that does not attract people (that is not gaudy) — these constitute the characteritsics of the Jīvan-mukta". (26)

Notes: "विकल्परहितं ज्ञानं..." (Vāsiṣṭha). Two characteristices of the worthy Guru have been mentioned here : (1) (i) Aparokṣita-tattva and (ii) Jīvanmuktasvabhāvin. 'Aparokṣitatattva' is one who has the direct inner perception of the 'Tattva', i.e., the identity of one's Self with Śiva in accordance with the Śruti, "तत् त्वमसि" (Chānd. U., 6.8.7), "अहं ब्रह्मास्मि" (Bṛ. U., 1.4.10), "अयमात्मा ब्रह्म" (Bṛ. U., 2.5.19). (ii) 'Jīvanmuktasvabhāvin' is one whose nature, i.e., the combination of whose knowledge, action and appearance, is that of a Jīvanmukta (one who is liberated while alive). The knowledge, action and appearance of a Jīvanmukta

have been given in the Vāsiṣṭha's statement quoted in the Sanskrit commentary. The knowledge of a Jīvanmuka is so perfectly clear that there is not even the slightest shadow of doubt or uncertainty in it. That is the true knowledge of the Self as Śiva (Jñāna) in accordance with what is said in the Kaṭha U.— "यथादर्शे तथात्मनि" (6.5)— "As in the mirror so in the Self." Secondly his action (Karman) is such as is not prohibited. The Karman in his case is 'Niṣkāma Karma", the underlying principle being— "कर्मण्येवाधिकारस्ते मा फलेषु कदाचन। मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्व-कर्मणि।। योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय। सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते।।" (Bhag. G., 2.47-48) — "You have right over the action, but not over the fruit of action; do not have the fruit of action as your motive; do not be attached to non-action. Do your work in the peace of Yoga, giving up all attachment and remaining equipoised in success or failure; that equipoise is said to be Yoga." This is wisdom in action and it is Yoga— योगः कर्मसु कौशलम्" (Bhag. G., 2.50). Such being the Karman of the Jīvanmukta, there is no question of prohibition being associated with it. Thirdly in his oppearance, i.e., in his dress and decoration, the Jīvanmukta is free from gaudiness. He is not interested in any personal show so as to attract others. He is pleased with his own self and his mind is steady— "अत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते।" (Bhag. G., 2.55). He is free from all desires and pride : "विहाय कामान्यः सर्वान्पुमांश्चरति निस्पृहः निर्ममो निरहङ्कारः स शान्तिमधिगच्छति।।" (Bhag. G., 2.71)— "He who having relinquished all desires, moves without any pride, who is free from selfishness and who is free from arrogance, attains peace." Such is the peace of the Jīvanmukta and that is the 'ब्राह्मी स्थिति' the State of Brahman (Bhag. G., 2.72). How can there be any desire for show in the case of such a Jīvanmukta? When the gracious glance of such a Guru, who has the inner vision of his Self as Śiva and who is a Jīvanmukta, falls on the disciple, everything is accomplished by that disciple and nothing is beyond his reach.

व्याख्या— नन्वेतादृशगुरवः सन्ति किमित्यत्र— "गुरवो बहवः सन्ति शिष्यवित्तापहारकाः। शिष्यहृत्तापहारस्तु गुरुरेकोऽपि दुर्लभः।।" इति शिवरहस्यवचनानुसारेणाह—

It may be asked as to whether such Gurus are found. In this regard the Śivarahasya says – "Numerous are the Gurus who steal the wealth of the disciples; not even a single Guru who can remove the distress of the disciple is easy to find". The author says in accordance with those words—

कैवल्यकल्पतरवो गुरवः करुणालयाः।
दुर्लभा हि जगत्यस्मिन् शिवाद्वैतपरायणाः।।२७।।

Rare, indeed, in this world, are the Gurus who are the Kalpa trees (desire-yielding trees) of liberation, who are the abodes of compassion and who are totally absorbed in the non-duality of Śiva. (27)

व्याख्या— स्पष्टम्।।२७।। It is clear. (27)

Notes: गुरवो बहवः सन्ति, इत्यादि — (Śiva R.). Compare: गुरवो बहवः सन्ति शिष्यवित्तापहारकाः। दुर्लभोऽयं गुरुर्लोके शिष्यहृत्तापहारकः।। (Candra J.Ā.kri. pā., 2.54). Three characteristics of a great Guru are given here: (i) Kaivalyakalpatarutva, (ii) Karuṇālayatva and (iii) Śivādvaitaparāyaṇatva. Firstly he should be Kalpataru for those who aspire for liberation. Candra J.Ā. says : मोक्षस्य दीक्षासम्प्राप्त्यै गुरुः स्यान्मूलकारणम्। (kri. pā., 2.5) — "Guru is the root-cause for liberation and initiation." Secondly the Guru should be an abode of compassion. He is 'Mokṣada'; he is so because he is full of compassion towards his disciples. His Karuṇā is pure; it has no ulterior motive as he is without any desire (rāga) and free from hatred or jealousy (vimatsara)— मोक्षदः करुणोपेतो वीतरागो विमत्सरः। (Candra J.Ā. kri. pā., 2.49). Thirdly he is totally absorbed in the experience of Śivādvaita, i.e., communion of his Self with Śiva. He is called 'Tattvajña'; in that capacity he is in the state of Supreme Bliss which is complete and limitless and which gives rise to 'saṁvitti'. It is only such a Guru who can lead the disciple to such a bliss: संवित्तिजननं सत्यं परानन्दसमुद्भवम्। तत्तत्त्वं विदितं येन स एवानन्ददर्शकः।। (Candra J.Ā. kri. pā., 2.55)— "The experience of Supreme Truth is born from the Supreme Bliss. He who knows that great truth is capable of bringing the experience of Great Bliss to the disciple". It is the spiritual experience that matters but not the scholarship in the Śāstras. It is said: सर्वलक्षणयुक्तोऽपि सर्वशास्त्रं विदन्नपि सर्वोपायविधिज्ञोऽपि तत्त्वहीनस्तु निष्फलः।। (Candra J.Ā., kri. pā., 2.60) — "Even though he is endowed with all the auspicious marks (of a Guru), he is well-versed in all the Śāstras and he is aware of all the procedures of religious rites, he is of no use if he is without the experience of the Great Truth, i.e., Śivādvaita-jñāna."

व्याख्या— तस्माच्छिवलिङ्गतत्परः श्रीगुरुः प्राकृतगुरुभ्यः श्रेष्ठ इति वदन् निर्देशस्थलं समापयति—

Saying that the Śrī Guru who is absorbed in the Śivaliṅga, is superior to ordinary Gurus, the author concludes the Nirdeśasthala—

क्षीराब्धिरिव सिन्धूनां सुमेरुरिव भूभृताम्।
ग्रहाणमिव तिग्मांशुर्मणीनामिव कैस्तुभः।।२८।।

द्रुमाणामिव भद्रश्रीर्देवानामिव शङ्करः।
गुरुः शिवः परः श्लाध्यो गुरूणां प्राकृतात्मनाम्।।२९।।

Like the milky ocean among the oceans, the Sumeru among the mountains, the sun among the planets, the Kaustubha among the jewels, the sandalwood tree among the trees, Śaṅkara among the gods, so is Guru who is absorbed in Śiva praiseworthy among the Gurus as contrasted from the ordinary Gurus. (28-29)

व्याख्या— भद्रश्रीर्मलयजः इत्यर्थः। शिष्टं स्पष्टम्।।२८-२९।।

इति निर्देशस्थलम्

'Bhadraśrī' means Malayaja tree, i.e., the sandalwood tree. The rest is clear.(28-29)

Nirdeśasthala ends

Notes: The author has employed Mālopamā to bring out the greatness of the Śri Guru. Kṣīrasamudra (milky ocean) is the best among the seven well known oceans (saptasamudra), viz., Lavaṇasamudra, Ikṣusamudra, Madhusamudra, Sarpiṣṣamudra, Dadhisamudra, Kṣīrasamudra and Madhurajalasamudra. Sumeru is regarded as the best among the eight mountains, viz., Sumeru, Himālaya, Malaya, Mandarācala, Vindhya, Maināka, Śriśaila and Kailāsa. Sūrya stands superior among the nine planets, namely, Surya, Candra, Maṅgala, Budha, Guru, Śukra, Śani, Rāhu and Ketu (Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn, Rāhu and Ketu). Amoung the fourteen jewels (objects born when the ocean was churned by gods and demons), viz., Kālakūṭa. Kāmadhenu, Lakṣmī, Dhanvantari, Candra, Pārijāta, Uccaiśravas, Airāvata, Surā, Śārṅadhanuṣ, Śaṅkha, Kalpavṛkṣa, Kaustubha and Amṛta, Kaustubha is the best. Sandalwood tree is the best among the trees and Śaṅkara is the Supreme among thirty three crores of gods. So is the Guru with the realisation of Śiva as his Self best among the Gurus. The Gurus other than such a Guru are called 'Prākṛta-gurus'. The Prākṛta-gurus are those who are caught with effects of three Guṇas of Prakṛti, Sattva, Rajas and Tamas. Some of them are 'Sāttvika' with the pride of sāttvikatva, pavitratva, pāṇḍitya, etc. They use their knowledge for their selfish ends. The second category of Gurus is that of the 'Rājasa'. Such Rājasa Gurus create all sorts of false divisions on the basis of caste, creed, tradition, status, etc., pretending that they are conversant with Veda, Āgama, etc. Still other Gurus are of the Tāmasa type. Ignorant of Veda, Āgama, etc., not following any tradition with least regard for any religious practices, they spend all their intelligence in deceiving others and exploiting the people. Making use of the simile given in the stanzas, we can distinguish the Sadguru from the Prākṛtaguru: Sadguru is the 'Kṣīrasāgara' the Prākṛta guru is the 'Lavaṇasāgara'; Sadguru is the Meru mountain, the Prākṛtaguru is a small raised land; Sadguru is the sun, the Prākṛtaguru is a dim lamp; Sadguru is the Kaustubha jewel, the Prākṛtaguru is a piece of glass; Sadguru is the Kalpa tree, the Prākṛtaguru is a thorny plant; Sadguru is actually the Śaṅkara, the Prākṛtaguru is a minor deity. Such a Sadguru can

guide the disciples to their final goal, while the Prākṛtaguru is unable to achieve his own end. The Śaraṇa's Nirdeśasthala is that of his State of the Sadguru. He Stands between the stages of the Prāṇaliṅgin and the Aikya. The Prāṇaliṅgin has the glimpse of Śivayoga and his experience is only casual and partial. Hence he cannot guide the disciple. Hence he cannot be regarded as the Guru. The Aikya on the other hand is beyond the reach of the disciple, because he does not come down to the level of the disciple. Hence he cannot be regarded as a Guru. Śaraṇa can have the experience of the ultimate state and yet he can come back to consciousness and practically guide a disciple. Thus he can be regarded as a Guru. Nirdeśasthala is the stage in which he can experience the communion with Śiva and enthuse the disciples to get that experience. He amounts to this description: गुरुस्तु गुणवान् प्राज्ञः परमानन्दभासकः। तत्त्वविच्छिवसंसक्तो मुक्तिदो न तु चापरः।। (Candra J.Ā., kri.pā., 2.48)— "Guru is one who is endowed with merits, who is the revealer of Supreme Bliss, who has realised the Śivatattva, who is absorbed in Śiva and who is the giver of liberation and nobody else". The message of this Sthala from the point of view of the disciples is that they should select the Śaraṇa as their Sadguru to have a practical guidance in the matter of Śivayoga: सामान्यगुरुमाश्रित्य ज्ञानमिच्छति मूढधीः। भिन्ननावाश्रितः सोऽपि महाब्धिं सन्तरिष्यति। अतो हि सद्गुरुं प्राज्ञो ज्ञानार्थी संश्रयेन्नरः। । एतादृशं गुरुं ज्ञात्वा शुश्रुषां वै समाचरेत्।। (Sūkṣ.Ā., 5.27-28)— "Fool, indeed, is he who desires to receive knowledge by depending on an ordinary Guru. He would cross the great occan by sitting in a broken boat! Hence, a wise person desirous of knowledge, should resort to a Sadguru. By finding such a Guru, he should render service to him until he confers his grace on him".

अथ शीलसम्पादनस्थलम्—(४०)

व्याख्या— अथ श्रीगुरुनिर्देश्यज्ञानयोगात् शिवतत्त्वस्य जिज्ञासां शीलमित्युक्त्वा शीलवतः स्वरूपं सप्तभिः सूत्रैः प्रतिपादयति—

Śīlasampādanasthala—(40)

Then, having told that Śīla (inclination) consists in the enquiry into the Śivatattva by the application of knowledge

given by the Śrī Guru, the author expounds the nature of the Śaraṇa who has that Śīla in seven stanzas—

जिज्ञासा शिवतत्त्वस्य शीलमित्युच्यते बुधैः।
निर्देश्ययोगादार्याणां तद्वान् शीलीति कथ्यते।।३०।।

The earnest desire to know the principle of unity of one's Self with Śiva is said to be 'Śīla' by the learned. He who possesses it through the instructions of the noble (Gurus), is called the Śīlin' (one who has 'Śīla'). (30)

व्याख्या— आचार्याणां पूर्वोक्तलक्षणवदाचार्यैर्निर्देश्ययोगाद् उपदेश्य-ज्ञानयोगात् शिवतत्त्वस्य जिज्ञासा ज्ञातुमिच्छा शीलमिति बुधैः ज्ञानिभिरुच्यते, तद्वान् तादृशजिज्ञासालक्षणशीलवान् शीलीति कथ्यत इत्यर्थः।।३०।।

The word 'ācāryāṇām' ('āryāṇām' in the text) — Gen.Pl. form — should be taken in the sense of Acc. Pl.— 'ācāryaiḥ' (āryaiḥ) — with nirdeśyayogāt'. The earnest desire to know the principle of unity of one's Self with Śiva under the instructions or through the knowledge taught by the Gurus of the aforesaid characteristics, is said to be 'Śīla' by the learned persons. He who has such 'Śīla' of the nature of deep desire to know (the Śivatattva) is said to be the 'Śīlin'. (30)

Notes: 'Śīla' generally means "conduct, moral chastity". It is used by the Vīraśaivas in the sense of 'moral concept". 'Śīlas' in this sense are sixty four (under Ganācāra— vide Candra J.Ā., kri. pā., 9.52-123). But here, the word 'Śīla' is used in a special sense of "virtuous longing for Śivatattva". Other shades of meaning of this term are given in the other stanzas in this section on the Śīlasampādanasthala. Compare: परस्य शिवतत्त्वस्य जिज्ञासामधि-कृत्य यत्। ईषणासु च वैराग्यं तच्छीलं परमं स्मृतम्।। (Kūrma P. Quoted in N.R. Karibasava Sastrin's Kannaḍa Commentary, 1921). "Averse-ness to desires in view of the earnest desire to know the Supreme Śivatattva is regarded as the Supreme Śīla". The sacred

experience of "अहं ब्रह्मास्मि" (Bṛ. U., 1.4.20)— 'That I am Śiva', with the sublation of conceptions of Aṅga and Liṅga, is the highest experience of man. He who has that experience is the Sadguru. The desire to become one with Śiva through the guidance of the Guru is the "Śīla". The Śaraṇa who has that desire is the Śīlavān. It may be noted here that this stanza is divided in the edition of S.S. with Ujjinīśa's commentary in Kannaḍa (edited by G.G. Manjunath, pub. Kannaḍa Sāhitya Pariṣat, Bangalore, 1998); the first half occurs at the end of the Nirdeśasthala with changed reading thus: विज्ञानं शिवतत्त्वस्य शीलमित्यु-च्यते बुधैः and the second half occurs in the beginning of this Sthala again with the changed reading as निर्देशयोग्यतार्याणां तद्वान् शीलीति कथ्यते।।

व्याख्या— अथ निष्कर्षमाह—

Then the author speaks of its chief point—

प्रपन्नर्तिहरे देवे परमात्मनि शङ्करे।
भावस्य स्थिरतायोगः शीलमित्युच्यते बुधैः।।३१।।

An association of firmness regarding the devotion towards Śaṅkara, the Supreme Soul, the God who is the remover of the pain of the suppliant, is said to be 'Śīla' by the learned. (31)

व्याख्या— पालयस्वेति शरणागतानां क्लेशहरे परब्रह्मस्वरूपशिवे चित्तस्थिरीकरणं शीलमिति बुधैः शिवशास्त्रज्ञैः कथ्यत इत्यर्थः।।३१।।

The steady concentration of mind on Śiva of the nature of the Parabrahman who is the remover of afflictions of those who take refuge praying that they should be protected, is said to be Śīla by the scholars in the Śaiva lores. (31)

Notes: Śiva is full of compassion. He is the physician of the disease of transmigration. Ṛv. eulogises the gracious inclination of Rudra-Śiva: त्वादत्तेभी रुद्र शन्तमेभिः शतं हिमा अशीय भेषजेभिः।। (2.33.2.) —

"May I attain a hundred winters, O Rudra, through the most salutary medicines given by you"; उन्नो विराँ अर्पय भेषजेभिर्भिषक्तमं त्वा भिषजां शृणोमि।। (2.33.4)— "Raise up our heroes by your medicines; I hear of you as the best physician among the physicians", ऋदूदरः सुहवः (2.33.12)— "The compassionate one who is easy to invoke"; भूरेर्दातारं सत्पतिं गृणीषे स्तुतस्त्वं भेषजा रास्यस्मे।। (2.33.12)— "I praise the guardian of the good, the giver of much; being praised you will give medicines to us". The Meditation on such a Mahādeva with deep and firm devotion is 'Śīla'. He who surrenders everything at his feet with firm devotion, is the Śīlavān. Lai. P. says: शिव एव परं ज्योतिर्नान्यत्किञ्चन विद्यते।। इति यच्च स्थिरीभावस्तच्छीलं परमं विदुः।। "Śiva alone is the supreme light;— there is nothing else. Such a firm devotion constitutes the Supreme Śīla" (Quoted in S.S. with N.R. Karibasava Śāstrin's Kannaḍa commentary).

व्याख्या— अथ प्रकारान्तरेण तल्लक्षणमह—

Then the author speaks of its definition in a different way —

शीलं शिवैकविज्ञानं शिवध्यानैकतानता।
शिवप्राप्तिसमुत्कण्ठा तद्योगी शीलवान् स्मृतः।।३२।।

The knowledge of Śiva as one's Self alone, absorption in the meditation on Śiva and earnest longing for the attainment of the Śiva (for becoming one with Śiva), constitute the 'Śīla'. He who has that Śīla is the Śīlavān. (32)

व्याख्या— शिवे विज्ञानं शिव एव विशेषज्ञानं शिवध्यानैकतानता शिवध्यानम् एव अनन्यवृत्तित्वं शीलमित्युच्यते। तद्योगी शीलविशिष्टः शिवज्ञानसमुत्कण्ठातः शिवाभिगमनलालस्यात् शीलवानिति स्मृत इत्यर्थः।।३२।।

The knowledge about Śiva, i.e., the special awareness about Śiva and concentration in meditation on Śiva, i.e., absence of attention about anything else in the meditation on Śiva, constitute 'Śīla'. So it is said. He who has that, i.e.,

who is characterised by that 'Śīla', is called 'Śīlavān' by virtue of his longing for the knowledge of Śiva, i.e., of his earnest desire to reach him. (32)

Notes: The attempt on the part of the Sanskrit commentator to take 'Śivaprāptisamutkaṇṭhā' with 'tadyogī' in the sense of 'Śivajñānasamutkaṇṭhā' is not warranted. Naturally 'Śivaprāptisamutkaṇṭhā' goes with 'Śivaikavijñānam' and 'Śivadhynaikatānatā' as the third constituent of Śīla, as borne out by the translation in English. Having the special knowledge of Śiva alone (as one's Self) concentrating meditatively on Śiva alone and longing to be one with Śiva alone— these three constitute the 'Śīla'. Śaiva P. says: व्रतं शिवैकविषयं नियमश्च सनातनः। शीलमित्युच्यते सद्भिर्येन शीली भवेत्पुमान्।। (Quoted in S.S. with N.R. Karibasava Śāstrin's Kannaḍa commentary) — "The vow and age-old observances pertaining to Śiva alone are said to be 'Śīla' by the noble persons; by virtue of that a man becomes the 'Śīlin'. Vā. Ā. also says: न ध्यायेन्न स्मरेदन्यं न पश्येच्छृणुयान्न च। शिवादन्यन्न सेवेऽहमिति यच्चास्थया सदा। शिवमेव निषेवेत तदेतच्छीलमुत्तमम्।। (Quoted in S.S. with N.R. Karibasava Śāstrin's Kannaḍa commentary)— "One should not meditate upon anyone else; one should not cherish any one else in memory; one should always serve Śiva with dedication and with determination that 'I would not serve anyone other than Śiva. That is the best Śīla."

व्याख्या— इममर्थमेव स्पुटीकृत्याह—

Further the same matter is stated more clearly—

शिवादन्यत्र विज्ञाने वैमुख्यं यस्य सुस्थिरम्।
तदासक्तमनोवृत्तिस्तमाहुः शीलभाजनम्।।३३।।

He whose averseness to know any god other than Śiva is firm and whose mental inclination is attached to him only, is said to be the fit recipient of Śīla.(33)

व्याख्या— शिवात् शिवलिङ्गात् अन्यत्र विज्ञाने देवतान्तरविशेषज्ञाने वैमुख्यं विमुखत्वं यस्य शरणस्य सुस्थिरं दृढम्, यस्य मनोवृत्तिः

मनोव्यापार: तदासक्ता शिवलिङ्ग एव लम्पटा, तं शीलभाजनं शीलभजकं सन्तम् आहु:।।३३।।

He the Śaraṇa whose averseness or disinclination to the knowledge of anyone or any god other than Śiva, i.e., Śivaliṅga, has been quite steadfast and whose mental inclination, i.e., whose operation of mind, is totally attached to Śiva, i.e., the Śivaliṅga, is said to be the fit receptacle of Śīla, i.e., the saint who practises Śila.(33)

Notes: what is taught here is the genuine concentration on Śiva (ekāgratā), single-minded devotion to the Śivaliṅga as one's Lord and Saviour. To be dedicated to Śiva as the only resort is called Śivācāra: शिव एव परं ब्रह्म पञ्चकृत्यपरायणम्। न ततोऽन्या गतिरिति शिवाचारो हि कीर्तित:।। Candra J.Ā., kri.pā., 9.7)— "Śiva alone is the Supreme Brahman who is engrossed in five activities (i.e., Sṛṣṭi, Sthiti, Laya, Triodhāna and Anugraha); there is no refuge (resort) other than him". He who is engrossed in that experience of Śiva, is the Śīlabhājana.

व्याख्या— अत्र दृष्टन्तमाह—

Here an analogy is given—

पतिव्रताया यच्छीलं पतिरागात् प्रशस्यते।
तथा शिवानुरागेण सुशीलोऽभक्त उच्यते।।३४।।

The virtue of a lady devoted to her husband, is extolled due to her love for her husband. Similarly he who is not severed from his love for Śiva, is said to be 'Śuśīla' (virtuous person). (34)

व्याख्या— पतिव्रताया यच्छीलं पातिव्रत्यं पतिरागात् पुरुषप्रीति-वशात् प्रशस्यते, तथा शिवनुरागेण शिवोपरि प्रीत्या अभक्त: अवियुक्त: शरण: सुशील: शोभनशीलवानित्यर्थ:। शरणलिङ्गयो: सतीपतिभाव-स्योक्तत्वात् पतिव्रतादृष्टान्त: कथित:।।३४।।

The chastity of a devoted wife, i.e., devotion towards her husband, is praised by virtue of her love towards her lord, her husband. Similarly the Śaraṇa who is not severed or estranged from his love for Śiva is called Suśīla, i.e., he whose virtue is superior. Since the ideal relation of Satī (wife) and Pati (husband) is told between the Śaraṇa and the Liṅga, this analogy of the devoted wife is given.

Notes: शुशीलोऽभक्त:— Some texts read सुशीलो भक्त:। अभक्त: is correct reading. It means अविभक्त: here — divided, severed, separated. शिवानुरागेण अभक्त: सुलील इत्युच्यते — He who is not separated from his devotion towards Śiva is said to be 'Suśīla'. The पतिव्रतादृष्टान्त is further develpoed in the next stanza.

व्याख्या— अथेममर्थमेव विशदयति—

Then the author elucidates the same idea—

पतिं विना यथा स्त्रीणां सेवान्यस्य तु गर्हणा।
शिवं विना तथान्येषां सेवा निन्द्या कृतात्मनाम्।।३५।।

Just as the service rendered to some one other than their husbands is a reproach in the case of women, so is the service rendered to any god other than Śiva reproachable in the case of blessed souls. (35)

व्याख्या— स्त्रीणां पतिं विना प्राणकान्तं विना अन्यस्य परपुरुषस्य सेवा यथा गर्हणा निन्दिता, तथा कृतात्मनां शिवशरणानां शिवं विना शिवलिङ्गं विना अन्येषां विष्ण्वादिदेवानां सेवा निन्द्या भवतीत्यर्थ:।।३५।।

Just as in the case of women, the service of other men leaving their husbands is a matter of condemnation or something reproachable, so in the case of blessed souls like Śivaśaraṇas the service of other gods like Viṣṇu, etc., leaving Śiva, i.e., Śivaliṅga, is fit to be blamed.(35)

Notes: The service in the form of matrimonial relation (dāmpatya) on the part of a Satī (devoted wife) to a man other then her husband, is sin. Similarly it is a sin on the part of a Śaraṇa to have intimacy with any god other than Śiva. This is the 'Śatīpatibhāva' between the Aṅga (the devotee) and the Liṅga (Lord Śiva). This does not mean that the Śaraṇa should hate or condemn other gods. Satī can have a respectable attitude and render service other than 'dāmpatya' to other men, especially elders, similarly the Śaraṇa can have respectable attitude towards other gods and render any other service in their cause.

व्याख्या— अथोक्तार्थं सङ्गृह्याह—

Then the author summarises what is said earlier—

बहुनात्र किमुक्तेन शिवज्ञानैकनिष्ठता।
शीलमित्युच्यते सद्भिः शीलवांस्तत्परो मतः।।३६।।

Why say anything more. The engrossment in the knowledge of Śiva (as one's Self) alone, is said to be 'Śīla' by the enlightened persons. He who is engrossed in that is regarded as 'Śīlavān'. (36)

व्याख्या— अत्र शीलविषये बहुभाषणेन किम्? शिवज्ञानैकनिष्ठता श्रीगुरुनिर्दिष्टशिवज्ञान एकस्मिन्नेव निष्ठा शीलमिति सत्पुरुषैरुच्यते। तत्पर-स्तच्छीलासक्तः शीलवानिति मतः सम्मत इत्यर्थः।।३६।।

Here, i.e., in respect of Śīla, what is the use of saying much? Firm faith in the knowledge of Śiva only, i.e., in the knowledge of Śiva as taught by the Guru, is said to be Śīla, by the noble persons. He who is inclined to that, i.e., attached to that Śīla, is regarded as the Śīlavān'. (36)

Notes: Whatever the Śaraṇa does, all that is dedicated to Śiva. ''यद्यत्कर्म करोमि तत्तदखिलं शम्भो तवाराधनम्'' (Śiva. P.S. of Śaṅkara) — this is the path of life of the Śaraṅa— "Whatever that I do, all that is your worship, O Śambhu". This is 'Śivaikaniṣṭhā'. This is the 'Śīla'. He who is engrossed in that 'Śīla' is the 'Śīlavān'.

व्याख्या— अथैवंविधशीलवान् शरण एव शिवलिङ्गैक्य इति शरणस्थलं समापयति—

Then the author concludes the Śaraṇasthala by saying that the Śaraṇa of that type is himself the 'Śivaliṅgaikya' one who is merged into the Śivaliṅga—

शिवात्मबोधैकरतः स्थिराशयः शिवं प्रपन्नो जगतामधीश्वरम्।
शिवैकनिष्ठाहितशीलभूषणः शिवैक्यवानेष हि
कथ्यते बुधैः।।३७।।

इति श्रीमत्षट्स्थलब्रह्मिणा शिवयोगिनाम्ना विरचिते श्रीसिद्धान्तशिखमणौ शरणस्य चतुःस्थलप्रसङ्गो नाम त्रयोदशः परिच्छेदः समाप्तः।।१३।।

He who is engrossed in the awareness of his Self as Śiva, who is of firm will, who has taken refuge in Śiva, the Lord of the worlds and who is adorned with the 'Śīla' marked by the firm devotion to Śiva only, is himself called Śivaikyavān, one who is in a state of oneness with Śiva.(37)

Here ends the thirteenth chapter dealing with the four sub-sthalas of the Śaraṇasthala in Śrī Siddhāntaśikhāmaṇi written by Śivayogi Śivācārya who is the knower of Brahman attained through the path of six Sthalas. (13)

व्याख्या— शिवात्मबोधैकरतो लिङ्गाङ्गज्ञानैकनिष्ठः सन् जगताम-धीश्वरं शिवं प्रपन्नो रक्षेति शरणं गतः स्थिराशयः शिवशरणयोर्दृढीभूत-सतीपतिभावः ? युक्तचित्तः शिवैकनिष्ठाहितशीलभूषणः शिवलिङ्गैकनिष्ठा-कृतिशीलालङ्कारवानेष शरणः शिवेक्यवानिति बुधैः शिवशास्त्रप्रवीणैः कथ्यते हि प्रसिद्धमित्यर्थः।।३७।।

इति शीलसम्पादनस्थलम्।

इति श्रीमत्पदवाक्यप्रमाणपरावारधुरीणश्रीमरितोण्टदार्येण विरचितायां तत्त्वप्रदीपिकाख्यायां श्रीसिद्धान्ताशिखामणिव्याख्यायां त्रयोदशः परिच्छेदः समाप्तः ।।१३।।

This Śaraṇa is absorbed in the awareness of Śiva as himself, i.e., engrossed in the knowledge of the communion of the Aṅga (Jīva) with the Liṅga (Śiva); he has taken refuge in Śiva, the Lord of the worlds, seeking his protection; he is firm in his will, i.e., endowed with his mind firmly stationed in the relation of Śiva and Śaraṇa as the husband and the wife; he is adorned with the 'Śīla' marked with the firm devotion to Śiva alone, i.e., endowed with an ornament of Śīla in the form of firm devotion to the Śivaliṅga. Such a Śaraṇa is himself described as one who has oneness with Śiva by the learned persons, i.e., the persons learned in the Śaiva-śāstras. "Hi" is in the sense that it is well known.(37)

Śīlasampādanasthala ends.

Here ends the thirteenth chapter in the commentary on Śri Siddhantaśikhāmaṇi entitled Tattvapradīpikā written by Śrī Maritoṇṭadārya who is foremost among the scholars in Vyākaraṇa, Mīmāṁsā and Tarka. (13)

Notes: This stanza summarises the special features of the Śaraṇasthala. The Śaraṇa is fully engrossed in the awareness of Śiva as his Self. His mind is never inclined towards the objects of senses. He has totally surrendered himself to Śiva. Hence he is free from all fears and all migivings. He has no perversions of any kind. His will-power is steady and firm. He never wavers between this and that indiscriminately. Firm devotion to Śiva and the bliss of engrossment in the intimacy of 'Satīpatibhāva' is his 'Śīla'. When this bliss becomes incessant, he is 'Āikya', in a state of inseparable 'samarasa' with Śiva like water mixed with water.



चतुर्दशः परिच्छेदः

ऐक्यस्य चतुर्विधस्थलप्रसङ्गः

अथागस्त्यप्रश्नः। अगस्त्य उवाचेति —

तामसत्यागसम्बन्धान्निर्देशाच्छीलतस्तथा।
शरणाख्यस्य भूयोऽस्य कथमैक्यनिरूपणम्।।१।।

Then comes Agastya's question, i.e., Agastya says —

How is he, who is called Śaraṇa owing to the giving up of relation with ignorance (darkness), owing to the direction (nirdeśa) of knowledge and owing to the virtuous longing (Śīla) for Śiva, described as 'Aikya' (one who has attained the unity of Aṅga and Liṅga)? (1)

व्याख्या— तमोभागनिराकरणाद् ज्ञाननिर्देशात् तथा शीलसम्पादनात् शरणाख्यस्य एतावन्मात्रेण कथमैक्यनिरूपणम् लिङ्गाङ्गयोर्भेदघटितत्वादिति।।१।।

Due to the denial of the portion of tamas (ignorance, darkness), due to the guidance of knowledge and due to the acquisition of virtuous longing, one is a Śaraṇa. How can we speak of Aikya in his case on this account only, since the Liṅga and the Aṅga are subjected to difference? (1)

Notes : The Sanskrit commentator gives 'Liṅgāṅgabhedaghaṭitatvāt, as the ground for the question — 'katham aikyanirūpaṇam'. This question is just a manner of introducing a new topic. The ground for the question anticipated by the

commentator is just unwarranted. The idea of duality at the stage of Śaraṇa is not at all tenable. The conditions under which the aspirant is called Śaraṇa, viz., the absence of the darkness of ignorance, the knowledge of identity between his Self and Śiva and the virtuous longing for intimacy with Śiva, are enough to show that the idea of duality is sublated, if not totally eradicated. Yet the Śaraṇa is well on his way to the end in the form of 'sāmarasya'. The question is as to how he finally attains it. The answer to this question is found in the four Sthalas coming under Aikyasthala, which are significantly called Aikya, Ācāra-sampatti, Ekabhājana and Sahabhojana.

अस्योत्तरं ददाति श्रीरेणुक उवाचेति—

The author gives the answer saying Śrī Reṇuka said—

प्राणलिङ्गादियोगेन सुखातिशयमेयिवान्।
शरणाख्यः शिवेनैक्यभावनादैक्यवान् भवेत्।।२।।

He, the Śaraṇa as he is called, who has attained immence bliss through the contemplation of the Prāṇaliṅga, etc., becomes Aikya by meditating on his identity with Śiva. (2)

व्याख्या— प्राणलिङ्गादियोगेन बाह्यलिङ्गपूजावैमुख्येनान्तर्लिङ्गपूजाध्यानयोगेन सुखतिशयं शिवसुखातिशयम् एयिवान् लब्धवान् शरणाख्यः शिवेन शिवलिङ्गेन ऐक्यभावनाद् एकत्वचिन्तनाद् ऐक्यवान् शिवलिङ्गैक्यवान् भवेत् स्यादित्यर्थः। अथं भावः— लिङ्गात्मनोर्भेदो न सम्भवति चिदेकरूपत्वात्। ननु चिद्रूपत्वेऽपि व्यक्तिभेदोऽस्तीति चेत्, उच्यते — स जीवः परिच्छिन्नचित्प्रकाशरूपो वा? अपरिच्छिन्नचित्प्रकाशरूपो वा? नाद्यः, परिमितघटादिप्रकाशवत् स्वविषयस्वमात्रनिष्ठत्वेन परविषयपरस्वरूपेष्वन्धबधिरप्रायत्वेन चैत्रो मैत्राद् भिन्नः, मैत्रश्चैत्राद् भिन्नः, चैत्रमहं जानामि, मैत्रमहं जानामीति बाह्याभ्यन्तरानुसन्धानं न सम्भवतीति, चैत्रोऽहमिति प्रकाशस्य तन्मात्रनिष्ठत्वात्, मैत्रस्वरूपतद्विषययोरन्धबधिरप्रायत्वात्, एवं मैत्रोऽहमिति प्रकाशः स्यदिति। अथापरिच्छिन्नप्रकाशत्वे तादृशप्रकाशद्वयाङ्गीकारो न सम्भवति, सेव्यसेवकभावाद्यसम्भवात्, प्रकाशैक्ये कल्पितभेदमादाय तत्सम्भवात् प्रकाशैक्यमङ्गीकरणीयम्, सर्वासर्वशब्दयोर्मायाकार्यकोटिप्रविष्ठत्वेनान्तरालिकत्वात्, ज्ञत्वकर्तृत्वयोरेव स्वाभाविकत्वादिति तदेकत्वचिन्तनादैक्यवान् स्यादिति।।२।।

He who has attained extreme bliss of Śiva through the contemplation on the Prāṇaliṅga, etc., i.e., through the worship and meditation on the internal Liṅga (the Prāṇaliṅga) deviating from the worship of the external Liṅga (Sthāvaraliṅga), is called the Śaraṇa. Such a Śaraṇa becomes the Aikya by virtue of his meditating on his identity with Śiva, i.e., with the Śivaliṅga. What is intended here is this: There is no difference between the Liṅga and the Ātman (Aṅga) because they are one in intelligence (consciousness). It may be objected here that although they (the Liṅga and the Ātman) are uniform in consciousness, they have mutual difference because they are separate as individuals. This objection is answered here. Is the Jīva endowed with the appearance governed by limited consciousness? Or is he endowed with the appearance subject to unlimited consciousness? The first alternative is not tenable because in that case like the objects of limited appearance such as ghaṭa, paṭa, etc., (pot, cloth, etc.,), being aware of their own forms, are like the blind and the deaf towards the forms pertaining to others. Then the contingency of non-grasping of the inner and the outer nature of objects in such instances as — "Caitra is different from Maitra; Maitra is different from Caitra; I know Caitra and I know Maitra as well". This is because the consciousness that 'I am Caitra' would have the capacity to grasp only that much and that it is like the blind and the deaf as regards the nature and other matters pertaining to Maitra. Similar is the case with the consciousness that 'I

am Maitra'. (Since this is against experience, it should not be urged that the Jīva is of limited consciousness). It is also not possible to say that the Jīva is of unlimited consciousness. If two objects of this nature are accepted as manifested, then the relation of the master (sevya) and servant (sevaka) would become incompatible. When the manifestation of consciousness is one only, such a relation will have to be accepted by assuming an imaginary difference between them. (Hence, it should not also be urged that the Jīva is of unlimited consciousness). Hence one should necessarily admit the 'aikya' (oneness) of the Liṅga and the Aṅga. The words 'sarva' and 'asarva', i.e., khaṇḍa (part) and akhaṇḍa (whole) are of temporary application as they come within the scope of the effects of Māyā. The ideas of the knower (as onmiscient—sarvajña) and the doer (as omnipotent—sarvakartṛ), are alone natural. If one cherishes incessantly the idea of oneness with the Liṅga, one would definitely become 'Aikya'. (2)

Notes : Here again the 'Bāhyaliṅga' referred to in the commentary should be taken in the sense of 'Sthāvaraliṅga' (the Liṅga installed in the temple) but not in the sense of the Iṣṭaliṅga, because it is an inseparable unit of the 'Iṣṭa-Prāṇa-Bhāvaliṅga' synthesis. (See also notes on S.S., 12.9). शिवेनैक्यभावनादैक्यवान्— He is 'Aikya' through the meditation on the oneness of his Self with Śiva. This meditation is like the cherishing of the memory of the bee (bhramara) by the worm (kīṭa) at all times. This is known as 'Bhramarakīṭanyāya' or 'Dvirephakīṭanyāya': गुरुदीक्षापरिप्राप्तशिवलिङ्गाङ्गयोगतः। द्विरेफकीटन्यायेन शिवैक्यं प्राप्तवान् द्विजः।। (Ma. Ā., ca.pā.,7.3) — "By virtue of the instruction about the communion of the Liṅga and the Aṅga received in the Gurudīkṣā (initiation in the hands of the Śrīguru), the Vīraśaiva (Dvija=twice-born) attains Śivaikya as per the maxim of the bee and the worm". The same idea is emphasised here: कीटो भ्रमरयोगेन भ्रमरो भवति ध्रुवम्। मानवश्शिवयोगेन शिवो भवति निश्चयात्।। (Quoted in the Kannaḍa Commentary by N.R. Karibasva Śāstrin on S.S., 1921) — "The worm definitely becomes the bee by virtue of its incessant thought about the bee. Similarly man definitely becomes Śiva by incessantly thinking about Śiva only." There is no idea of difference between the Liṅga and the Aṅga due to the fact that they are one in consciousness. Here Jīva should be taken as having limited consciousness. If he were to be of limited consciousness, then he should shine himself like the fire-moth (khadyota), etc., but should not make other things shine and should not be able to understand the nature, etc., of other objects. This is not true to one's experience. The Jīva understands other objects in the same way as he understands himself. But on the ground that the relation of the 'sevya' and and the 'sevaka' does not hold good, the fact that the Jīva is of limitless consciousness is also held to be not tenable. However this 'sevya-sevaka' relation remains as long as the idea of difference persists. At the stage of Aikya that difference does not persist, because the curtain of ignorance (which poses difference) is totally removed and there is nothing that stands between the Liṅga and the Aṅga. There is only the absolute experience of non-duality (Advaitānubhūti). This is the experience that is termed as 'Aikya' in the Vīraśaiva philosophy (Śivādvaita). This is the truth of the Upaniṣadic statements ब्रह्म वेद ब्रह्मैव भवति (Muṇḍ.U.,3.2.9) — "He knows Brahman and becomes Brahman itself", ब्रह्मविदाप्नोति परम् (Tai.U., 2.1) — "The knower of Brahman attains the Supreme" and ब्रह्मैव सन् ब्रह्माप्येति (Bṛ. U., 4.4.6) — "Being Brahman, he goes to Brahman".

व्याख्या— अथास्यापि स्थलभेदाः सन्ति किमित्यत्राह—

Then if it is asked as to whether there are sub-Sthalas of this also, the answer is given here—

ऐक्यस्थलमिदं प्रोक्तं चतुर्धा मुनिपुङ्गव।
ऐक्यमाचारसम्पत्तिरेकभाजनमेव च।।
सहभोजनमित्येषां क्रमाल्लक्षणमुच्यते।।३।।

This Aikyasthala is said to be fourfold, O best among the sages; they are: 1. Aikyasthala, 2. Ācārasampattisthala,

3. Ekabhājanasthala and 4. Sahabhojanasthala. The Special features of these will be stated in due order. (3)

व्याख्या— स्पष्टम्।।३।। It is clear. (3)

अथ ऐक्यस्थलम्— (४१)

व्याख्या— ''एकमेव तद्भवत्यविकल्पो नाऽविकल्पोऽपि नात्र काचन भिदास्ति नैवात्र काचन भिदास्त्यत्र भिदामिव मन्यमानः शतधा सहस्रधा भिन्नो मृत्योर्मृत्युमाप्नोति। तदेतदद्वयं स्वप्रकाशम्'' इत्युत्तरतापिनीयश्रुत्यनुसारेण लिङ्गैक्यस्य लक्षणं पञ्चभिः सूत्रैः प्रतिपादयति—

Aikyasthala—(41)

"That (Paravastu) is one only. With regard to it there is neither certainty nor uncertainty nor any difference. There is no difference at all in it. He who assumes difference will be divided into hundreds and thousands and will be subjected to death after death. This non-duality is self-luminous" — In accoudance with this statement of the Uttaratāpinī Upaniṣad (Nṛ.U.Tā.U.) which means as above, the author expounds the special features of the Aikya in five stanzas—

विषयानन्दकणिकानिस्पृहो निर्मलाशयः।
शिवानन्दमहासिन्धुमज्जनादैक्यमुच्यते ।।४।।

It is called 'Aikya' due to the Śaraṇa's merging into the great ocean of the bliss of Śiva with his intentions pure and without desire for even a particle of pleasure arising from the sense objects. (4)

व्याख्या— विषयानन्दकणिकानिस्पृहः शब्दादिविषयानन्दशीकरेषु विरक्तः सन् निर्मलाशयो निर्मलचित्तवानेव शिवानन्दमहासिन्धुमज्जनात् शिवानन्दमहासमुद्रे तादात्म्यानुप्रवेशनाद् ऐक्यं लिङ्गैक्यस्थलमित्युच्यत इत्यर्थः।।४।।

Being free from desire even for a particle of joy of the sensuous objects or being averse to even the sprays of pleasure arising from objects of senses such as sound, etc., and being endowed with pure intentions or being endowed with a mind free from impurities, the Śaraṇa merges into the great ocean of the bliss of Śiva or enters into the relation of identity with the great ocean of the bliss of Śiva. This is the Aikyasthala related to him. (4)

Notes: ''एकमेव तद्भवत्यविकल्पो, इत्यादि''— (Nṛ.U.Tā.U.,8). The essence of 'Aikya' is merging into the great ocean of 'Śivānanda'. Tai.U. tells about Brahman in terms of 'Ānanda' — आनन्दो ब्रह्मेति व्यजानात् (3.6) and mentions the ultimate aim of man in terms of going and merging into that 'Ānanda'—आनन्दं प्रयन्त्यभिसंविशन्ति (3.6). This is characterised by 'शिवानन्दमहासिन्धुमज्जन', the merging into the great ocean of 'Śivānanda'. The build up to this state is twofold as 'विषयानन्दनिस्पृहत्व' and 'निर्मलाशयत्व।' At the earlier stages (Sthalas), the attempt of the aspirant has been in the directon of conquering the most tempting desire for sensuous pleasures arising from the objects of senses. When this is achieved, the mind becomes free from all 'malas', the intentions become pure. This 'Aikya' state is free from all dullness (jāḍya) because of its nature of consciousness, free from all untruth because it is steeped in truth and free from all sorrow (duḥkha) because of its nature of bliss; all that looked true because of ignorance— चिद्रूपत्वान्न मे जाड्यं सत्यत्वान्नानृतं मम। आनन्दत्वान्न मे दुःखमज्ञानाद्भाति सत्यवत्।। (Ātma. U., 30). Since that ignorance is totally eradicated, everything is the experience of the Superme Truth in the form of Paraśiva which is characterised by infinite truth, infinite consciousness and infinite bliss. The dominant factor is the bliss which the Self shares from that great Ocean of Bliss— एषोऽस्य परम आनन्द एतस्यैवानन्दस्यान्यानि भूतानि मात्रामुपजीवन्ति। (Bṛ. U.4.3.32). — "This is Brahman's Supreme Bliss; all the other beings live with a share of His Bliss". This is the state in which the Jīva feels that he is— only the non-dual bliss and the essence of all the intensity of intelligence and that everything is always Brahman: अद्वयानन्दमात्रोऽहं चिद्घनैकरसोस्म्यहम्। सर्वं ब्रह्मैव सततं सर्वं ब्रह्मैव केवलम्।।(Tejo. U., 6.65).

व्याख्या— नन्विदमैक्यं कीदृशस्य सम्भवतीत्यत्राह—

If it is asked as to what kind of person gets 'Aikya', The answer is given here—

निर्धूतमलसम्बन्धो निष्कलङ्कमनोगतः।
शिवोऽहमिति भावेन निरूढो हि शिवैक्यताम्।।५।।

He who has shaken off the shakles of Malas and whose mental activity is totally free from blemishes, becomes deeply rooted in his communion with Śiva'. (5)

व्याख्या— निवारिताणवादिमलसम्पर्कवान् कलङ्करहितमनोव्यापारवान् शिवोऽहमिति परामर्शनेन शिवलिङ्गैक्यतां निरूढो हि भज(व)तीति प्रसिद्धम्।।५।।

He who has set aside the association with the Malas (impurities) such as Āṇava, etc., and whose mental activity is bereft of all blemishes, becomes steadily stationed in the communion with Śiva through the realisation of the feeling that 'I am Śiva'. This is, indeed, well known. (5)

Notes: निर्धूतमलसम्बन्धः — see notes on S.S.,5.52 for the explanation of the three Malas, viz., Aṇavamala, Māyīyamala and Kārmikamala. They are the fetters that bind the Self. But the devotee at the stage of 'Aikya' is totally free from the association with Malas; he is 'nirmala'. निष्कलङ्कमनोगतः— His mental activities are totally free from all blemishes. The blemishes are the five Kleśas, Avidyā, Asmitā, Rāga, Dveṣa and Abhiniveśa and the six enemies of Sptrit (Ariṣaḍvarga), Kāma, Krodha, Lobha, Mada, Moha and Matsara. The devotee in the stage of Aikya is totally free from these blemishes. शिवोऽहं..... शिवैक्यताम्— The cherishing of the memory of Śiva incessantly, one becomes Śiva just as a worm becomes a bee by continuously thinking about it, Bramarakīṭanyāya. This 'Śivaikyatā' is expressed in the Yo. Vā. thus: विलीनाशेषबाह्यार्थबुद्धेरभ्यासयोगतः। जीवस्य ब्रह्मताप्राप्तिर्मुक्तिरित्यभिधीयते।। (Quoted in the Kannaḍa commentary by N.R.Karibasava Śāstrin, 1921). "The attainment of 'Brahmatva' on the part of the Jīva in whom the entire awareness of external objects has been subsided through practice of Yoga, is said to be Mukti (liberation)." Bhag. G. depicts it thus: योऽन्तःसुखोऽन्तरारामस्तथान्तर्ज्योतिरेव यः। स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति।। (15.24)— "He who has inner bliss, who has inner delight and who has discovered the inner light, is the Yogin. He being one with Brahman, attains liberation (even while alive) by going into Brahman". The Mukta state described in the stanza under consideration can perhaps be depicted best in these terms: स्पर्शान्कृत्वा बहिर्बाह्यांश्चक्षुश्चैवान्तरे भ्रुवोः। प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ।। यतेन्द्रियमनोबुध्दिर्मुनिर्मोक्षपरायणः। विगतेच्छाभयक्रोधो यः सदा मुक्त एव सः।। (Bhag. G., 5.27-28) — "When the Muni (sage in silence) closes the doors of his Soul from touching the external things, rests his inner gaze between the eye-brows, keeps the Prāṇa and the Apāna in equipoise and makes them move within the nose, has the senses and mind in perfect control, is immersed in final freedom and has given up desire, fear and anger, he in truth has attained final freedom". Śivaikya is impervious of what is going on outside. His gaze is turned inwards and concentrated on the Liṅga of light in the Ājñācakra between the eye-brows. The Prāna which moves upwards and the Apāna which moves downwards are held in equilibrium through Prāṇāyama. When this is achieved it is but natural that he achieves perfect control over the senses and mind and his desire, fear and anger are totally allayed.

व्याख्या— अथ किं पश्यन्नस्ती(पश्यन्नास्त इ)त्यत्राह—

If it is then asked as to what he sees, the answer is given here—

शिवेनैक्यं समापन्नश्चिदानन्दस्वरूपिणा।
न पश्यति जगज्जालं मायाकल्पितवैभवम्।।६।।

He who has attained communion with Śiva and who is of the nature of intelligence and bliss, does not take notice

of the net-work of world which has its glory created by Māyā. (6)

व्याख्या— मायाशक्तिपरिकल्पितं विश्वमपश्यन्नास्त इत्यर्थः।।६।।

He remains impervious of the universe which is created by Māyāśakti. This is the meaning. (6)

Notes: मायाकल्पितवैभवम्— The world of difference full of varieties and vagaries of life, is all created by Māyāśakti. This is different from what is called Śuddhamāyā which resides in the Īśvara and as a result of which the Īśvara himself assumes many forms as a part of his cosmic play. (See S.S., 5.44,46). Aśuddhamāyā which is charged with Aśuddhopādhi, is called Avidyāśakti due to which the beings (Jīvas) are of many varieties. This is the Māyā which is responsible for the variety of the world. This world which is created by Māyā, is regarded as abominable (heya). It is told that the Prāṇaliṅgin who deems the world of Māyā as fit to be relinquished, takes joy in his harmony with the Liṅga which is of the nature of "Cit and Ānanda" (consciousness and bliss) (S.S., 12.11). The Supreme Yogin will be called "Akāya" due to the absence of any relation with Māyā. (See S.S., 16.43). In the next two stanzas (7-8), it is described as to how the ocean of Māyā disappears in the submarine fire of Śivaikya (union with Śiva) and as to how all conception of variety is sublated by the disappearance of Māyāśakti.

व्याख्या— तत्कुतो न पश्यतीत्यत्राह—

If it is asked as to why he does not see it, the answer is given here—

ब्रह्माण्डबुद्बुदोद्भेदविजृम्भी तत्त्ववीचिमान्।
मायासिन्धुर्लयं याति शिवैक्यवडवानले।।७।।

The ocean of Māyā which grows with the display of the variety of bubbles in the form of worlds and which has the (thirty-six) principles (from Śiva to Bhūmi) as its waves, merges into the submarine fire in the form of union with Śiva. (7)

व्याख्या— ब्रह्माण्डबुद्बुदोद्भेदविजृम्भी ब्रह्मण्डरूपबुद्बुदाविर्भावेन वर्धिष्णुः तत्त्ववीचिमान् षटत्रिंशत्तत्त्वलक्षणवीचिमान् मायासिन्धुः शिवैक्य-वडवानले शिवलिङ्गैक्यरूपवडवाग्नौ लयं याति। अतः कारणात् प्रपञ्चदर्शनं नास्ति, उपादानकारणनाशात् कार्यनाशस्यावश्यमङ्गीकरणीयत्वात्।।७।।

The ocean of Māyā which grows through the appearance of the bubbles in the form of the worlds and which has the waves in the form of the thirty-six principles (from Śiva to Bhūmi), disappears in the submarine fire in the form of Śivaikya. Hence, there is no appearance of the world. Due to the eradication of the material cause, the eradication of the effect has to be necessarily accepted. (7)

Notes: Māyāśakti has been called here as the Upādānakāraṇa (material cause) of this world. It is said that Śiva is the material-cum-instrumental cause (abhinnanimittopādānakāraṇa) of the world. It is said here that Śakti (or Māyāśakti) is the material cause. There is nothing paradoxical here. Śakti is inseparable from Śiva. Thus Śakti who is inherent in Śiva, is the material cause. It is because of this that Śiva whom his Śakti inheres is called the material cause of the world. Śakti and Śaktimān (the possessor of Śakti) are one because of their inseparable relation. The universe is the ocean of Māyā of Śiva and the worlds appear and disappear in every round of creation and annihilation. The thirty-six principles from Śiva to Bhūmi (vide notes under S.S. 1.3) are the waves of that ocean. When that Māyā reverts back to Śiva in the case of the Śivayogin who is in union with Śiva in the state known as Śivaikya, as has been presented in terms of the submarine fire which consumes the ocean with bubbles as well as waves. The Śivayogin is in a state of Jīvanmukti; see Bhag. G., 5.24 quoted in the notes under 14.5 above. It may be noted here that Śivayoga is the churning (manthana). The great light in the form of Śivajñāna emerges through that churning. That itself is the submarine fire here.

व्याख्या— अथ तदेव विशदयति—

Then the author elucidates the same further—

मायाशक्तितिरोधानाच्छिवे भेदविकल्पना।
आत्मनस्तद्विनाशे तु नाद्वैतात्किञ्चिदिष्यते।।८।।

Due to the cover of Māyāśakti, the Self is subjected to the notion of difference with reference to Śiva. When that cover is destroyed, nothing other than non-duality remains for the Self. (8)

व्याख्या— शिवे मायाशक्तितिरोधानात् प्रसरणाद् आत्मनो जीवस्य भेदविकल्पना स्यात्। तद्विनाशे मायाप्रसरणस्य नाशे, अद्वैतात् किञ्चद् ईषद्भेदो नेष्यते नेच्छाविषयीक्रियते।।८।।

Due to the cover, i.e., spread of Māyāśakti, the Ātman, i.e., the Jīva has the notion of his difference from Śiva. But when that is lost, i.e., when that spreading of Māyāśakti is arrested, there is nothing other than non-duality, i.e., not even the slightest difference is entertained. (8)

Notes: All Jīvas are the 'aṁśas' of Śiva. In their original form they are the same. It is the Māyāśakti that acts as a cover and introduces the notion of difference through her Guṇas. Māyā first creates the notion of difference between the Jīvātman and the Paramātman. Then through the charging of the Guṇas, viz., Sattva, Rajas and Tamas, Māyā creates differences among the Jīvas. Some Jīvas are 'Sāttvika' due to the predominance of Sattvaguṇa. They are characterised by calmness and restraint. They stay away from the terrible mundane surroundings. Some Jīvas are 'Rājasika' with the preponderance of Rajoguṇa. They are given to avarice and anger. They aspire for sensual pleasures. They are never calm, as they are bound by the snares of transmigration. Some other Jīvas are 'Tāmasika' with the predominance of Tamoguṇa. They have no knowledge of what they are.

They are merged in the mire of 'saṁsāra' (cycle of birth and death). Countless are the natures of the Jīvas due to the preponderance of one or the other Guṇa and the mixture of Sattva and Rajas, Rajas and Tamas, Sattva and Tamas, and so on. The Paramātman is pure, formless, free from Guṇas, partless and non-dual. Why the Jīvas who are his 'aṁśas' have these differences? The Guṇas of Prakṛti (Māyā) are insentient and limited. How did they become so powerful as to create those limitess differences? The answer to all these questions is one and that is that it is all due to the sport of Māyā. It is due to Māyā that the Jīvas arise in the Paramātman. It is due to Māyā that the differences are made to appear through the permutation and combination of Guṇas. Disappearance of difference is the core of an 'Aikya'. His mind and intellect are pure, with nothing else except Śiva as their content. Māyā is merged in the Supreme Lustre of Śiva. This is the "Advaita" (non-duality) attained by the Jīva through total surrender to Śiva without any notion of difference from Him. It is only those who surrender themselves to Śiva that cross over the ocean of Māyā, as promised by the Bhagavān: मय्यर्पितमनोबुद्धिर्मामेवैष्यस्यसंशयम्। (Bhag. G., 8.7) — "With your mind and intellect surrendered to me you will undoubtedly come to me".

व्याख्या— ननु शिवजीवयोः पतिपशुलक्षणाश्रयणात् कथं किञ्चिद्भेदोऽपि नेष्यत इत्युक्तमित्यत्र ''अहमेको न मे कश्चिन्नाहमन्यस्य कस्यचित्। न तं पश्यामि यस्याहं न तं पश्यमि यो मम।।'' इति देवीकालोत्तरवचनानुसारेण शिवलिङ्गैक्यस्य प्रसिद्धशिवाद्वैतं पञ्चभिः सूत्रैः प्रतिपादयति—

It may be objected as to how can it be said that there is not even the slightest difference between Śiva and Jīva when the difference between them as Pati (Lord) and Paśu (the bound soul) is evidently known through scriptures. Here by way of answering this objection, the author propounds in five stanzas the "Śivādvaita" (unity of the Self with Śiva) well known in the case of the Śivaikya in accordance with "I am one and only one; no one belongs to

me nor am I anybody else's; I do not see anyone to whom I belong and I do not see anyone who is mine"—

पशुत्वं च पतित्वं च मायामोहविकल्पितम्।
तस्मिन् प्रलयमापन्ने कः पशुः को नु वा पतिः।।९।।

'Paśutva' and 'Patitva' are, after all, created by the delusion of Māyā. When that (delusion) is eradicated, who is the Paśu, and who, on the other hand, the Pati? (9)

व्याख्या— स्पष्टम् ।।९।। It is clear. (9)

Notes : In Śaiva religious systems, Śiva has been spoken as 'Pati', the lord and the Jīva is spoken as 'Paśu' the bound soul. On the basis of this Śaiva doctrine, an objection is anticipated here. If Śiva and Jīva are clearly distinguished as Pati and Paśu respectively, how can it be said that there is not even the slightest difference between them? This objection is answered according to Devīkālottarapurāṇa which says "अहमेको न मे कश्चित्, etc." (D.K., 49). It is well known that Śiva is "Śaktiviśiṣṭa", i.e., Śakti is inherent is Śiva (in other words, inseparably related to Śiva). When Śiva thinks of creation, his Śakti assumes the form of Māyāśakti endowed with three Guṇas—Sattva, Rajas and Tamas. Due to the operation of this Śakti, Śiva assumes three forms as Bhoktṛ, Bhojya and Preraka. (Vide notes under S.S.,5.37,38 and 39). Here Bhoktṛ is the Jīva, Bhojya is the Pāśa (bondage) by which the Jīva is called the Pasu and Preraka is Īśvara who is the Pati. This difference between Śiva and Jīva in terms of Pati and Paśu, is thus created due to the operation of Māyāśakti. When the operation of Māyāśakti is arrested in the case of the Śivaikya, the difference in terms of Pati and Pāśa totally disappears. Hence, it is said that the Śivaikya is in a state of 'advaita' (non-duality). Kai.U., 24 describes this state: एवं विदित्वा परमात्मरूपं गुहाशयं निष्कलमद्वितीयम्। समस्तसाक्षिं सदसाद्विहीनं प्रयाति शुद्धं परमात्मरूपम्।। — "Having thus known the nature of the Paramātman (as not different from one's Self), who resides in the cave of the heart, who is without Kalās (Prāṇa, etc., upto

Nāma), who is non-dual, who is the witness of all and who is free from both 'Sat' (vyakta) and 'Asat' (avyakta), one (who has realised his Self as Śiva) attains the form of the Paramātman." This is described in terms of 'Liṅgāṅgasāmarasya' (Śivajīvaikya) in Vīraśaiva philosophy.

व्याख्या— अथास्य संसारस्य भेदवल्मीकनिष्ठसर्परूपत्वात् किमस्यौषधमियत्राह—

Then if it is asked as to what is the medicine of this transmigration which is of the nature of a serpent caught in the anthill of difference, the answer is given here—

घोरसंसारसर्पस्य भेदवल्मीकशायिनः।
बाधकं परमाद्वैतभावना परमौषधम्।।१०।।

The notion of Supreme Non-duality is the best medicine that effectively eradicates the terrible serpent of transmigration which lies in the anthill in the form of duality. (10)

व्याख्या— भेदविकल्पशायिनो जडजडभेदः, जीवजीवभेदः, जीवजडभेदः, जडेश्वरभेदः जीवेश्वरभेदः, इत्येवंरूपपञ्चविधभेदविशिष्टवल्मीकस्थितस्य घोरसंसारसर्पस्य जननमरणादिभयङ्करस्य संसारसर्पस्य बाधकमौषधं परमाद्वैतभावना जडचेतनैक्यभावनेत्यर्थः।।१०।।

'Bhedavikalpaśāyinaḥ' means that (saṁsārasarpa) which resides in the anthill consisting in five kinds of duality (differences) in the form of (i) difference between the non-sentient and the non-sentient, (ii) difference between the being and the being (the living and the living), (iii) difference between the living and the insentient, (iv) difference between the being and the Lord and (v) difference between the insentient and the Lord. The serpent in the form of transmigration is terrible as it

consists in birth, death, etc. Of such a serpent of transmigration the effectively eradicating medicine has been the notion of Supreme Non-duality, i.e., the notion of non-duality between the insentient and the sentient.(10)

Notes: भेदवल्मीकशायिन: (Gen.s.) — This is given as a Viśeṣaṇa of 'ghorasaṁsārasarpasya' (Gen.s.). This Bhedavalmīka has been explained in terms of the anthill of difference in the from of Bhedapañcaka. The five bhedas are— (i) जड-जडभेद difference between one insentient and and another insentient, (ii) जीव-जीवभेद mutual difference between beings; (iii) जीव-जडभेद difference between the being and the insentient; (iv) जड-ईश्वरभेद difference between the insentient and Lord; and (v) जीव-ईश्वरभेद difference between the being and the Lord. [जडाजडभेद: and जीवाजीवभेद: in the text of the printed Sanskrit commentary of Maritoṇṭadārya, are obviously wrong. They should be read as जडजडभेद: and जीवजीवभेद:। These readings have been adopted in the present text]. The reality of this five-fold difference has been advocated by Śrī Madhva : Vide: जगत्प्रवाहः सत्योऽयं पञ्चभेदसमन्वितः। जीवेशयोर्भिदा चैव जीवभेदः परस्परम्।। जडेशयोर्जडानां च जडजीवभिदा तथा।। (M.Bhā. Tā. Nir., 1.69-70) — "This stream of the world consisting in five-fold difference, is indeed real: difference between the being and the Lord, difference mutually between beings, difference between the insentient and the Lord, difference among the insentient and difference between the insentient and the being". This anthill of five-fold difference is the residing place in which the serpent in the form of "Saṁsāra", the cycle of birth and death, resides. This serpent is terrible due to the pain of birth, death, etc. The effective eradicating medicine for the poison emitted by this serpent, i.e., the poison in the form of the notion of "I" and "mine", is the "Paramādvaitabhāvanā", i.e., the notion of Supreme Non-duality. This "Paramādvaitabhāvanā" has been explained by the Sanskrit commentator as "Jaḍacaitanyaikya-bhāvanā", i.e., the notion of oneness (non-duality) between the insentient and the sentient. When five kinds of difference are totally eradicated, the non-duality will be reduced to the non-duality between the insentient and the sentient, i.e., between matter and spirit. The matter in that state is subtle and it becomes one with the spirit. That is the state of the Paramātman. The notion of "I" and "mine" being totally subsided, the Self (Jīva) remains in that state of the Paramātman losing his identity like the river in an ocean. This is according to the Sanskrit commentator. Paramādvaitabhāvanā can as well stand for universalisation of "I-ness" "mine-ness". Individualistic (vyaṣṭi) "I-ness" and "mine-ness" lead to bondage, while universalised (samaṣṭi) "I-ness" and "mine-ness" lead to liberation. Hence, "Aikyasthiti" is that "advaitasthiti" in which the serpent in the form of transmigration is killed after breaking open the anthill in the form of duality (difference).

व्याख्या— नन्वस्य संसारस्य भेदबुद्धिसमुत्पन्नमहासागरत्वादिमं केनोपायेन को वा तरतीत्यत्राह—

Since the transmigration has been a great ocean arising from the notion of difference, it may be asked as to who and by which means would cross over it. The answer is given here—

भेदबुद्धिसमुत्पन्नमहासंसारसागरम् ।
अद्वैतबुद्धिपोतेन समुत्तरति देशिकः ।।११।।

The preceptor crosses over the great ocean of transmigration born from the notion of difference, with the help of the boat in the form the notion of non-duality.(11)

व्याख्या— देशिकः शिवलिङ्गैक्य इत्यर्थः। शिष्टं स्पष्टम्।।११।।

The preceptor means the 'Śivaliṅgaikya', he who has become merged into the Śivaliṅga. The rest is clear (11)

Notes: No body can cross ever an ocean without a boat. Transmigration (Saṁsāra) is a great ocean. In crossing over this great ocean, the notion of 'advaita' (non-duality) acts as the boat. The ocean of Saṁsāra is terrible with lofty tides and confusing foam. The Jīvas are bound in it and are made to suffer

the afflictions and torments of worldly life. Some people think that worldly life is false and Paramātman alone real. All this worldly life has been a mere illusion. This is not corret. The ocean of Saṁsāra is real, suffering is real, everything is real. It is a real cover that is removed to reveal the truth that the Self is not different from Śiva. This is the "advaitabhāvanā" that acts as a boat to cross this ocean. The difference between the Jīvabhāva and Śivabhāva has been a phase that continues upto the realisation of "advaitabhāva". This "advaitabhāva" is the state of Śiva, which is the bridge accross the ocean of mortality helping the Self to cross over to the shore of immortality. This experience of oneness with Śiva on the part of the Self is the boat to cross over the ocean of Saṁsāra. Śve.U. says: तमात्मस्थं येऽनुपश्यन्ति धीरास्तेषां सुखं शाश्वतं नेतरेषाम्। (6.12)— "It is the wise that have the vision of Him (Paramātman). Their's is the eternal bliss, but not of others". निष्कलं निष्क्रियं शान्तं निरवद्यं निरञ्जनम्। अमृतस्य परं सेतुं दग्धेन्धनमिवानलम्।। (6.19)— "He is without parts, without action, peaceful, flawless and without attachment. He is the supreme bridge leading to immortality, like the fire which has burnt the fuel".

व्याख्या— नन्वियं संसृतिः कामरक्षःक्रियाकरी कालरात्रिर्भवति(न्ती) केन नश्यतीत्यत्राह—

It may be contended as to how this transmigration which happens to be the black (terrible) night allowing the actions of the demon in the form of desire, could be destroyed. An answer is given here—

अज्ञानतिमिरोद्रिक्ता कामरक्षःक्रियाकरी।
संसारकालरात्रिस्तु नश्येदद्वैतभानुना।।१२।।

तस्मादद्वैतभावस्य सदृशो नास्ति योगिनाम्।
उपायो घोरसंसारमहातापनिवृत्तये।।१३।।

The dark (terrible) night in the form of transmigration which allows the activities of the demon in the form of desire (Kāma) when it is roused by the darkness of ignorance, is destroyed by the sun in the form of non-duality. (12) Hence, so far as the Yogins are concerned, there is no means of removing the great heat of terrible transmigration other than the notion of non-duality. (13)

व्याख्या— अज्ञानतिमिरोद्रिक्ता अज्ञानलक्षणगाढान्धकारेणोत्पन्ना सती कामरक्षःक्रियाकरी कामलक्षणराक्षसकृत्यं कुर्वती संसारकालरात्रिः, अद्वैतभानुना शिवाद्वैतसूर्येण नश्यतीत्यर्थः।।१२।। स्पष्टम्।।१३।।

"That which is roused by the darknes of ignorance" means "that which is born from the terrible darkness of the nature of ignorance." When the dark night in the form of transmigration is so roused, it takes to the activity of the demon of desire, i.e., performs the action of the demon of the nature of desire. That dark night is destroyed by the sun in the form of non-duality which is otherwise known as Śivādvaita, the non-duality of Śiva (Śivaikatvabhāvanā). (12) It is clear. (13)

Notes : In 14.11 above, the Saṁsāra has been compared to an ocean and Advaitabhāvanā has been compared to a boat. Through that analogy of the ocean and the boat, it is taught that the Jīva can cross over the ocean of Saṁsāra with the help of a boat in the form of the non-duality between the Jīva and Śiva. Here, in 14.12, an analogy of the darkness and the sun has been introduced. Kālarātri (dark night) brings the feeling of terribleness going with it. Another characteristic of the night is that it affords full scope for the sport of the demon in the form of desire (Kāma). Ugrakāmapravṛtti, inclination towards the fulfilment of all desires with all aggressiveness, is the characteristic of demons, who deem that Kāma is the highest value of life (Puruṣārtha). Bhag. G. says : चिन्तामपरिमेयां च प्रलयान्तामुपाश्रिताः। कामोपभोगपरमा एतावदिति निश्चिताः।। आशापाशशतैर्बद्धाः कामक्रोधपरायणाः। ईहन्ते कामभोगार्थमन्यायेनार्थसञ्चयान्।। (16.11-12)—"Resorting to limitless worry lasting upto death, those who consider the enjoyment of pleasures as

their uttimate value of life (Puruṣārtha), who are bound by hundreds of fetters and who are prone to desire and anger, and who aspire for the acquisition of wealth by unfair means." Such a thickly dark night of transmigration which is nourished by the darkness of ignorance, is totally removed by the sun in the form of the notion of non-duality.

व्याख्या— अथ शिवाद्वैतातिशयमुक्त्वा सूत्रद्वयेनैक्यस्थलं समापयति–

Then after having told the greatness of Śivādvaita, the author concludes the Aikyasthala in two stanzas–

अद्वैतभावनाजातं क्षणमात्रेऽपि यत्सुखम्।
तत्सुखं कोटिवर्षेण प्राप्यते नैव भोगिभिः।।१४।।

चित्तवृत्तिसमालीनजगतः शिवयोगिनः।
शिवानन्दपरिस्फूर्तिर्मुक्तिरित्यभिधीयते।।१५।।

That bliss which is born from the experience of non-duality even if it lasts for a moment, cannot be obtained by the enjoyers of mundane pleasures (bhogins) even if they enjoy them for crores of years. (14) The all-encompassing experience of Śivānanda (bliss of non-duality with Śiva) on the part of the Śivayogin who has the whole world merged into his mental vision, is called Mukti. (15)

व्याख्या— भोगिभी राजभोगिभिरित्यर्थः। शिष्टं स्पष्टम्।।१४-१५।।

इत्यैक्यस्थलम्।

"The enjoyers of pleasures" means "the enjoyers of royal pleasures." The rest is clear. (14-15)

Aikyasthala ends

Notes: 14.14 speaks of the greatness of Śivādvaitānanda. It is the highest bliss which can be experienced by the Yogin, but never by the Bhogin. Advaitabhāvanā is the notion of one-ness

with Śiva. This is the 'Brahmabhāva' as the Muṇḍ. U. says: "ब्रह्म वेद ब्रह्मैव भवति" (3.6.9.) — "He (Jīva) knows Brahman; he becomes Brahman itself." This Brahmabhāva is nothing but Ānanda-bhāva, as spoken by the Tai.U.: आनन्दो ब्रह्मेति व्याजानात् (3.6.) – "(He) realised that Ānanda (bliss) is Brahman". That bliss which is born from Advaitabhāvanā is the Supreme Bliss. It is the highest. Blessed indeed is he who experiences it even for a moment. He who experiences mundane pleasures for crores of years, cannot have the slightest taste of that bliss. 14.15 gives the nature of Mukti. The experience of the bliss of merging into Śiva by the Śivayogin, is regarded as Mukti. The State of the Śivayogin at the Aikya stage is described in terms of the merging of the world in his mental vision. The world is the variety of objects and the variety of experiences. The world is a bundle of objects and experiences. As long as it is bound by these, i.e., viṣayāsakti, the mind is in bondage and binds the Self. 'Merging of the world' means 'the merging of the viṣayāsakti, i.e., disappearance of the 'viṣayas' amounting to 'nirviṣayatva' of the mind. Such a mind does not bind the Self. Bra. B.U. portrays this excellently: मन एव मनुष्याणां कारणं बन्धमोक्षयोः। बन्धाय विषयासक्तं मुक्त्यै निर्विषयं स्मृतम्।।(2)– "Mind is the cause for both bondage and liberation of human beings. Its attachment to objects of senses is for bondage and its state of the absence of attachment to objects, is for liberation". The Śivayogin is totally in a state of oneness with Śiva. Objects of senses are outside the perview of his mind, which has Śiva as its content. The result is the experience of bliss of Śiva. That is Mukti of the Śivayogin.

अथ आचारसम्पत्तिस्थलम्–(४२)

व्याख्या— अथ ''यथा रविः सर्वरसान् प्रभुङ्क्ते हुताशनश्चापि सर्व-भक्षकः। तथैव योगी विषयान् प्रभुङ्क्ते न लिप्यते कर्मशुभाशुभैश्च।।'' इति शिवरहस्यवचनानुसारेण लिङ्गैक्यस्य सदाचारसम्पत्तिं द्वादशसूत्रैः प्रतिपादयति –

Acārasampattisthala—(42)

Then in accordance with the statement of Śivarahasya, viz., "Yathā raviḥ, etc.", which means "Just as the sun

absorbs all the liquids and the fire (the eater of oblations) swallows everything, so does the Yogin experience the objects of senses and yet remains unointed by the fruits of auspicious as well as inauspicious deeds", the author propounds the wealth of good practices of the Śivaikya in twelve stanzas—

शिवैकभावनापन्नशिवत्वे देहवानपि।
देशिको हि न लिप्येत स्वाचारैः सूतकादिभिः।।१६।।

The preceptor who has attained the state of Śiva through the contemplation of oneness with Śiva, is untainted by the observances of 'Sūtakas', etc., (impurities, etc.,) as a part of his religious practices, although he is endowed with a body. (16)

व्याख्या— शिवैकभावनया लब्धशिवत्ववान् देशिकः शिवलिङ्गैक्यो देहवानपि जीवन्मुक्तः सन् सूतकादिभिः सूतकप्रभृतिभिः स्वाचारैः स्वेच्छाचारैः, न लिप्येतेत्यर्थः।।१६।।

The preceptor (Śivaikya) who has attained the state of Śiva through the notion of oneness with Śiva, although he has a body (i.e., Jīvanmukta, liberated even while alive), is not attached to his own practices such as 'Sūtakas' (observance of impurities of birth, death, etc.). (16)

Notes: "यथा रविः सर्वरसान्..." (Śiva R.). Śivaikabhāvanā consists in the contemplation that 'I am Śiva' – ''अहं ब्रह्मास्मि'' (Bṛ.U., 1.4.10). Through this contemplation, the Śivayogin is neither prompted to any action nor desirous of doing any action for himself. Yet as certain duties are consequent upon his being alive, he has to undertake some actions. It should be remembered that in carrying out his duties, he does not have even the slightest interest in the fruits of those actions. In other words, he does his duties in the manner of 'niṣkāmakarma', as taught in the Bhag. G.: कर्मण्येवाधिकारस्ते मा फलेषु कदाचन। मा कर्मफलहेतुर्भूर्न ते सङ्गोऽस्त्व-

कर्मणि।। (2.47) – "Doing your duty is in your hands. You have no claim over its rewards. Do not have a reward (fruit) as the motive of your action. May you not be totally without action." As declared by the Kaṭha. U. viz., "न लिप्यते लोकदुःखेन बाह्यः" [5.11]– "he is not affected by the worldly experiences (दुःख, सुख, etc.), as he is outside their scope". He is not affected by them because he does not do anything with any selfish motive and the fruits of Karman do not accrue in his case. Although he is endowed with a body, he is not associated with any Sūtakas as a part of his religious practices. (See notes under S.S., 9.43 for discussion on the relevance of Sūtakas for the Vīraśaivas).

व्याख्या— कस्मादित्यत्राह –

If it is asked as to why it is so, the answer is given here—

शिवाद्वैतपरिज्ञाने स्थिते सति मनस्विनाम्।
कर्मणा किं नु भाव्यं स्यादकृतेन कृतेन वा।।१७।।

When the knowledge of Śivādvaita becomes firm in the case of the wise persons (Yogins), what could be expected of action, whether it is not done or done? (17)

व्याख्या— मनस्विनां लिङ्गैक्यनिष्ठचित्तवृत्तीनां शिवाद्वैतज्ञाने स्थिरे सति, अकृतेन कर्मणा दुष्कर्मणा कृतेन वा सत्कर्मणा वा किं नु भाव्यं स्यात्, न किञ्चिदपि स्यादित्यर्थः।।१७।।

"मनस्विनां" (the wise, Yogins) means "in the case of those whose mental inclinations are stationed in the state of oneness with Śiva (Liṅga)." When the knowledge of Śivādvaita is firm in them, what could be expected, if bad action is not done or if good action is done? It implies that nothing is expected. (17)

Notes: The Śivayogin who has the steady experience of Śivādvaita is not at all associated with the fruits of action.

Sometimes he may do some action thinking that it is bad. Sometimes he may do some action thinking that it is good. But the fact is that he is impervious of the fruit of action. Hence whether he undertakes action or desists from doing any action, it is all the same to him. Bhag. G. has made this point very clear: बोधयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः। सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते।। नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित्। पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्नश्नन्गच्छन्स्वपन्श्वसन्।। प्रलपन्विसृजन्गृह्णन्नुन्मिषन्निमिषन्नपि। इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन्।। (5.7-9) – "The Yogin who is of pure spirit, who has conquered himself, who has control over his senses and whose Self happens to be the Self of all beings (from Brahman to Stamba), i.e., who has the right realisation of Śivādvaita, is not associated (with fruits of action) even though he might do action (for the guidance of the people — lokasaṅgraha). Seeing, hearing, touching, smelling, walking, sleeping, breathing, speaking, rejecting or accepting, opening the eyes, closing the eyes, while doing all these actions, the Yogin who knows the ultimate truth should always think that he is not doing anything with the firm conviction that the senses are operating in the fields of their objects". The last sentence may appear simple and even a worldly man may say that his senses were operating in the fields of their objects and that he was not responsible for anything. It should be noted here that it is not as simple as that. See what the Bhagavān says: कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि। योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वात्मशुद्धये।। (Bha.G., 5.11) – "The Yogins do action merely through their body, mind, intellect and senses, discarding all association (with the fruits of actions) for the sake of self-purification." The point here is "kevalaiḥ" (merely), i.e., without any association of "I-ness' and" "mine-ness" (mamatva). The attitude here is "ईश्वरायैव कर्म करोमि न मम फलाय" (Śaṅkara, on Bhag. G., 5.11) – "I do action for the sake of the Lord but not for any reward for myself." This is the attitude that is most difficult to develop and maintain. Had it been not so everybody would have taken such a false stand and compared themselves with Yogins easily. The Yogin who is the Lord Atman (Śiva), does not create anything for himself, neither the responsibility that 'I am the doer' (kartṛtva) nor the objects (such as chariots, pitchers, mansions, etc.,) which are

most wanted by the people, nor any association with the fruits of action, while it is the "Svabhāva" (Prakṛti or Māyā) that operates – न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः। न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते।। (Bhag. G., 5.14). It is through the grace of the Lord that this cover of Māyā is removed. As a mark of his grace, the Self is induced with Bhakti (which is the Anugrahaśakti of Śiva). After this "Śaktipāta" the path of Mukti is revealed and through the ripening of Bhakti into "Samarasabhakti", the Self attains its real state of Śivādvaita and remains in its real field of bliss. This is succinctly stated by the Bhagavān: दैवी ह्येषा गुणमयी मम माया दुरत्यया। मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते।। (Bhag. G., 7.14) – "This divine Māyā is made up of Guṇas (Sattva, Rajas and Tamas). This my Māyā is hard to overtake. Those who have surrendered to me, can alone cross over this (ocean of Māyā)." The Śivayogin who has surrendered himself to Śiva and who enjoys the bliss of "Śivatva" is beyond the reach of "Māyā." The Śivayogin who has surrendered himself to Śiva and who enjoys the bliss of "Śivatva" is beyond the reach of Māyā. Whether done or not done, the actions have no relevance to him.

व्याख्या— तत्कुत इत्यत्राह –

If it is asked as to why is it so, the answer is given here—

शम्भोरेकत्वभावेन सर्वत्र समदर्शनः।
कुर्वन्नपि महाकर्म न तत्फलमवाप्नुयात्।।१८।।

The Yogin who is of equal attitude towards everything due to his state of one-ness with Śiva (Śivādvaita), does not get associated with the fruits of action even when he does any great action. (18)

व्याख्या— सर्वत्र समदर्शनो लोष्टाश्मकाञ्चनादिषु सर्वत्र समदर्शनः शिवलिङ्गैक्यः शम्भोरेकत्वभावेन ऐक्यभावेन महाकर्म पापपुण्यरूपं महाकर्म कुर्वन्नपि तत्फलं नाप्नुयात्। सर्वस्यापि शिवमयत्वेन दर्शनात् तल्लेपो नास्तीति भावः।।१८।।

"One who has equal attitude towards everything" means "one who has the uniform attitude towards a clod of mud, a stone or a piece of gold". Such a Yogin, who has become one with the Liṅga (Śiva), does not get associated with the fruit of action, even though he performs the great action, i.e., the action which results in sin or merit. It is implied here that since everything is looked upon as Śiva in form, there is no association (of fruits of action in the form of sin or merit). (18)

Notes : The Śivayogin who is in a state of Śivādvaita, looks upon everything as Śiva. The notion of difference (bheda-buddhi) as a clod of mud, a stone, a piece of gold, etc., does not occur to the Śivayogin, because he has no interest in them either as a valuable object or a worthless object. Everything is the same to him. Hence he is called "samadarśanaḥ." Bhag. G. portrays him thus: विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि। शुनि चैव श्वपाके च पण्डिताः समदर्शिनः।। (5.18) – "The wise (Yogins) have the same attitude towards a Brāhmaṇa who is rich with knowledge and discipline, a cow, an elephant, a dog or a lowly person." "Samadarśana" is inspired by "Advaitabhāva." The same attitude towards everything is a mental culture which should be brought into practice with discretion. Remember what Sarpabhūṣana Śivayogin has said : "Baḷasadiradvaitavanu bāhyadali manadoḷekobhāvadindiru" (Do not employ 'advaita' outside, be of uniform attitude mentally). Such Yogins conquer (go beyond the reach of) transmigration (sarga=janma) here and now as their mind is in a state of equipoise "इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः।" (Bhag. G., 5.19). This is the state of Jīvanmukti of the Śivayogins. His attitude is further elucidated in the next stanza —

सुकृती दुष्कृती वापि ब्राह्मणो वान्त्यजोऽपि वा।
शिवैकभावयुक्तानां सदृशो भवति ध्रुवम्।।१९।।

To the Yogins who are deeply stationed in the realisation of one-ness with Śiva, everyone is similar, whether he is a person with merit, a sinner, a Brāhmaṇa or a lowly born. (19)

व्याख्या— शिवैकभावयुक्तानां सर्वत्र शिवाभेदज्ञानयुक्तानां शिवलिङ्गैक्यानां सुकृती पुण्यात्मा वा दुष्कृती पापात्मा वा ब्राह्मणो अन्त्यजो वा श्वपचो वा सदृशः समानः भवति ध्रुवं निश्चयः।।१९।।

To those who are endowed with the notion of one-ness with Śiva, i.e., who are endowed with the knowledge of non-difference from Śiva in everything, in other words those who are one with the Liṅga, everybody is similar or equal whether he is rich with merit, a sinner, a Brāhmaṇa or a lowly-born. This is certain. (19)

Notes : The Śivaikya in his Jīvanmukta state does not have attachment towards anybody on the ground that he is endowed with merits derived from good deeds and dislike towards anybody on the ground that he is a sinner due to the performance of prohibited deeds; he does not have a special regard towards a person on the ground that he is a Brāhmaṇa; nor does he entertain hatred towards a person on the ground that he is Śūdra. To him everybody and everything have been Śiva only. This is elucidated by the Bhagavān : न प्रहृष्येत् प्रियं प्राप्य नोद्विजेत् प्राप्य चाप्रियम्। स्थिरबुद्धिरसंमूढो ब्रह्मविद् ब्रह्मणि स्थितः।। (5.20)– "He is not delighted on meeting a dear one; nor does he get agitated on seeing what is not dear; the knower of Brahman whose mind is firm and who is not deluded, stands in the state of Brahman (stands as Brahman)." This is in accordance with Muṇḍ. U. statement – "ब्रह्म वेद ब्रह्मैव भवति" (3.2.9).

व्याख्या— ननु शिवज्ञानिनामपि वर्णाश्रमप्राप्तधर्माः कथं त्यजनीया इत्यत्राह–

If it is asked as to how are the practices of castes (varṇas) and orders of life (āśramas) to be left out even in the case of those who have attained the knowledge of Śiva (the spiritual knowledge), the answer is given here —

वर्णाश्रमसदाचारैर्ज्ञानिनां किं प्रयोजनम्।
लौकिकस्तु सदाचारः फलाभावेऽपि भाव्यते।।२०।।

What is the use of the practices of castes and orders of life in the case of those who have attained spiritual knowledge? The good practices of the world should be observed even though there is no fruit (reward) from them. (20)

व्याख्या— वर्णाश्रमप्राप्तैर्ब्राह्मणादिवर्णब्रह्मचर्याद्याश्रमप्राप्तैः सदाचारैः ज्ञानिनां शिवज्ञानिनां किं प्रयोजनम्? न किञ्चित्प्रयोजनमित्यर्थः। कुत इत्यत्राह– लौकिकस्तु सदाचारो वर्णाश्रमगतनित्यनैमित्तिकसदाचारः फला-भावेऽपि भाव्यते विधीयत इत्यर्थः।।२०।।

In the case of the enlightened persons, i.e., those who have realised Śiva as not different from their Self, what is the use of the practices consequent on their caste such as Brāhmaṇa and the order of life such as Brahmacarya? It is implied that there is not even the slightest use of them. If it is asked as to why it is so, the answer is that those good practices of the Varṇāśrama order, i.e., the good practices, either obligatory or consequent upon some occasion, should be observed even though there is no fruit for those. (20)

Notes : In the case of a Śivayogin (who is one with Śiva), the religious practices consequent on "Varṇas" (Brāhmaṇa, Kṣatriya, Vaiśya and Śūdra) or on the "Āśramas" (Brahmacarya, Gārhastya, Vānaprastha and Sanyāsa) are no longer binding. Nor do they bring any reward. But they should not be rejected by the Yogin on the ground that there is no use of them to him or that he has all his desires fulfilled or subsided (āptakāma). From the worldly point of view they should be practised, because whatever that is done by the great is accepted and done by other (ordinary) persons; whichever authority he adduces, whether worldly or Vedic, the same is followed by the world: यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो

जनः। स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते।। (Bhag. G., 3.21). The point is that those practices have to be observed for guidance of the people: लोकसङ्ग्रहमेवापि संपश्यन् कर्तुमर्हसि।। (Bhag. G., 3.20). Another point to be noted is that all the practices of Varṇas and Āśramas are equal and there is no consideration of superiority or inferiority about them, because they are duties to be performed by each according to his varṇa or āśrama. All those duties are for the welfare of the society and hence all those are sacred. The Lord has said: चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः। तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम्।। (Bhag. G., 4.13) – "By way of categorising as per the "guṇas" (Sattva, etc.,) and "karma" (action) the four-Varṇa order is created by me. Know that I am its maker and at the same know that I am not the maker". Brāhmaṇa is one who has the predominence of Sattvaguṇa and his actions are śama, dama, tapas, etc. Kṣatriya is one who has the predominence of Rajoguṇa and his actions are śaurya, tejas, etc. Vaiśya is one who has the predominance of Rajoguṇa with a slight mixture of Tamoguṇa and his actions are kṛṣi, etc. Śūdra is one who has the predominence of Tamoguṇa with a slight mixture of Rajoguṇa and his actions are many kinds of services (śuśrūṣā). But when the Varṇa came to be decided on birth (son of a Brāhmaṇa is a Brāhmaṇa, etc.), the ideal situation became reduced to discrimination, the notion of hierarchy and practice of untouchability. Vīraśaivism gave a call to all human beings that all should treat each other as equal without any discrimination on the ground of either birth or sex. (See S. S., 11.55)

व्याख्या— ननु ज्ञानिनामपि शरीरसम्बन्धस्य विद्यमानत्वात् कथं ते परित्यजनीयाः अकरणे प्रत्यवायश्रवणादित्यत्राह—

It may be asked as to how they (duties of Varṇa, etc.,) are to be left out because even in the case of the enlightened persons the relation with their bodies is still existing, and further because the non-performance of those duties would result in sin as declared by Śrutis, then the answer is given here —

निर्दग्धकर्मबीजस्य निर्मलज्ञानवह्निना।
देहिवद्भासमानस्य देहयात्रा तु लौकिकी।।२१।।

The activity of the body in the case of him, the seeds of whose fruits of actions are completely burnt by the fire of pure knowledge and who appears as if he is endowed with a body, is just mundane. (21)

व्याख्या— निर्मलशिवसंविद्वह्निना पुनरुत्पत्तिशङ्काशून्यत्वेन नितरामतिशयेन दग्धपुण्यपापलक्षणकर्मबीजवतः शिवज्ञानिनः प्रत्यवायसम्बन्धो नास्त्येव। दग्धपटन्यायेन शरीरीव भासमानस्य तस्य देहयात्रा तु करचरणसञ्चलनादिव्यवहृतिस्तु लौकिकी विदेहकैवल्यपर्यन्तमनुवर्तत इत्यस्थिरेत्यर्थः।।२१।।

"Dehayātrā" means "the activities of the body such as the movements of the hands and feet, etc." Such an activity on the part of him (the Yogin) the seeds of whose fruits of deeds in the form of merits and sins are totally burnt by the fire of pure knowledge of Śiva in such a way as there would be no fear of rebirth, who has no relation with sin due to non-performance of Karman and who appears as if he is endowed with a body on the analogy of 'burnt cloth', is, indeed, mundane, i.e., transitory as it continues upto liberation after the relinquishment of the body. (21)

Notes: The fruits of Karman are in the form of 'pāpa' (sin) and 'puṇya' (merit) due to the performance of bad deeds and good deeds respectively. They are called 'saṁskāras' the impressions of past deeds, good as well as bad. The seeds of these are responsible for rebirth and the cycle of birth and death, which is painful. The fruits of Karman on the part of the Yogin are burnt by the fire in the form of the knowledge of Śiva, which is pure and unmixed with other experiences. In his case, there is no question of any sin (pratyavāya) if the 'Varṇāśrama' duties are

not performed. He looks like one who is endowed with a body. Although he has a body, he is not associated with the fruits of actions consequent on having a body. In that way it is useless, even though it exists. Here the Sanskrit commentator gives the analogy of 'dagdhapaṭanyāya' which consists in the appearance of a burnt cloth as a cloth; once you try to take it into your hands, it will be disintegrated. Just as a burnt rope looks like a rope without being useful to tie anything, similaraly the body appears like a body without being useful as an instrument of action resulting in sins or merits. All its activities are just mundane. They have no consequences. Such is the state of the Yogin: यस्य सर्वे समारम्भाः कामसङ्कल्पवर्जिताः। ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः।। Bhag. G., 4.19) — "Him whose Karman is burnt by the fire of knowledge and all of whose actions (samārambhāḥ=karmāṇi) are free from desire and determination, the wise call as the enlightened One." The actions without desire and determination (for fruits) are, indeed, physical activities without any motive (मुधैव चैष्टामात्राः – Śaṇkara on Bhag. G., 4.19). These 'ceṣṭās' are meant for Lokasaṅgraha.

व्याख्या— अथ—"तस्य तावदेव चिरं यावन्न विमोक्ष्येऽथ सम्पत्स्ये" "तस्य पुत्रादय उपयन्ति सुहृदः साधुकृत्यं द्विषन्तः पापकृत्यम्" "यथा पुष्करपलाशा आपो न श्लिष्यन्त एवमेवंविदि पापं कर्म न श्लिष्यते", "स उत्तमः पुरुषः स तत्र पर्येति" इति छान्दोग्यश्रुत्यनुसारेणह—

Then in accordance with (i) the Chānd.U.statement "Tasya tāvadeva ciram, etc.," which means "Of him (who has the guiding Guru - ācāryavān Puruṣaḥ), there would be no liberation until his body falls", (ii) The Jai. Brā. statement "Tasya putrādaya, etc.,", which means-"His sons, etc., come near him, the friends praise his good deeds and the enemies refer to his bad deeds" and (iii) the two statements of Chānd.U.viz.. "Yathā puṣkarapalāśā, etc.," and "Sa uttamaḥ puruṣaḥ, etc.," which mean "Just as the the waters are not absorbed by the lotus leaf so the sinful fruit of a deed is not absorbed by him who knows that he is

Brahman," and "He is the Puruṣa par excellance who transcends all this", the author says—

शिवज्ञानसमापन्नस्थिरवैराग्यलक्षणः।
स्वकर्मणा न लिप्येत पद्मपत्रमिवाम्भसा।।२२।।

He who has the firm renunciation attained throuth the knowledge of Śiva (i.e., knowldege that his Self is Śiva) as his nature, is not associated with the fruits of his deeds like the lotus leaf which is not associated with waters. (22)

व्याख्या— शिवज्ञानलब्धदृढवैराग्यचिह्नः शिवलिङ्गैक्यः स्वकर्मणा स्वेच्छाकर्मणा अम्भसा जलेन पद्मपत्रमिव न लिप्येत इत्यर्थः ।।२२।।

He who is merged into the Śivaliṅga and who is marked with firm renunciation, is not associated with the fruits of his deeds (pāpa and puṇya) just as the lotus leaf is not attached to the waters. (22)

Notes: "तस्य तावदेव, इत्यादि" (Chānd. U., 6.14.2); "तस्य पुत्रादय उपयन्ति, इत्यादि" Jai. Brā., 1.45-50); "यथा पुष्करपलाशा अपो, इत्यादि" (Chānd. U.,4.14.3); "स उत्तमः पुरुषः, इत्यादि"(Chānd.U.,8.12.3). The Śivayogin (Śivaliṅgaikya) is marked with firm renuciation consequent upon the attainment of the nature of Śiva. Chānd.U., 6.14.2 gives an enlightening analogy (dṛṣṭānata). A certain person who has his eyes covered with a band, is taken away from his Gāndhāra country and made to enter a forest by the thieves. He who is now devoid of discrimination (viveka), who is deluded regarding the direction and who is suffering from hunger, thirst, etc., is afflicted by pathos and aspires for liberation from the bondages. The forest into which he is made to enter, has been full of fears and dangers such as tigers, thieves, etc. He is fortunately rescued by some compassionate person and taken back to his Gāndhāra country wherein he resides with happiness. In the same way, the Jīvātman has his eyes covered by the cloth in the form of delusion (mohapaṭa) and is taken from his station in Śiva to the forest in the form of this body by the thieves in the

form of sins, merits, etc. In this forest in the form of the body which is made up of 'tejas' 'ap' and 'anna', is filled with the fears and dangers in the form 'vāta' 'pitta', 'kapha', blood, fat, flesh, bones, etc., the Jīvātman entertains the false notions of "I" and "mine" (such as) "I am the son of so and so", "I am born", "I die", 'these are my relatives", 'this is my wife or my son". Such a Jīvatman is shown great grace by a compassionate person due to the preponderance of merit. The compassionate person is none other than the Guru who is enlightened by the knowledge of his Self as Śiva. The Guru teaches him with compassion that he was not really belonging to the cycle of birth and death (nor the son of so and so, etc.,) and he was really That— "Tat tvam asi". Through this he is relieved of his blindness due to the cover of delusion. Like the Gāndhāra man, he is secured back to his original state as Śiva. In that state of oneness with Śiva, he remains blissful. As soon as the body falls off, he is totally free from all entanglements. He is Śiva and remains as Śiva for ever. There is absolutely no pause between the relinquishment of the body (dehamokṣa) and the merging into Śiva (satsampatti). This is an elaboration in the light of Śaṅkara's commentary on Chānd.U.6.14.2: तस्य यथाभिहननं प्रमुच्य प्रब्रूयादेतां दिशं गान्धारा एतां दिशं व्रजेति स ग्रामाद् ग्रामं पृच्छन्पण्डितो मेधावी गन्धारानेवोपसम्पद्येत, एवमेवेहाचार्यवान्पुरुषो वेद तस्य तावदेव चिरं यावन्न विमोक्ष्येऽथ संपत्स्य इति।।— In the case of him (who was crying like that—see Chānd.U.6.14.1), some compassionate person gets him released from bondage and enlightens him saying 'go from this direction to the direction of the Gāndhāra country'. Then traversing from one village to another village asking the way, the wise person should reach the Gāndhāra country. In the same way a 'Puruṣa' who has a preceptor (to guide him) knows...." It is through the guidance of the Guru that he acquires such a firm renunciation. It is such a person that remains unassociated with the fruits of deeds, even though he is required to do some actions consequent on having a body. As soon as the body falls off the Self attains to its original stage of Śiva. This is attainable only to those who have given up all external seekings, who do not have any other resort, who are the recluses with the firm realisation of "I am He" (Haṁsa), who are above the purview of the (four) Āśramas" (atyāśramins) and

who are bent upon acquiring the knowledge of Vedānta. This is called as "Prājāpatya" (The knowldege derived from Prajāpati —vide Chānd.U., 8.7.3-4; 8.8.1-5; 8.9.1-3; 8.10.1-4; 8.11.1-3; 8.12.1-2). This knowledge was given by Prajāpati to Indra. He who has realised Prājāpatya is the Puruṣa who is not at all contaminated by the "karmaphala". "Padmapatramiva ambhasā" is a very illuminating analogy.

व्याख्या— ''यथा वायु: सुशीघ्रोऽपि मुक्त्वाकाशं न गच्छति'' इति नि:श्वासकारिकानुसारेण शिवलिङ्गनिष्ठस्य सर्वापि क्रिया शिवलिङ्ग-पूजारूपेति पञ्चभि: प्रतिपादयति—

In accordance with the statement of the Niḥśvāsa Kā., viz., "Yathā vāyuḥ, etc.", meaning "Just as the wind, although very fast, does not go away from the sky", the author propounds in five stanzas that in the case of the person who is firmly devoted to the Śivaliṅga, all actions are of the nature of worship of the Śivaliṅga—

गच्छंस्तिष्ठन् स्वपन् वापि जाग्रान् वापि महामति:।
शिवज्ञानसमायोगाच्छिवपूजापर: सदा।।२३।।

The enlightened person who is 'Śivaliṅgaikya' is always engaged in the worship of Śiva (Liṅga), whether he is walking, halting (sitting), sleeping or awake, due to his absorption in the knowledge of Śiva. (23)

व्याख्या— महामति: शिवलिङ्गैक्य: गच्छन् गमनसमये, तिष्ठन् स्थितिसमये, स्वपन् निद्रासमये, जाग्रन् विषयदर्शनसमये सदा निरन्तरं शिवज्ञानसमायोगात् शिवानुसन्धानसम्बन्धात् शिवपूजापर: लिङ्गनिष्ठ इत्यर्थ:।।२३।।

"Mahāmatiḥ" (the enlightened person) stands for "him who has become one with the Śivaliṅga". At the time of walking, at the time of sitting, at the time of sleeping or at the time of waking (observing the objects), nay, practically at all times, he is engaged in the worship of Śiva, due to his firm attachment to the knowledge of Śiva (that his Self is Śiva), i.e., due to his relation of fusion with Śiva. The meaning is that he is firmly devoted to the Liṇga. (23)

Notes: "यथा वायु: ..." (Niḥśvāsa Kā.). "Śivajñānasamāyoga" is the internal relation of the Self with Śiva in the form of the spiritual awareness of Śiva as one's Self. This relation being internal, the Śivapūjā referred to here is the spontaneous, continuous process of worship going on within one's Self in the manner of both the worshipper and the worshipped being Śiva. It is implied here that when the Śivaliṅgaikya is engaged in any external activity as indicated by "gacchaṁstiṣṭhan, etc.," he is engaged in the internal worship of Śiva. Śaṇkara in his Śiva P. S. has portrayed this very well. (See the preamble to stanzas 25-27 after the next stanza.).

व्याख्या— ननु विषयदर्शनसमये कथं शिवानुसन्धानमित्यत्राह—

If it is objected as to how can one have the mental attunement with Śiva at the time of seeing (experiencing) the objects of senses, the answer is given here—

यद्यत्पश्यति सामोदं वस्तु लोकेषु देशिक:।
शिवदर्शनसम्पत्तिस्तत्र तत्र महात्मन:।।२४।।

Whatever object the teacher (Śivaliṅgaikya) sees (experiences) with delight in the world, in all that there is the excellence of the vision of Śiva for the great person. (24)

व्याख्या— देशिक: शिवलिङ्गैक्य:, लोकेषु यद्यद्वस्तु घटपटादिकं सामोदं प्रीतियुक्त: सन् पश्यति, तत्र तत्र तस्मिंस्तस्मिन् वस्तुनि महात्मन: शिवलिङ्गैक्यस्य शिवदर्शनसम्पत्ति: शिवालोकनसम्पत्तिर्भवेत् शिवातिरेकेण पदार्थन्तराभावात् चिन्मयत्वबुद्धिर्भवेदित्यर्थ: ।।२४।।

Whatever object the teacher, i.e., the Śivaliṅgaikya, sees with delight such as the pot, cloth, etc., in all those objects there is the excellence of the vision of Śiva in the case of the great person who has become one with Śiva, because there is nothing apart from Śiva to him and there is the notion of everything as consisting of the the Supreme Spirit. (24)

Notes: "Śivadarśanasampatti" everywhere is the great wealth of the Śivaikya. It is the wealth in the form of the conception that all this is Śiva — सर्वं खल्विदं ब्रह्म। (Chānd.U.3.14.1). Patañjali in his Yo.Sū. has prescribed "cittavṛtti-nirodha". In Śivayoga such a requirement is replaced by the notion of everything as Śiva. This is the Vedānta way as noted above. All thought-waves should be consisting of Śiva. This is in introspect the conception of all objects as Śiva.

व्याख्या— अथ— ''आत्मा त्वं गिरिजा मतिः परिचराः प्राणाः, शरीरं गृहं, पूजा ते विषयोपभोगरचना, निद्रा समाधिस्थितिः। सञ्चारः पदयोः प्रदक्षिणविधिः स्तोत्रणि सर्वा गिरा, यद्यत्कर्म करोमि तत्तदखिलं शम्भो तवाराधनम्।।'' इत्यभियुक्तवचनानुसारेण त्रिकरणशुद्धशिवलिङ्गपूजोपचारं त्रिभिः सूत्रैः प्रतिपादयन् आचारसम्पत्तिस्थलं समापयति—

Then as per the statement of the resolute persons, viz., "Ātmā tvam, etc." which means: "You are the Self, Girijā (Śakti) is the intellect, the life-breaths are the attendents, the body is the home, accomplishment of enjoyment of objects of senses is your worship, sleep is the state of trance, movement through feet is the performance of circumambulation and all speeches are your prayers; O Śambhu whatever action I do all that amounts to Your worship", the author propounds in three stanzas the form of worship of the Śivaliṅga which is pure due to the purity of the three instruments (trikaraṇa), namely, body, speech and mind (kāyena, vācā, manasā) and concludes the Ācarasampattisthala—

यद्यच्चिन्तयते योगी मनसा शुद्धभावनः।
तत्तच्छिवमयत्वेन शिवध्यानमुदाहृतम्।।२५।।

यत्किञ्चिद्भाषितं लोके स्वेच्छया शिवयोगिना।
शिवस्तोत्रमिदं सर्वं यस्मात् सर्वात्मकः शिवः।।२६।।

या या चेष्टा समुत्पन्ना जायते शिवयोगिनाम्।
सा सा पूजा महेशस्य सर्वदा तद्गतात्मनाम्।।२७।।

Whatever the Yogin, who is pure in throughts, thinks through his mind, all that being Śiva in content, is regarded as meditation on Śiva. (25) Whatever that is spoken in the world on his own accord by the Śivayogin all that amounts to prayer dedicated to Śiva because Śiva is of the nature of all. (26) Whatever action that arises or that might arise in the case of the Śivayogins, all that amounts to be the worship of Śiva as they always have their mind consisting of Him. (27)

व्याख्या— शुद्धभावनो निर्मलभावनावानित्यर्थः। शिष्टं स्पष्टम्।।२५।। स्पष्टम्।।२६।। शिवयोगिनां शिवलिङ्गैक्यानां या या चेष्टा कायक्रिया जायते, तद्गतात्मनां शिवलिङ्गे तादत्म्येन प्रविष्टस्वरूपवतां तेषां सा सा क्रिया सर्वदा महेशस्य शिवलिङ्गस्य पूजेत्यर्थः।।२७।।

इत्याचारसम्पत्तिस्थलम्।

"Śuddhabhāvana" means "one who is endowed with pure thoughts". The rest is clear. (25) It is clear. (26) In the case of Śivayogins, i.e., those who have become one with Śivaliṅga, whatever might be the physical activity, all that action is always the worship of Śiva for those who have merged into the Śivaliṅga, in the spirit of identity with it. (27)

Ācārasampattisthala ends

Notes : It is already noted that the Śivayogin who has taken to firm renunciation, remains in 'saṁsāra' without being attached to it like the lotus leaf in water. If he moves about it amounts to the circumambulation of Śiva. If he talks something, it amounts to a prayer to Śiva. If he sleeps, it amounts to meditation on Śiva. Thus all his physical as well as mental activities amount to the forms of worship of Śiva. Thus the excellence of the practices of the Śivaikya (ācāra-saṁpat) transcend the limits of injunctions and prohibitions. "आत्मा त्वं गिरिजा मतिः ..." (Abhi.Va. – Śiva.Mā.Pū.).

अथैकभाजनस्थलम्—(४३)

व्याख्या— अथ—''परेऽव्यये सर्व एकीभवन्ति'' इति मुण्डकोपनिषद्वचनानुसारेण सर्वाचारसम्पत्तिमतः शिवलिङ्गैक्यस्य एकभाजनस्थलं पञ्चभिः सूत्रैः प्रतिपादयति—

Ekabhājanasthala—(43)

Then according to the statement of Muṇḍ.U., viz, "Pare'vyaye sarva, etc"., meaning, "Everything becomes one in the Immuatable Supreme", 'Ekabhājanasthala' has been propounded in five stanzas for the Śivaliṅgaikya who is adept in 'Sarvācārasampatti'—

विश्वं शिवमयं चेति सदा भावयतो धिया।
शिवैकभाजनात्मत्वादेकभाजनमुच्यते ।।२८।।

The Śivayogin who ever cherishes mentally that the world is composed of Śiva is regarded as 'Ekabhājana' (One who has one resort), because he has a singular resort in Śiva, i.e., he has Śiva as his one and only refuge. (28)

व्याख्या— लिङ्गैक्यस्य शिवैकभाजनात्मत्वात् शिवैकाश्रयत्वाद् एकभाजनस्थलमित्युच्यत इत्यर्थः।।२८।।

In the case of the Śivayogin, the state in which he is regarded as one who has one resort, as he has taken refuge in Śiva alone, is called "Ekabhājanasthala". (28)

Notes: ''परेऽव्यये सर्व एकीभवन्ति'' (Muṇḍ.U.,3.2.7). The full mantra is —गताः कलाः पञ्चदश प्रतिष्ठां, देवाश्च सर्वे प्रति देवतासु। कर्माणि विज्ञानमयश्च आत्मा, परेऽव्यये सर्व एकीभवन्ति।।— "The fifteen Kalās such as prāṇa, etc., (which are required for the creation of bodies), merge into their respective original sources; the presiding deities of the eyes, etc., in the body, enter into their respective original deities such as Āditya, etc.; the deeds done by the Jīvanmukta (which do not bear fruit) and the Self which consists of special knowledge, merges completely into the Supreme Immutable One (i.e., Śiva)." They become totally one with Śiva with all the distinctions lost sight of. The Self appears as Śiva like the reflection of the sun appearing as the sun when the reflecting media like water, sword, mirror, etc., are removed and like the ether appearing as ether when the limiting factors of ether such the pot, monastery, etc., are removed. See— परेऽव्ययेऽनन्तेऽक्षये .... शिवे शान्ते सर्वे एकीभवन्ति अविशेषतां गच्छन्त्येकत्वमापद्यन्ते जलाद्याधारापनय इव सूर्यादिप्रतिबिम्बाः सूर्ये, घटाद्यपनय इवाकाशे घटाद्याकाशाः।। (Śaṅkara on the above Mantra). How the distinctions are totally lost sight of is very well portrayed through an analogy in Muṇḍ.U.,3.2.8—यथा नद्यः स्यन्दमानाः समुद्रेऽस्तं गच्छन्ति नामरूपे विहाय तथा विद्वान्नामरूपाद्विमुक्तः परात्परं पुरुषमुपैति दिव्यम्।।— "Just as the different rivers flowing into the ocean become merged into it giving up their identity in the form of name and form, so does the wise one become one with the Supreme Divine Puruṣa (Śiva) free from his name and form." Such a Śivayogin (Śivaikya) who has realised that Śiva is one and only resort of not only himself but also of countless number of Piṇḍāṇḍas as well as Brahmāṇḍas, is significantly regarded as Ekabhājana.

व्याख्या— ननु किमनेन भवतीत्यत्राह—

If it is asked as to what of it, the answer is given here—

स्वस्य सर्वस्य लोकस्य शिवस्याद्वैतदर्शनात्।
एकभाजनयोगेन प्रसादैक्यमतिर्भवेत्।।२९।।

Due to the vision of 'Advaita' (non-duality, one-ness) in one's Self, the entire world of people and Śiva, there arises

the communion of all in one and through that the Śiva-yogin becomes one with the conviction of oneness of Prasāda. (29)

व्याख्या— स्वस्य स्वात्मन: सर्वस्य लोकस्य समस्तजनस्य अद्वैत-दर्शनात् अहमिति चिदैक्यदर्शनाद् एकभाजनयोगेन एककूटत्वेन प्रसादै-क्यमति: शिवप्रसाद एव स्वप्रसाद:, स्वप्रसाद एव शिवप्रसाद: स एव स्वातिरिक्त इव भासमानस्य शिवभक्तस्य प्रसाद इति प्रसादैक्यमतिर्भवेदिति चरमूर्तिपादोदकप्रसादावपि शिवस्य स्वस्य च योग्याविति भाव:।।२९।।

Due to the vision of 'Advaita' among one's own self', the entire world, i.e., the entire people and Śiva in the sense that it is the vision of one-ness as "I" and through the communion of all in one resort or all in one combination, there arises the conviction of oneness of Prasāda in such a way as to realise that the Prasāda of Śiva is one's own Prasāda, one's own Prasāda is the Prasāda of Śiva, the same is the Prasāda of the devotee of Śiva who appears as different from one's Self. The Pādodaka and Prasāda of the Jaṅgama are also fit for Śiva and for one's Self. This is the implication. (29)

Notes: In Vīraśaivism, Pādodaka and Prasāda have been regarded as the 'phalarūpa-āvaraṇas' among the eight Āvaraṇas (Aṣṭāvaraṇa). They are the rewards or fruits obtained as tokens of grace from the Guru, Liṅga and Jaṅgama who are regarded as the Pūjya-āvaraṇas to be worshipped through the Pūjāsādhana-rūpa āvaraṇas, Bhasma, Rudrākṣa and Mantra. Guru, Liṅga and Jaṅgama are three aspects of the Paramātman. Candrā J. Ā. says— एकमूर्तेस्त्रयो भागा गुरुर्लिङ्गं च जङ्गम:। (kri. pā, 5.15). The Śivayogin in the Ekabhājana stage looks upon the Pādodaka and Prasāda of the Guru, the Liṅga and the Jaṅgama as one only. He finds the Pādodaka and Prasāda of the three as one. This is the conviction of one-ness of Prasāda. Here we find the Prasāda-sāmarasya, i.e., one-ness of the Prasāda of one's Self, the Liṅga, the Guru, the Jaṅgama, the other Bhaktas and all the devotees in the world. It may be noted here that the Candra J.Ā. prescribes that the devotee should conceive the Pādodaka and Prasāda of one of the three (Guru, Liṅga or Jaṅgama) as the Pādodaka and Prasāda of all the three while partaking them. (Vide notes under S.S., 9.67 and 9.77-78 for details). This has been the practice right from the Bhaktasthala. At the earlier stages this Prasā-daikyabhāva has been conceptual, while at the Ekabhājana stage it is a matter of true realisation. That the Prāsāda of all is one without any semblance of difference. The idea of Prasādaikya in its spiritual plane stands for calmness of mind derived from the experience of supreme bliss of Śiva's Grace (Prasāda) which cannot be differentiated from the grace of the Guru and the Jaṇgama. The partaking of the food, etc., offered to the Guru, the Liṅga and the Jaṅgama (Prasāda) with the realisation of it as one, sublates totally the feeling of egoism and brings calmness and contentment to the Śivayogin at this stage. This Prasā-daikyabhāva is the natural result of Ekabhājanatva and it is the special feature of Ekabhājanasthala.

व्याख्या— ननु शिवस्य विश्वस्यैकरूपत्वे तयो: स्थिति: कथमि-त्यत्राह—

If it is asked as to how do they exist if Śiva and the universe are regarded as one in form, the answer is given here—

शिवे विश्वमिदं सर्वं शिव: सर्वत्र भासते।
आधाराधेयभावेन शिवस्य जगत: स्थिति:।।३०।।

All this universe is in Śiva and Śiva appears every-where. The existence of Śiva and the universe is in the relation of the support and the supported (or of the container and the contained). (30)

व्याख्या— शिवे विश्वं विश्वस्मिन् शिव इति बीजाङ्कुरन्यायेनाधारा-धेयभावेन सम्बन्धेन सामारस्येन शिवस्य जगत: स्थितिरित्यर्थ:।।३०।।

The universe is in Śiva and Śiva is in the universe – in such a relation as conforming to the Bījāṅkuranyāya (Maxim of the the seed and sprouts) and as amounting to Ādhārādheyabhāva (relation of the support and the supported). Such is the relation of harmony which underlies the existence of Śiva and the universe. (30)

Notes: In the light of the Śāntimantra of the Īśa.U., viz., पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते। पूर्णस्य पूर्णमदाय पूर्णमेवावशिष्यते।।— meaning "That (Paramātman) is absolute and this (world) is absolute; it is the absolute that emerges from the absolute; by realising the absolute Paramātman as residing in the absolute world, one remains as Absolute Śiva himself," it may be asked as to whether the world is in the Paramātman (Śiva) or the Paramātman (Śiva) is in the world. Both can be answered in the affirmative because we are considering the relation between two absolutes (Pūrṇas). When it is said that "all this universe resides in Śiva" the first alternative is affirmed. When it is said that "Śiva resides (appears) everywhere" the second alternative is affirmed, as it is supported by the Śruti "ईशावास्यमिदं सर्वम्" (Īśa U.,1)—"Whatever is there in this world, all that is the residing place of the Īśa." Both the affirmations are supported by another mantra in the Īśa, U.,viz, तदेजति तन्नैजति तद्दूरे तद्वन्तिके। तदन्तरस्य सर्वस्य तदु सर्वस्यास्य बाह्यतः।।५।।— "It moves and it does not move; it is far off and it is near; it is in everything and yet it envelops everything from outside." It (i.e., Brahman, Śiva) is both immanent and transcendent. Such a relation cannot be explained one way or the other. It is like explaining the relation of the seed and the sprout or the tree—Bijāṅkuranyāya=bijavṛkṣanyāya. One cannot say whether the seed comes first or the sprout (tree) comes first. Ādhāraādheyabhāva or the relation of the support (āśraya=container) and the supported (āśrita=the contained) is pressed into service to explain somewhat intelligibly how the Paramātman (Śiva) and the universe exist. The Paramātman is the ādhāra (the support, container) and the universe is the ādheya (the supported, contained). The Paramātman (ādhāra) being all-pervasive, he has the entire world (ādhāra) in him and at the same time he is in every fibre of everything binding them like a thread and is called "Sūtrātman".

व्याख्या— एवं चित्तैकभाजनतां प्राप्तस्य मायिकभेदेन प्रयोजनं नास्तीत्यह—

It is said here that in the case of him who has attained the state of having one and only consciousness (Supreme Consciousness) as his resort, there is no use of difference created by Māyā—

चित्तैकभाजनं यस्य चित्तवृत्तेः शिवात्मकम्।
नान्यत्तस्य किमेतेन मायामूलेन वस्तुना।।३१।।

What is the use of this objective world (of difference) rooted in Māya in the case of him whose thought-waves have nothing other than Supreme Consciousness of Śiva as his one and only resort? (31)

व्याख्या— यस्य लिङ्गैक्यस्य चित्तवृत्तेर्मनोव्यापारस्य चिन्मनोव्यापाररूपा ज्ञप्तिरेव शिवात्मकमेकभाजनं शिवस्वरूपैकभाजनं, तस्य मायामूलकेन एतेन भेदेन किम्? किं प्रयोजनम्? न किञ्चित्प्रयोजनमित्यर्थः।।३१।।

In the case of him who is one with the Liṅga (Śiva), whose thought-waves, i.e., mental dispositions, have the consciousness, which is nothing but the intellect in the form of mental activity consisting of Śiva as their resort, i.e., that of the nature of Śiva as their resort, what is the use of all this difference (diversity) which is rooted in or born from Māyā? It means that there is not even the slightest use. (31)

Notes: the mental activity of the Śivaikya is firmly stationed in the one and only resort in the form of Śiva who is of the nature of non-dual existence, consciousness and bliss (advaya-sat-cid-

ānandasvarūpa). In other words he is not different from Śiva at all. He has no existence apart from Śiva, no consciousness apart from Śiva and no bliss apart from Śiva. Māyā has drawn herself away from him, as she cannot have any effect on him, as she cannot create any delusion of difference in him and as her world of difference (diversity) is of no use to him. Since the mind of the Śivaikya is nothing but Śiva-consciousness, he does not see anything else.

व्याख्या— नन्विदं विश्वं कथं शिवात्मकमित्यत्राह—

If it is asked as to how this world is of the nature of Śiva, the answer is given here—

चित् प्रकाशयते विश्वं तद्विना नास्ति वस्तु हि।
चिदेकनिष्ठचित्तानां किं मायापरिकल्पितैः।।३२।।

The Supreme Consciousness (Śiva) reveals this wold. Without it there is no objective world. Of what use are the creations of Māyā to those whose mind is firmly stationed in that Supreme Consciousness? (32)

व्याख्या— विश्वं घटाद्युपलक्षितनिखिलप्रपञ्चं चित् प्रकाशयते। तद्विना चित्प्रकाशं विना वस्तु घटादिवस्तु नास्ति। विषयसत्त्वोपगमे संविदेव भगवती शरणमिति प्राभाकरा अपि मन्यन्ते। अतो यद्यदधीनतया भासते, तत्तदात्मकं जलतरङ्गादिवदिति चिदेकनिष्ठचित्तानां मायापरिकल्पितैः प्रापञ्चिकवेद्यपदार्थैः किं प्रयोजनमित्यर्थः।।३२।।

The Supreme Consciousness (Śiva) reveals the universe which is the entire world represented by objects such as pot, etc. Without that revelation by the Supreme Consciousness, the objects such as pot, etc., do not exist. Even the Prābhākara Mīmāṁsakas say that the divine consciousness (bhagavatī saṁvit) is the only resort for the knowledge of the existence of objects of senses. Hence, the object which appears as depending on something is of the nature of that, like the waves, etc., of the nature of water (on which they depend). In this context, what is the use of the objects of the world which are created by Māyā? (32)

Notes: All this objective world of diversity is revealed by the Supreme Consciousness (Śiva). Without that revelation, there will be no objective world of diversity. Just as the waves, foam, bubbles, etc., which are born from water, are of the nature of water only, just as the pots, vessels, etc., which are made out of clay are of the nature of clay only and just as the neclaces, bracelets, ear-rings, etc., which are made out of gold are of the nature of gold, so the objective world which is revealed by Śiva (Supreme Consciousness) is of the nature of Śiva and not different from him. This is how the world is of the nature of Śiva and not different from Śiva. To those who are in the state of Ekabhājana and who know the truth about the world as not different from Śiva, the world of diversity which is created by Māyā has no relevance at all.

व्याख्या— अथैकभाजनस्थलं समापयति—

Then the author concludes the Ekabhājanasthala—

वृत्तिशून्ये स्वहृदये शिवलीने निराकुले।
यः सदा वर्तते योगी स मुक्तो नात्र संशयः।।३३।।

The Śivayogin who ever remains (resides) in his heart, which is free from all operations, which is totally merged into Śiva and which is free from disturbance, is the one who is liberated. There is no doubt about this. (33)

व्याख्या— यः शिवयोगी वृत्तिशून्ये व्यापारशून्ये निराकुले क्षोभरहिते शिवलीने शिवलिङ्गैक्यभूते स्वहृदये सदा वर्तते, स मुक्तः जीवन्मुक्त इत्यर्थः। अत्र सन्देहो नास्तीत्यर्थः।।३३।।

इत्येकभाजनस्थलम्

The Śivayogin who resides for ever in his heart which is free from vṛtti, i.e., activity, which is not disturbed, i.e., without agitation and which is merged in Śiva, i.e., in the Śivaliṅga, is the one who is liberated. In other words he is the one who is liberated while alive. There is no doubt in this regard. (33)

Ekabhājanasthala ends

Notes: शिवलीने स्वहृदये— It refers to the heart of the Śivaikya which is merged into Śiva. Where does Śiva exist? It is certainly in one's heart as the "antarātman". It can be also explained that when one merges into Śiva, one becomes Jīvanmukta. This is a state of Supreme Peace. There are no operations of mind. There are no waves of disturbance. ''तज्जलानिति शान्त उपासीत''— This type of peace is portrayed here (vide Chānd.U.,3.14.1). His is the peace that is eternal: नित्योऽनित्यानां चेतनश्चेतनानाम् एको बहूनां यो विदधाति कामान्। तमात्मस्थं योऽनुपश्यन्ति धीराः, तेषां शान्तिः शाश्वती नेतरेषाम्।। (Kaṭha. U., 5.13) "He who is the eternal among the non-eternals, who is the intelligence in the intelligent, who, although one, fulfils the desires of many (by dispensing the Jīvas the due results of karma) — those wise men who perceive him as existing in their own Self, to them belongs eternal peace, and to none else." Such is the peace of the Ekabhājana.

अथ सहभोजनस्थलम्—(४४)

व्याख्या— अथ ''अग्राह्यमग्राह्येण वायुं वायव्येन सोमं सौम्येन ग्रसति स्वेन तेजसा तस्मादुपसंहर्त्रे महाग्रासाय वै नमो नमः'' इत्यथर्वश्रुत्यनुसारेणैकभाजनस्थलनिष्ठस्य सहभोजनस्थलं दशभिः स्तोत्रैः प्रतिपादयति —

Sahabhojanasthala—(44)

Then as per the statement of Atha. Śiras U. (Atharvaśruti), viz. "Agrāhyamagrāhyeṇa, etc.", meaning "Salutations to the Mahāgrāsa (the Supreme Consumer),

i.e., Śiva, who is capable of withdrawing the supra-sensory objects through supra-sensory means, the wind through an erial power and the moon through his lunar lustre", the author propounds the Sahabhojanasthala in ten stanzas to him who is matured in Sahabhājanasthala —

गुरोः शिवस्य शिष्यस्य स्वस्वरूपतया स्मृतिः।
सहभोजनमाख्यातं सर्वग्रासात्मभावतः।।३४।।

The understanding (realisation) of the Guru, the Śiva and the Śiṣya (devotee) as of one's own form (not different from one's Self) is said to be Sahabhojana as it is of the nature of swallowing everything. (34)

व्याख्या— श्रीगुरोः शिवलिङ्गस्य शिष्यस्य च स्वस्वरूपतया स्वात्माभेदेन अस्मत्प्रत्ययानतिरिक्तत्वेन स्मृतिः सर्वग्रासात्मभावतो घटो मया ज्ञातः, पटो मया ज्ञातः, चैत्रो मया ज्ञातः, मैत्रो मया ज्ञात इति विश्वभेदग्रसनमेव स्वरूपत्वात् सहभोजनम् अनुभूतपदार्थस्य पुनः स्वात्मविश्रान्तत्वेन परामर्शनलक्षणं सहभोजनमित्यर्थः।।३४।।

The understanding of the Guru, the Śivaliṅga and the Devotee as not different from one's Self, i.e., as not apart from the conception of "I", is called Sahabhojana (or enjoying or experiencing together). This is called so because of the nature of all-consumption through the consumption of all differences such as "the pot is known to me", "The cloth is known to me", "Caitra is known to me", "Maitra is known to me", etc. Sahabhojana is of the nature of reflection again of what is experienced earlier as reposed in one's own Self. (34)

Notes : "अग्राह्यमग्राह्येण....." (Atha. Śru.). "Sahabhojana" in its ordinary parlance means "eating together", "eating in the company of others". In its spiritual parlance, it means "experiencing oneness with all", as it is a state of absorbing

everything in one's Self. It is the accomplishment of spiritual unity in its loftiest peak of enlightenment. There is neither the Guru, nor Śiva, nor the Śiṣya (devotee) other than one's own Self. The difference is totally lost sight of. All things divided at the base, are united above in the spiritual communion of the Self with Śiva, as it is the fundamental unity embracing everything of the universe in its blissful arms. The blissful experiences of the Śivayogin are shared by everything in the cosmos and everything in the universe happens to be the consecrated offering (naivedya) to that all-pervading unity of the Self and the Deity. This Sahabhojanasthala is on that ground called "Viśva-homasthala". It consists in the Śivayogin's all-pervading bliss with the consumption of all differences. The Śivaikya (Śivayogin) merged into Śiva who is "Sarvagrāsaka" (all-consumer), is Sahabhojana. His spiritual state is called Sahabhojanasthala. The statement quoted by the Sanskrit commentator in his preamble to the Sahabhojanasthala brings out this point nicely. It is a statement from Atha.Śiras U., 3.

व्याख्या— अथ निष्कर्षमाह—

Then the chief point is told —

शिवं विश्वं गुरुं साक्षाद्योजयेन्नित्यमात्मनि।
एकत्वेन चिदाकारे तदिदं सहभोजनम्।।३५।।

One should actually unite Śiva, the Universe and the Guru as of one form in one's Self which is of the nature of intelligence (consciousness). This is Sahabhojana. (35)

व्याख्या— साक्षाच्चिदाकार आत्मनि शिवं गुरुं विश्वं च एकत्वेन एकरूपत्वेन नित्यं संयोजयेत्। संयोजनं नाम अस्मद्रूपानतिरिक्तत्वेन परामर्शनं यदस्ति तदिदं सहभोजनम्। अत्र गुरुशिवयोरस्मद्रूपानतिरिक्तत्वात् स्वात्मैक्येन संयोजनं सम्भवति, इदंरूपत्वेन भासमानस्य जडस्य कथमात्मैक्यसंयोजनं सम्भवतीति नाशङ्कनीयम्, तस्याप्युक्तरीत्यात्मविश्रान्तत्वात्। अन्यथा स्मृतिर्न स्यात्, संसारस्यापि सविषयत्वेनैवात्मसमवेतत्वात्।।३५।।

One should ever unite Śiva, the Guru and the Universe as one, i.e., as of one form, in one's Self which is actually of the nature intelligence (knowledge, consciousness). This uniting consists in the understanding of them (Śiva, Guru and Universe) as not different from the nature of "I" (Self). It may be argued that the Guru and Śiva being not different from the nature of I-consciousness, can possibly have union with one's Self. But how the union with the Self is possible in the case of the world which appears as "this" and which is insentient? Such a doubt (objection) need not be raised because it is also reposed in the Self as already told. Otherwise there would no recollection (memory). Even the saṁsāra (cycle of birth and death, mundane life) is united with the Self since it is consisting of the knowledge of objects. (35)

Notes: The self being an "aṁśa" of Śiva, is of the nature "Sat", "Cit" and "Ānanda". In his Self of this nature, the Śivayogin should unite Śiva, the Guru and the Universe as of one form. The firm and undoubted conception that Śiva or the Guru or the Universe is not different from notion of "I", consisting of the nature of "Sat-Cit-Ānanda", is Sahabhojana. Here an objection can be raised: The experience of one-ness of Śiva and the Guru with the Self is possible because they are sentient (cetana) like the Self. But how can we think of oneness of the Universe with the Self because the former is insentient, while the latter is sentient and because the former is "idampratyayavedya" (idaṁrūpa) while the latter is "ahaṁpratyayavedya" (asmadrūpa). This objection is not tenable because as told earlier, through the recollection of all the diversity of the world experienced earlier as reposing in the Self, it is possible to think that the final resort of the Universe is also the Self. The diversity of the world is of the nature of "nāma" and "rūpa" (name and form). For instance the different ornaments of gold have different names and forms. If the names and forms dissolve and disappear what remains is only "gold". In the same way when the names and forms of the objective word dissolve and disappear, what remains is the basic "saccidānanda-svarūpa" as not different

from the nature of the Self. This has to be accepted. Otherwise there would not be the "memory" of anything. Memory arises from knowledge, experience. What is experienced earlier is remembered later. The world is a fund of a variety of objective experiences. It is recollected in the Self and becomes merged into it. There is no scope for any objection if the world which is known through knowledge (experience) becomes united with the Self which is the ocean of knowledge itself. Saṁsāra, too, is merged into the Self along with the knowledge of the objective world known by the Self. The world has its culmination (repose) in the Self itself. It has no separate existence apart from the Self. This is the stage of Sahabhojana in case of the Śivaikya.

व्याख्या— अथ पुनरपि निष्कर्षमाह—

Then the chief point is once again told—

अयं शिवो गुरुश्चैष जगदेतच्चराचरम्।
अहं चेति मतिर्यस्य नास्त्यसौ विश्वभोजकः।।३६।।

This is Śiva, this is the Guru, this is the World consisting of the movable and the immovable and this is my Self — he who does not have such a conception of difference, is regarded is "Viśvabhojaka", i.e., one who swallows all the world (i.e., difference). (36)

व्याख्या— अयं शिवः, एष गुरुः स्वामी, एतत्स्थावरजङ्गमात्मकं विश्वम् अहं चेति यस्य बुद्धिर्भेदबुद्धिर्नास्ति, सोऽसौ शिवलिङ्गैक्यो विश्वभोजको जगद्भेदभक्षक इत्यर्थः।।३६।।

This is Śiva, this is the Guru, this is the World consisiting in the movable and the immovable and my Self — he, i.e., the Śivaliṅgaikya, who does not have such a conception, i.e., conception of difference, is regarded as "Viśvabhojaka", i.e., one who swallows the differences of the world. (36)

Notes: To attain this 'viśvabhojaka' or 'sahabhojaka' state one should discard all the differences and stand in one's own

state. The Śivayogin (Śivaikya) is called 'viśvabhojaka' or 'sahabhojaka' because in his self all the differences have dissolved and disappeared. In his all-pervasive "ātmadṛṣṭī" (vision of the Self), he does not find any difference between his Self and the Paramātman, between the Paramātman and the Guru, between the Universe and the Guru; in fact there is absolutely no difference of his Self from Śiva, the Guru and the Universe. Just as the ocean into which rivers flowing from different quarters enter, swallows up their differences, similarly the Self into which all the 'bhāvas' enter, swallows up their differences. In this state the Yogin experiences the Supreme Bliss. This is the "Samarasaikyānanda" of the Jīvanmukta. This is described as "Amanībhāva" (suspension of mental operations) by Gauḍapāda: मनोदृश्यमिदं द्वैतं यत्किञ्चित्सचराचरम्। मनसो ह्यमनीभावे द्वैतं नैवोपपद्यते।। (Māṇḍūkya Kā. 3.31) — "All this duality, whatever that appears as the movable and the immovable (the world), is seen by the mind. If the mind assumes the state of non-mind, i.e, that in which the mental operations are suspended or stopped, the duality would be totally incompatible." This is what is known as Samarasa Bhakti. When that Bhakti becomes perfect, then the Self and Śiva (Guru, Jaṅgama) become suffused into one supreme intimacy and one spiritual ecstacy.

व्याख्या— अथेतोऽपि निष्कर्षमाह—

Then the point which is more important than the former is told here —

अहं भृत्यः शिवः स्वामी शिष्योऽहं गुरुरेव वै।
इति यस्य मतिर्नास्ति स चाद्वैतपदे स्थितः।।३७।।

I am the servant, Śiva is the master, I am the disciple, he is the preceptor — he who does not have such a conception, stands in the state of non-duality. (37)

व्याख्या— शिवः स्वामी अहं भृत्य एष गुरुरहं शिष्य इति यस्य मतिर्भेदबुद्धिर्नास्ति स च शिवलिङ्गैक्यः, अद्वैतपदे विश्वभेदग्रासात्मकशिवाद्वयस्थाने, स्थितः तिष्ठतीत्यर्थः।।३७।।

He who does not have such a conception, i.e., the conception of difference, as "Śiva is the master and I am the servant, He is the preceptor and I am the disciple," is the Śivaliṅgaikya. He stands on the plane of non-duality, i.e., on the plane of one-ness with Śiva who is of the nature of the swallower of all differences. (37)

Notes: The conception of the Śivaikya is like the one described here. Self is Śiva and Śiva is his Self, Self is the Guru and Guru is his Self. (See subsequently stanza 39 and notes there on). When the stage of unity of the Self with Śiva dawns, this 'bheda-buddhi' is totally eradicated and 'Advayasthiti' becomes established.

व्याख्या— अथैवंविधसहभोजनसम्पन्न एव विश्वहोमीति कथ्यत इत्याह—

Then it is said that such a Yogin who is accomplished in Sahabhojana is called "Viśvahomin" (one who has offered everything as the oblation) —

पराहन्तामये स्वात्मपावके विश्वभास्वति।
इदन्ताहव्यहोमेन विश्वहोमीति कथ्यते।।३८।।

Through the offering of the oblation of ghee in the form of all that represents "this" (this world) into the fire in the form of the Self which of the nature of the notion of "Supreme I" and which reveals the world, one is called "Viśvahomin". (38)

व्याख्या— विश्वप्रकाशके उत्कृष्टमूलाहङ्कारमये स्वात्माग्नौ इदन्तारूपहवनद्रव्यहोमेन विश्वहोमीति कथ्यत इत्यर्थः।।३८।।

Through the offering of the oblation of ghee in the form of all that represents "the movable and the immovable world" into the fire in the form of one's Self, which is the revealer of the world and which is of one's Self,

which is the revealer of the world and which consists of supreme, fundamental notion of "I", one comes to be called "Viśvahomin". (38)

Notes : पराहन्ता – See the next stanza and the notes thereon. It is the same as पूर्णाहन्ता।

व्याख्या— ननु क्वासौ पराहन्तेत्यत्राह—

If it is asked as to what is this "Parāhantā", the answer is given here —

अहं शिवो गुरुश्चाहमहं विश्वं चराचरम्।
यया विज्ञायते सम्यक् पूर्णाहन्तेति सा स्मृता।।३९।।

That by which it is properly understood that "I am Śiva, I am the Guru and I am the World consisting of the movable and the immovable" is regarded as "Pūrṇāhantā." (39)

व्याख्या— शिवोऽहं गुरुरहं च चराचरं विश्वमहमिति यया चिन्तया सम्यग्विज्ञायते, अत्र–''प्रत्यवमर्शात्मासौ चितिः स्वरसवाहिनी परा वाग्या। आद्यन्तप्रत्याहृतवर्णगणा सत्यहन्ता सा'' इति पञ्चशिखाशात्रस्थित्या देशकालाद्याकारकृतसंकोचराहित्येन तद्वाचकसकलमातृकार्णक्रोडीकरणलक्षणप्रत्याहृताकारहकासंमेलनात्मकतदन्तर्गतवेद्यसंस्कारलक्षणबिन्दुस्पन्दस्फुरितपराशक्तिशिवात्मकत्वेन स्थूलप्रपञ्चोत्पत्तेः प्राक् तत्कारणत्वेनाण्डरसन्यायेन सामान्यतोऽहमिति पश्चाद् अन्यव्यामिश्रमस्वतन्त्रं भेदाशक्यावभासनं प्रतिबिम्बमिति तल्लक्षणयोगसाम्येन प्रतिबिम्बगत्या विश्वमयत्वेन स्वातन्त्र्येण भासमाना पूर्णाहन्तेति स्मृतेत्यर्थः।।३९।।

That keen understanding (citi) by which it is properly realised that "I am Śiva, I am the Guru and I am the Universe consisting of the movable and the immovable" is "Pūrṇāhantā". Here, the stand of the Pañcaśikhāśāstra

(Virū.pa.) as expressed in "Pratyavamarśātmāsau, etc.", is — "That clear understanding (as 'That is my Self and my Self is That') with its expressive word 'Aham', which is the supreme speech formed by taking together the first and the last letters (of the alphabet), is what is known as Ahantā". This understanding of "Ahantā" is not subject to the limitations of place, time and form (deśa, kāla, ākāra). When all the letters from "अ" to "ह" are brought together to stand for the combination of all the letters (of the alphabet), the "makāra" which comes in it at the end stands for the "Bindu" which is of the nature of the stamp of knowledge contained in it. The stamp of knowledge in it is that "Ahantā" stands for the vibration of the Parāśakti inherent in Śiva. That is the vibration of the Parāśakti which stood as the cause for the gross (external) world. The world (before creation) remained hidden in general in that "Aham" according to the maxim of the "Aṇḍarasa" (liquid in the egg) which means that the limbs of the bird or animal are hidden in the liquid contained in its egg. Then (after creation), due to the mixture with other objects, it becomes dependent (asvatantra) on them and loses its ability to distinguish between this and that entering into the forms as the "Pratibimba" (reflection of the "Bimba" which is Paramātman). On the similarity of the characteristic of "caitanya" (consciousness, knowledge) the "Pratibimba" becomes one with the "Bimba". Then it stands as consisting of the universe, and yet totally free from all entanglements. That is the "Pūrṇāhantā" of the Śivaikya or Sarvabhojin. (39)

Notes: ''प्रत्यवमर्शात्मासौ, इत्यादि (Virū.Pa.,9). – "the notion of the Supreme I". It is the all embracing notion of "I". It is called "Mūlāhaṁkāra". This "Aham" represents the combination of the 'mātṛkākṣaras" (letters of the alphabet) from "अ''to ''ह",with the "Bindu" (Anusvāra). Thus it is of the nature of Śiva with the

inherence of Parāśakti (the cause of the world — as it is the result when the "Bindu" in the form of Śakti, the substance, vibrates). Kāmik Ā. says : विश्वाधारं महासंवित्प्रकाशपरिपूरितम्। पराहन्तामयं प्राहुर्विमर्शं परमत्मनः।। यथा चन्द्रे स्थिरा ज्योत्स्ना विश्ववस्तुप्रकाशिनी। तथा शक्तिर्विमर्शत्मा प्रकारे ब्रह्मणि स्थिता।। बिन्दुनादत्मकं सर्वं जगत् स्थावरजङ्गमम्। बिन्दुः शक्तिः शिवो नादः शिवशक्त्यात्मकं जगत्।। नादाधारमयं बिन्दुर्बिन्द्वाधारमिदं जगत्।। (Quoted in the Kannada com. of N.R. Karibasava Śāstrin)– "The Vimarśa (Vimarśāśakti) of the Paramātman is the substratum of the universe, filled with the brilliance of the Supreme Awareness and consisting of the notion of Supreme I. Just as the moonlight revealing all the objects resides firmly in the moon, so does the Vimarśāsakti reside in Brahman of this nature (i.e., Sat, Cit and Ānanda Svarūpa). The entire world consisting of the immovable and the movable is made up of Bindu and Nāda. Bindu is Śakti and Nāda is Śiva and thus the world is made up of Śiva and Śakti. This Bindu depends upon Nāda and this world depends upon Bindu." विश्वाधारं........... परमत्मनः।" (Vide also S.S., 20.33 subsequently); "यथा चन्द्रे .... ब्रह्माणि स्थिता।।" (See also S. S., 20.38 subsequently). "बिन्दुनादात्मकं..... मिदं जगत्।।" (See also Candra J. A., kri. pā., 3. 13-14). Thus "Parāhantā" is the revealer of the world. The Self which has become one with Śiva consists of Parāhantā. Here, in the conception of the Śivaikya as the "Viśvahomin", it is his Self merged into the Supreme Self (Śiva) and grasped in terms of "Parāhantā". That is the fire into which the oblation has to be offered. What is the oblation? The oblation here is nothing but the Viśva (carācarātmakaṁ jagat) which is grasped in terms of "this" (i.e., idantā). The Sivaikya who offers the oblation in the form of "idantā" (Viśva) into the fire in the form of "Parāhantā" (svātman), is the "Viśvahomin." See the statement of Vim. Sāhasrī which is quoted here: अचरं च चरमात्मनः पपञ्चं हविराधारसमुल्लसत्कृशानौ। करणैरबहिर्मुखैःस्वकीयैरथ पूर्णाहुतिमुत्तमां जुहोमि।। (Quoted in the Kannaḍa com. of Śrī N. R. Karibasava Śāstrin) – " I offer as complete oblation in the form of the world consisting of the immovable and the movable, into the burning "Ādhārāgni" with one's own instruments of knowledge which are not external. "Ādhārāgni" – Ādhāra means the Paramātman (Śiva) who is the substratum of the world; Agni is the Cidagni, the fire in the

form of "Cit" (intelligence, consciousness) of the Paramātman. Accordingly the Śivaikya offers oblation in the form of "idantā" (carācarātmakaṁ jagat) into the fire in the form of the Self which consists of "Parāhantā" and becomes the "Viśvahomin".

व्याख्या— अथोक्तलक्षणविश्वहोम्येव ज्ञानयज्ञदीक्षित इत्याह—

Then it is said that the aforesaid "Viśvahomin" is himself the "Jñānayajñadīkṣita" (one who is initiated for the intellectual sacrifice) —

आधारवह्नौ चिद्रूपे भेदजातं जगद्धविः।
जुहोति ज्ञानयज्वा यः स ज्ञेयो विश्वहव्यभुक्।।४०।।

The Śivaikya who performs the intellectual sacrifice, offering the world consisting of differences as the oblation into the "Ādhārāgni" which is of the nature of "Cit" in the Self, the Paramātman, is the "Viśvahavyabhuk"— one who eats (enjoys) the oblation in the form of the universe. (40)

व्याख्या— चिद्रूपे ज्ञानस्वरूपे आधारवह्नौ आज्ञाचक्रगतवह्नौ भेदजातं मायाकल्पितं जगद्धविः यो जुहोति, स विश्वहव्यभुग् विश्वहविर्भोक्ता ज्ञानयज्वा ज्ञानयज्ञदीक्षित इति ज्ञेयो ज्ञातुं योग्य इत्यर्थः।।४०।।

"Ādhāravahni" is of the nature of intellectual sacrifice. It is in the form of "Cit", intelligence (of the Self merged into the Paramātman). It is the fire in the Ājñācakra" (?). He who offers the oblation in the form of the universe which is consisting in the difference created by Māyā, in that fire in the Ādhāra (Cit of the Self) is "Viśvahavyabhuk", consumer of the world as the oblation. He is the intellectual sacrificer (offering as oblation all the bhedajñāna or bhedabuddhi in the intellectual sacrifice). He is fit to be known as the one initiated for the intellectual sacrifice. (40)

Notes : आधारवह्नौ – This is clearly stated in the text as "Cidrūpa", i.e., of the nature of Cit (consciousness, intelligence).

This viśeṣaṇa has been rightly explained by the Sanskrit commentator as "Jñānasvarūpe". After this explanation, it is not clear how it is explained by him as आज्ञाचक्रगतवह्नौ। The Kannaḍa commentator, Śrī N.R. Karibasava Śāstrin, has explained it as 'in the fire of knowledge of the Ājñācakra which has the designation of mūlādhāra'. This again creates more confusion. Hence it is better to take "Ādhāra" as "jagadādhāra", which is none other than Śiva who is "Cidrūpa", and explain the word as the fire of the knowledge of the Self merged into Śiva. It refers to "Cidrūpāgni" of the Śivaikya who is Śiva himself. The Śivaikya is here called "Viśvahavyabhuk" because he enjoys (eats) the universe as the oblation. He eats the oblation in the form of "jagadbheda". Since it is an intellectual sacrifice, the Śivaikya is called "Jñānayajñadīkṣita".

व्याख्या— ननु प्रत्यक्षवह्नौ तद्व्यतिरिक्तकाष्ठादौ निक्षिप्ते सति तन्नाशो दृश्यते, ज्ञानाग्नौ निक्षिप्तजगतो नाशः कथमित्यत्राह—

If it is objected that while the destruction of the fuel like sticks, etc., is seen, when thrown into the visible fire, it is doubtful how the desruction of the universe thrown into the fire of knowledge is possible, then the answer is given here —

चिदाकारे पराकाशे परमानन्दभास्वति।
विलीनचित्तवृत्तीनां का वा विश्वक्रमस्थितिः।।४१।।

In the case of those whose mental activities are dissolved into the Sun in the form of Supreme Bliss, who is of the nature of knowledge and who in the form of the Supreme Ether, of what relevance is the sequential order of the universe. (41)

व्याख्या— चिदाकारे पराकाशे ऊर्ध्वहृत्कमलकर्णिकाविवरे परमानन्दभास्वति नित्यानन्दमयमहालिङ्गाख्यभानौ विलीनचित्तवृत्तीनां लयीभूतमनोव्यापारवतां लिङ्गैक्यानां विश्वक्रमस्थितिः विश्वव्यापारवर्तनं कापि नास्तीत्यर्थः।।४१।।

In the case of those Liṅgaikyas whose mental activities are dissolved into the Sun in the form of Supreme Bliss, who is of the nature of knowledge and who is the Supreme Ether, there is absolutely no relevance of the sequence of the world order or the movement of the worldly activity. Here "Paramānandabhāsvati" means "in the Sun regarded as the Mahāliṅga which is endowed with eternal bliss". "Parākāśa" stands for the subtle hole (vivara) in the pericap of the upper heart-lotus, in which the "nityānanda-maya" Mahāliṅga is stationed. (41)

Notes: विश्वक्रमस्थितिः – the sequence of the world order. Viśvakrama (world order) is the sequence of the evolution of the world. In the Vīraśaiva philosophy the process of evolution is from one "Sadvastu" which is called Śaktiviśiṣṭa Paraśiva: आनीदवातं स्वधया तदेकम् तस्माद्धान्यन्न परः किञ्चनास। (Ṛv. 10.129.2) – "That one breathed without wind by its own power (Svadhā=Svaśakti); there was no other thing beyond that." That was called the Sthala par excellance: एकमेव परं ब्रह्म सच्चिदानन्दलक्षणम्। शिवतत्त्वं शिवाचार्याः स्थलमित्याहुरादरात्।। सर्वेषां स्थानभूतत्वाल्लयभूतत्वतस्तथा। तत्त्वानां महदादीनां स्थलमित्यभिधीयते।। (Anu. S., 2.2-3) — "One and only one Brahman who is characterised by 'sat-cit-ānanda'. That is the Śivatattva which the Śaiva teachers respectfully call as Sthala. It is called Sthala because it is the original residing place (sthāna = stha) of all the (36) principles such as mahat (buddhi), etc., and the place where they are again merged into (Laya=la)." Then how did the evolution (creation) begin? It is said here: स्वशक्तिक्षोभमात्रेण स्थलं तद् द्विविधं भवेत्। एकं लिङ्गस्थलं प्रोक्तमन्यदङ्गस्थलं स्मृतम्।। (Ibid. 2.10): "Merely through the vibration of its Śakti, the Sthala became two, Lingasthala being one and Aṅgasthala being the other." Here the Liṅgasthala pertaining to Śiva evolves itself into three as Bhāvaliṅga, Prāṇaliṅga and Iṣṭalinga. The Aṅgasthala which pertains to the Jīva also became three as Yogāṅga, Bhogāṅga and Tyāgāṅga: लिङ्गस्थलं त्रिधा ज्ञेयं तद्भेदो वर्ण्यते क्रमात्। प्रथमं भावलिङ्गं स्याद् द्वितीयं प्राणलिङ्गकम्। तृतीयमिष्टलिङ्ग स्यादित्येतत् त्रिविधं स्मृतम्।। (Ibid. 3.5-6); अङ्गस्थलं त्रिधा ज्ञेयमाचार्यैः सूक्ष्मदर्शिभिः। योगाङ्गं प्रथमं प्रोक्तं भोगाङ्गं तु द्वितीयकम्। त्यागाङ्गं तु तृतीयं स्यादेवमेव त्रिधा भवेत्।। (Ibid. 4.5). When each of them is divided into two, they become 12 Sthalas. The Bhāvalinga divided itself into two as Mahāliṅga and Prasādaliṅga, the Prāṇaliṅga into two as Caraliṅga and Śivaliṅga, and the Iṣṭaliṅga into two as Guruliṅga and Ācāralinga. Thus the Yogāṅga became two as Aikya and Śaraṇa, Bhogāṅga two as Prāṇaliṅgin and Prasādin and Tyagāṅga two as Māheśvara and Bhakta: (Vide Ibid., 3.19-21; 4.11-14). Thus one became two, two became three each (i.e., 12) and the six became two each and became totally twelve. Through these twelve Sthalas (tattvas) the world of the movable and the immovable came into existence in its "samaṣṭi" (macrocosm) and "vyaṣṭi" (microcosm) forms. This is what is known as "pravṛttikrama or vikāsakrama" of the world. Then the "vyaṣṭi" world dissolves into the six Aṅgas (Bhakta, etc.,) and the "samaṣṭi" world merges into the six Liṅgas (Acāra, etc.). This is followed by the merging of the six Aṅgas into three Aṅgas (Tyāgāṅga, etc.,) and that of the six Liṅgas into three Liṅgas. The three Āṅgas merge into one Aṅga and three Liṅgas into one Liṅga and the two Aṅgasthala and Lingasthala get dissolved into one ultimate Sthala which is Paraśiva-brahman. This is the "Nivṛttikrama or Upasaṁhārakrama" of the world. Both these constitute the "Viśvakrama." The Śivayogin has lost sight of the "krama" as twelve-six-three-two-one. He resides in the "Advaya" state of Śiva with Samarasabhakti. When all his "cittavṛttis" are dissolved in the "Paramādvayānanda", there is no scope for any conce-ption of "Viśvakrama". So far as the Śivaikya is concerned the conception of Viśvakrama does not exist. It does not mean that the world order has ceased to exist. It only means that due to the withdrawal of the "cittavṛtti" from all that "dvaita-vyavahāra" and the dissolution of all that in his "Advayānandānubhūti", the Śivaikya has no conception of "Viśvakrama". It should be noted that the Śivaikya is not at all tormented by the "dvaita-vyavahāra."

व्याख्या— अथ तस्य सहभोजनसम्पन्नस्य लिङ्गैक्यस्य मुक्तिस्वरूपं सूत्रद्वयेन कथयति—

Then the author speaks of the nature of liberation on the part of the Liṅgaikya who has become stationed in the Sahabhojanasthala, in two stanzas—

निरस्तविश्वसम्बाधे निष्कलङ्के चिदम्बरे।
भावयेल्लीनमात्मानं सामरस्यस्वभावतः।।४२।।

सैषा विद्या परा ज्ञेया सत्तानन्दप्रकाशिनी।
मुक्तिरित्युच्यते सद्भिर्जगन्मोहनिवर्तिनी।।४३।।

One should contemplate one's Self as merged in the manner of flowing into each other into the Supreme Ether of Consciousness, which is free from the torment of the world (saṁsāra, the cycle of birth and death) and which is free from all defects. (42) This should be regarded as the Supreme Knowledge, which reveals the nature of "sat-cit-ānanda" and this Supreme Knowledge which removes the delusion of the world (saṁsāra) is said to be liberation (mukti) by the enlightened persons. (43)

व्याख्या— निवारितजननमरणादिक्लेशे दोषरहिने चिदाकाशस्वरूपे महालिङ्गे, अङ्गशब्दवाच्यमात्मानं स्वरूपहानिवृद्धिव्यतिरेकेण सजातीय-समानसमरसभावेन लीनं स्थिरसिद्धिमन्तं भावयेत्। सैषा सच्चिदानन्दस्वरूप-प्रकाशिनी परा विद्येति ज्ञातुं योग्या जगन्मोहनिवर्तिनी विश्वभेदभ्रान्तिनिवर्तिनी परामुक्तिरिति सत्पुरुषैरुच्यत इत्यर्थः।।४२-४३।।

One should contemplate on one's Self as merged into the Mahāliṅga which is of the nature of the Ether of Consciousness, which is free from all defects and from which all the afflictions as such birth, etc., are removed. The merging should be in such a way as there would not be any loss of the nature (svarūpa) or any increase in it. It should be of the nature of the equal flowing into each other of the two belonging to the same species. The Self so merged should be also contemplated as having attained the highest acomplishment. This knowledge which reveals the nature of the "sat-cit-ānanda", deserves to be regarded as the Supreme Knowledge. It is regarded as the Supreme

Liberation (Parā Mukti) by the noble persons as it removes the delusion of the world in the sense of the delusion of difference that constitutes the world. (42-43)

Notes : The Liṅgaikya who is in the state of "Sahabhojana" has lost his identity as his Self, is merged into the Mahāliṅga. In that state, none of the mundane afflictions touch him. There is not even the slightest scope for defects. It is the state of total peace. Its content is limitless "Sat", limitless "Cit" and limitless "Ānanda". This merging (laya) has been rightly described by the Sanskrit commentator as (i) स्वरूपहानिवृद्धिव्यतिरेकेण and (ii) सजातीय-समानसमरसभावेन। Firstly it is the "laya" of the Self in the Supreme Self in such a way as there would be no taking away from the whole and no adding to the whole. The analogy given is that of an ocean. When there is evaporation of water to form the cloud in nature, the ocean is not reduced. When so many rivers flow into it, the ocean does not become increased in content and overflow the shore. It is a whole and remains a whole forever. The case is similar here as stated in the Śruti – पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते। पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते।।" (Īśa.U., Śāntimantra). Secondly, the merging is of the nature of flowing into each other (communion into each other) of the two belonging to the same species, like water flowing into water and fire mixing with fire: जले जलमिव न्यस्तं वह्नौ वह्निरिवार्पितम्। परे ब्रह्मणि लीनात्मा विभागेन न दृश्यते।। (S.S., 20.61)

व्याख्या— अथायं शिवलिङ्गैक्य एव मोक्षलक्ष्मीनिवासस्थानभूत इत्युक्त्वा सहभोजनस्थलं समापयति—

Then the author concludes the Sahabhojanasthala by teaching that this Śivaliṅgaikya is the deserving abode for the stay of riches in the form of Mokṣa—

भक्तादिधामार्पितधर्मयोगात् प्राप्तैकभावः परमाद्भुतेन।
शिवेन चिद्व्योममयेन साक्षान् मोक्षश्रियो
भाजनतामुपैति।।४४।।

इति श्रीमत्षट्स्थलब्रह्मिणा शिवयोगिनाम्ना विरचिते श्रीसिद्धान्तशिखामणौ शिवलिङ्गैक्यस्य चतुर्विधस्थलप्रसङ्गो नाम चतुर्दशः परिच्छेदः समाप्तः।।१४।।

After having attained the state of one-ness with Śiva, the most wonderful one, as consisting of the Supreme Ether of Consiciousness, through the religious practices belonging to the aforesaid stages of Bhakta, etc., one actuallly becomes the receptacle for the affluence of liberation (Mokṣaśriyaḥ). (44)

Here ends the fourteenth chapter dealing with the four kinds of Sthalas of the Śivaliṅgaikya in the Śrī Siddhāntaśikhamaṅi written by Śrī Śivayogin who is adept in the knowledge of Brahman attained through the path of Six Sthalas. (14)

व्याख्या— चिद्व्योममयेन ऊर्ध्वहृत्कमलमध्यस्थचिदाकाशरूपेण परमाद्भुतेन परमाश्चर्यरूपेण शिवेन शिवलिङ्गेन स्वरूपहानिवृद्धिव्यतिरेकेण समानसमरसत्वेन लब्धैकत्ववान् शिवलिङ्गैक्यो भक्तादिधामार्पिधर्मयोगाद् भक्तादिस्थलगतसदाचारसम्बन्धात् प्रत्यक्षमोक्षलक्ष्म्या भाजनताम् आश्रयत्वम् उपैति प्राप्नोतीत्यर्थः।।४४।।

इति सहभोजनस्थलम्।।

The Śivaliṅgaikya who has attained one-ness with Śiva (i.e., the Śivaliṅga), who is consisting of the Supreme Ether of Consciousness,i.e., who is of the nature of the Ether of Knowledge in the pericap of the heart lotus and who is wonderful, in such a way as there would be no loss or increase in the nature of that and in such a way as the flowing of one into another by the two belonging to the same species, becomes the deserving receptacle of the affluence of Mokṣa with the religious practice of the aforesaid stages or Sthalas such as Bhakta, etc. (44)

Sahabhojanasthala ends

इति श्रीमत्पदवाक्यप्रमाणपारावारधुरीणश्रीमरितोण्टदार्येण विरचितायां तत्त्वप्रदीपिकाख्यायां श्रीसिद्धान्तशिखामणिव्याख्यायां चतुर्दशः परिच्छेदः समाप्तः।।१४।।

Here ends the fourteenth chapter in the commentary on Srī Siddhāntaśikhāmaṇi called Tattvapradīpikā written by Śrī Maritoṇṭadārya who is the foremost among those who are adept in Vyākaraṇa, Mīmāṁsā and Nyāyā (14)

Notes: This stanza portrays the noble path of Ṣaṭsthala and its culmination in Mokṣa. It is a spiritual pilgrimage pursued through the Upāsanā consisting in the worship of the Liṅga-Synthesis (Iṣṭa-Prāna-Bhāva), the Guru and the Jaṅgama, and the meditation of the Liṅga-synthesis as the effulgent core of one's Self. Guru, Liṅga and Jaṅgama along with the three means of worship, Bhasma, Rudrākṣa and Mantra and two fruits of worship, Pādodaka and Prasāda constitute the Aṣṭāvaraṇa, the Eight Armours of Faith. This spiritual path is graduated by the six stages called Sthalas, viz., Bhaktasthala, Māheśvarasthala, Prasādisthala, Prāṇaliṅgisthala, Śaraṇasthala and Aikyasthala. These Sthalas represent the ripeness of spiritual experience achieved through Upāsanā which gradually changes from the external to the internal. The ripeness of spiritual experience explained in terms of the development of Bhakti in the six Sthalas from Śraddhābhakti (Bhaktasthala) to Samarasabhakti (Aikyasthala) through the stages of Niṣṭhā (Māheśvarasthala), Avadhāna (Prasādisthala), Anubhāva (Prāṇaliṅgisthala) and Ānanda (Śaranasthala) forms of Bhakti. During the first three Sthalas the process of change from the external to the internal form of Upāsanā sets in. Then onwards it becomes more and more internal through Śivayoga and culminates in the Jīva's remaining in a state of Jīvanmukti until the body falls off.



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[Numbers against all Pratīkas refer to Pariccheda and Śloka]

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Collected works of Dr. M. Sivakumara Swamy

Volume - I : Part – 3 : Paricchedas 15-21

(Tṛtīyaṁ Paricchedasaptakam)

of

Śrī Śivayogi Śivācārya's
Śrī Siddhāntaśikhāmaṇi

with Śrī Maritoṇṭadārya's Tattvapradīpikā

Edited
with introduction, translation and notes in English
by

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At the Threshold

It had been my aspiration to make this sacred treasure of spiritual knowledge, Śrī Siddhāntaśikhāmaṇi, which hormonises the concepts of Dvaita and Advaita in the broad vista of the cosmic sport of Śiva, known to the world at large in English. As a young Lecturer in Sanskrit at Basaveshwara College, Bagalkot, I prepared an abridged edition of Śrī Siddhāntaśikhāmaṇi under the title **Śrī Jagadguru Reṇukagītā** and got it published through Jñānaguru Vidyāpīṭha, Saddharma Siṁhāsana Pīṭha, Ujjain (Ballari district), in 1968.*

Then with the gracious direction of His Holiness Jagadguru Dr. Chandrasekhara Shivacharya Mahaswamiji of Kāśi Jñāna Siṁhāsana Pīṭha, Jangamawadi Math, Varanasi, I prepared an edition of Śrī Siddhāntaśikhāmaṇi with the Sanskrit commentary of Śrī Maritoṇṭadārya called Tattvapradīpikā and with an Introduction, Translation and Notes in English. The Introduction makes a clear and conclusive efforts to answer all the objections so far raised about the authorship, date and contents of Śrī Siddhāntaśikhāmaṇi. The Notes are exhaustive enough to bring in the sources of the textual parts and remarks made in the Sanskrit commentary. Further the corresponding passages from the various sources such as Vedic Saṁhitās, Upaniṣads, the Bhagavadgītā, Śaivāgamas, etc., have been brought in to elucidate the concepts of Vīraśaiva religion and philosophy as delineated in Śrī Siddhāntaśikhāmaṇi.

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* The second edition of the same is published in 2010 by the Poornaprajna Samshodhana Mandira, Poornaprajna Vidyapeetha, Katriguppa, Bengaluru.

This book was first published in 2007 by the Shaiva Bharati Shodha Pratisthana, Jangamawadi Math, Varanasi. The same work with some revision and additional matter in the Notes, is now being published under the Project of Complete Works of Dr. M. Sivakumara Swamy, as the first Volume in three parts. The third part here covers Paricchedas 15 to 21 (Tṛtīya Paricchedasaptaka). The *Paricchedas 15th to 19th* deal with 57 Liṅgasthalas coming under the six sthalas, Bhaktasthala, etc., as noted here : 15th– 9 sthalas, 16th– 9 sthalas, 17th– 9 sthalas, 18th– 9 sthalas, 19th– 12 sthalas and 20th– 9 sthalas. The *twenty-first Pariccheda* gives an account of Śrī Reṇuka's visit to Laṅkā, where he was greeted with great reverence by Vibhīṣaṇa, the brother of Rāvaṇa. On Vibhīṣaṇa's request, Śrī Reṇuka officiated and installed 3 crores of Liṅgas to fulfil the unfulfilled part of the 'Saṅkalpa' of Rāvaṇa. After this task, Śrī Reṇuka came to Kollipākī and entered the Someśvaraliṅga and left the world after completing the mission entrusted to him by Lord Śiva.

I offer my salutations to His Holiness Jagadguru Dr. Chandrasekhara Shivacharya Mahaswamiji for the blessings conferred on me in my academic pursuits. I am extremely grateful to Sri S.R. Kanabur and Sri Chetan Kanabur for having undertaken the above-mentioned Project. I am especially grateful to Sri Chetan Kanabur for having taken up this Volume in three parts for publication under Chetan Books. I thank Sri Venkatesh Inamati and Mrs. Vanaja Inamati for having done re-typesetting work of the book from crown 1/4 size to Demy 1/8 size and correction of errors in the text. I also thank M/s. Ammaji Printers, Bengaluru, for their neat work.

Bangalore — *With regards, yours*

21.04.2015 : Akṣaya Tritīyā — **M. Sivakumara Swamy**

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A. Ko. - *Amara Kośa*
A. Vi. Sā - *Acintya Viśva Sādākhya*
Ajit. Ā - *Ajita Āgama*
Atha. V. - *Atharva Veda*
Atha. Śikh. U. - *Atharva Śikhā Upaniṣad*
Atha. Śiras. - *Artharva Śira-Upaniṣad*
Atha. Śru. - *Artharvaśruti*
Anu. S.(Śiva. Sū) - *Anubhava sūtra (Śivanubhava-sūtra)*
Abhi. va. - *Abhiyuktavacana*
Amṛta B. U. (Bra. B.U.) - *Amṛta Bindu Upaniṣad (Brahma Bindu Upaniṣad)*
Allama Va. Saṁ -*Allamaprabhu-devara Vacana Saṁpuṭa*
Ā. - *Āgama*
Ātma. U. - *Ātmaprabodha Upaniṣad*
Īśa. U. - *Īśāvāsya Upaniṣad*
Īśāna. Pa. - *Īśānaguru Paddhati*
Īśvara Pra. - *Īśvara Pratyabhijñā*
Ṛv. - *Ṛgveda*
Ṛ. Bhā. Bhu - *Ṛg Bhāṣya Bhūmika (Kapālī Śāstrin)*
Ai. Ā. - *Aitareya Āraṇyaka*
Ai. U. - *Aitareya Upaniṣad*
Ka. Ka. Ca. - *Karnāṭaka Kavi Carite-2*
Kaṭha U. - *Kaṭha Upaniṣad*
Kaṭha Ru. U. - *Kaṭha Rudra Upaniṣad*
Kā. Ā. - *Kāraṇa Āgama*
Kā. Ku. Saṁ. - *Kālidāsa's Kumara Sambhava*
Kāmika Ā. - *Kāmika Āgama*
Ki. Ā. - *Kiraṇa Āgama*
Kūrma P. - *Kūrma Purāṇa*
Kai. U. - *Kaivalya Upaniṣad*
Kri. Sā. - *Kriyā Sāra*
Gu. Vaṁ. Kā. - *Guru Vaṁśa Kāvya*
Gau. Kā. (Māṇḍūkya Kā) - *Gauḍapāda Kārikā (Māṇḍūkya Kārikā)*
Ca. Ba. Va. - *Cannabasavaṇṇa-navara Vacanagaḷu*
Candra J.Ā. - *Candra Jñāna Āgama*
Chānd. U. - *Chāndogya Upaniṣad*
Jā. U. - *Jābāli Upaniṣad*
Jai. Brā. - *Jaiminīya Brāhmaṇa*
Jñānottara Ā. - *Jñānottara Āgama*
Tattva P. - *Tattva Prakāśa*
Ta. Pra. - *Tattva Pradīpikā*
Tejo. U. - *Tejobindu Upaniṣad*
Tai. Ā. - *Taittirīya Āraṇyaka*
Tai. U. - *Taittirīya Upaniṣad*
Tai. Saṁ. - *Taittirīya Saṁhitā*
Tra. Ta. - *Trayī Tantra*
Tripād. V. Mahā. - *Tripād Vibhūti Mahānārāyanopaniṣad*
D. K. - *Devī Kālottara*
Dakṣiṇā. U. - *Dakṣināmūrti Upaniṣad*
Dvā. - *Dvādaśa Sāhasrī*
Dha. Gu. - *Dharma Guptābhyudaya*
Nāda. U. - *Nādhabindu Upaniṣad*
Niḥśvāsa Kā. - *Niḥśvāsa Kārikā*

Nīla R.U. - *Nīla Rudra Upaniṣad*
Nṛ.U.Tā.U. - *Nṛsiṁha Uttara Tāpinī Upaniṣad*
Nṛ. Tā. U. - *Nṛsiṁha Tāpanī Upaniṣad*
Ne. U. - *Netra Udyota*
Pa. Tri. - *Parā-triṁśikāśāstra*
Pa. Pu. - *Padma Purāṇa*
Pa. Śa. - *Pampā Śataka*
Pañca B.U. - *Pañca Brahma Upaniṣad*
Pañca Śā. - *Pañcāśikā Śāstra*
Paṇḍita. Ca. - *Paṇḍitārādhya Caritra*
Patiparā. - *Patiparātantra*
Padma P. - *Padma Purāṇa*
Parama. U. - *Paramahaṁsa Upaniṣad*
Pā. Ā. - *Pāśupata Āgama*
Pāra. Ā. - *Pārameśvara Āgama*
Pārā. P. - *Pārāśaropapurāṇa*
Pu. - *Purāṇa*
Pū. Kā. - *Pūrva Kāraṇa (Āgama)*
Pauṣ. Ā. - *Pauṣkara Āgama*
Pra. U. - *Praśna Upaniṣad*
Pra. Ka. - *Prabuddha Karnāṭaka/20, 4, 1949*
Pra. Sā. - *Prapañca Sāra*
Pra. Hṛ. - *Pratyabhijñā Hṛdaya*
Ba. Pu. - *Basava Purāṇa*
Ba. Ṣaṭ. Va. - *Basavaṇṇa-navara Ṣaṭsthala Vacanagaḷu*
Bā. Ma. - *Bāla Manoramā*
Bṛ. U. - *Bṛhadāraṇyaka Upaniṣad*
Bṛ. Jā. U. - *Bṛhad Jābāla Upaniṣad*
Bra. U. - *Brahma Upaniṣad*
Bra. Uttara. - *Brahma Uttarakhaṇḍa*
Bra. Sū. - *Brahma Sūtra*
Bhag. G. - *Bhagavad Gītā*
Bhaj. - *Bhajagovindam (Stotra)*
Bhag. G. Bhā. - *Bhagavadgītā Bhāsya of Śaṇkara*
Bha. Jā. U. - *Bhasma Jābāla Upaniṣad*
Bhāga. P. - *Bhāgavata Purāṇa*
Bhāva. - *Bhāvacintāratna*
Ma. Ā. - *Makuṭa Āgama*
Ma. U. - *Mahā Upaniṣad*
Manīṣā P. - *Manīṣā Pañcaka*
Ma. Bhā. - *Mahā Bhārata*
Ma. Bhā. Tā. Nir. - *Mahā Bhārata Tātparya Nirṇaya*
Maruḷa. Vi. - *Maruḷārādhya Vijaya*
Maruḷa. Si. - *Maruḷa Siddhāṅka*
Ma. Smṛ. - *Manu Smṛti*
Mah. S. - *Mahimnaḥ Stotra*
Ma. Nā. U. - *Mahā Nārayana Upaniṣad*
Māṇḍūkya Kā. - *Māṇḍūkya-kārikā*
Māṇḍūkya U. - *Māṇḍūkya Upaniṣad*
Muktika U. - *Muktika Upaniṣad*
Muṇḍ. U. - *Muṇḍaka Upaniṣad*
Mṛg. Ā. - *Mṛgendra Āgama*
Mai. U. - *Maītrāyaṇī Upaniṣad*
Maitreya U. - *Maitreya Upaniṣad*
Maitreyi - *Maitreyī Upaniṣad*
Yā. Ni. - *Yāska's Nirukta*
Yā. Smṛ. - *Yājñavalkya Smṛti*
Yo. Arṇava - *Yoga Arṇava*
Yogaja Ā. - *Yogaja Āgama*
Yo. Vā. - *Yoga Vāsiṣṭha*
Yo. Śā. - *Yogaśāstra*
Yo. Śi. U. - *Yoga Śikhā Upaniṣad*
Yo. Sū. - *Yoga Sūtra*

Raghu. - *Raghuvaṁśa*
Ru. U. - *Rudra Upaniṣad*
Ru. J.U. - *Rudrākṣa Jābāla Upaniṣad*
Ru. Mantras. - *Rudra Mantras*
Ru. Yā. - *Rudra Yāmala*
Ru. Hṛ.U. - *Rudra Hṛdaya Upaniṣad*
Re.Ra. - *Revaṇasiddheśvara Ragaḷe*
Re.Vi. - *Reṇuka Vijaya*
Liṅga. U. - *Liṅga Upaniṣad*
Liṅga. Dhā. Ca. - *Liṅga Dhāraṇa Candrikā*
Lai. P. - *Laiṅgya Purāṇa*
Vajra U. - *Vajra Upaniṣad*
Varāha U. - *Varāhopaniṣad*
Vā. Ā. - *Vātula Āgama*
Vā. Pa. - *Vākya - Padīya*
Vāsiṣṭha. - *Vāsiṣṭhavacana*
Vāy. Saṁ. - *Vāyavīya Saṁhitā*
Vāyu P. - *Vāyu Purāṇa*
Vā. Śu. Ā. - *Vātula Śuddha Āgama*
Vā. Saṁ. - *Vājasaneyī Saṁhitā*
Vi. Cū. - *Viveka Cūḍāmaṇi*
Vidvan Mā. Haṁ. - *Vidvan Mānasa Haṁsa*
Vim. Sāhasrī - *Vimarśana Sāhasrī*
Virū. Pa. - *Virūpākṣa Pañcāśikāśāstra*
Viṣṇu P. - *Viṣṇu Purāṇa*
Viśva Sā. - *Viśva Sādākhya*
Viśva Sāra. - *Viśva Sārottara*
Vī. S.S. - *Vīraśaiva Sadācāra Saṅgraha*
Vī. A. Pu. - *Vīraṣaiva Amṛta Purāṇa*
Vī. Ā. - *Vīra Āgama*
VĪ. Ā. Ca. - *Viraśaiva Ānanda Candrikā*
Vīra. Pra. - *Vīraśaivācāra Pradīpa*
Vī. Dha. Śi. - *Vīraśaiva Dharma Śiromaṇi*
Vī. Pañca. Pa. - *Vīraśaiva Pañcapīṭha Parampare*
V.B.P. - *Vīraśaiva Bhavya Parampare*
Vīra. Sadā. - *Viraśaiva Sadācārasaṇgraha*
Vīra. Sar. Dī. - *Vīraśaiva Sarvotkarṣa Dīpikā*
Ve. Vī. Ci. - *Vedasāra Vīraśaiva Cintāmaṇi*
Śa. Saṁ. - *Śaṅkara Saṁhitā*
Śata. Bhā. - *Śatapatha Brāhmaṇa*
Śara. U. - *Śarabha Upaniṣad*
Śā. - *Śākuntala*
Śi. Ā. - *Śivāgama*
Śi. Āloka - *Śivāloka*
Śiva. U. - *Śiva Upaniṣad*
Śiva. Dṛ. - *Sīva Dṛṣṭi*
Śiva Dha. P. - *Śiva Dharmottara Purāṇa*
Śiva Mā. Pū. - *Śiva Mānasa Pūjāstotra*
Śi. Ta. R. - *Śiva Tattva Ratnākara*
Śi. Ta. Sā. - *Śiva Tattva Sāramu*
Śivayogi. P. - *Śivayogīśvara Purāṇa*
Śiva Sa. U. - *Śiva Saṅkalpa Upaniṣad*
Śiva R. - *Śiva Rahasya*
Śiva Sū. - *Śivasūtra*
Śu. Ra. U. - *Śuka Rahasya Upaniṣad*
Śaiva. P. - *Śaiva Purāṇa*
Śaiva R. - *Śaiva Ratnākara*

Śrīkara Bhā. - *Śrīkara Bhāṣya*
Śru. - *Śruti*
Śve. U. - *Śvetāśvatara Upaniṣad*
Sa. Da. Sa. - *Sarva Darśana Saṅgraha*
Sa. Ma. - *Sarvamaṅgalāgama*
S.U. - *Sadananda Upaniṣad*
Saṅ. P. - *Saṅketa Paddhati*
Sar. Ā. - *Sarvajñānottara Āgama*
Saddharma Vā. - *Saddharma Vāridhi*
Sā. Kā. - *Sāṅkhya Kārika*
Sā. Kau. - *Sāṅkhyatattva Kaumudī*
S. Ā. - *Siddhānta Āgama*
Si. Kau. - *Siddhānta Kaumudī*
Si. Bo. - *Siddhānta Bodhinī*
Si. Śi. U. - *Siddhānta Śikha Upaniṣad*
S.S. - *Siddhānta Śikhāmaṇi*
S.S.S.D. - *Siddhānta Śikhāmaṇi Saundarya Darśana*
Si. Śi. - *Siddhānta Śikhopaniṣad*
S. Śe. - *Siddhānta Śekhara*
Si. Sā. - *Siddhānta Sārāvalī*
Siddha. Ca. - *Siddharāma Carita*
Supra Ā. - *Suprabheda Āgama*
Sūkṣ. Ā. - *Sūkṣma Āgama*
Sū. Gī. - *Sūtagītā*
Sū. Saṁ. - *Sūta Samhitā*
Sau. L. - *Saundarya Laharī*
Skanda P. - *Skanda Purāṇa*
Smṛ. - *Smṛti*
Sva. La. Bhai. - *Svacchanda Lalita Bhairavī*
Svā. - *Svāvabodha*
Svāy. Ā. - *Svāyambhuva Āgama*
Haṁsa U. - *Haṁsa Upaniṣad*
Ha. Ra. - *Hariharana Ragaḷegaḷu*
Hā. Ka. Ra. - *Hāvinahāḷu Kallayyana Ragaḷe*

Books or Articles (Alphabetical order)

Handbook – *Handbook of Vīraśaivism*
Indus Script – *Indus Script and the Myth of the Aryan Invasion*
Marshall – *Mohenjo-daro and Indus Valley Civilization*
S.S. Three Lectures – *Siddhāntaśikhāmaṇi : Mūru Upanyāsagaḷu (Kannaḍa)*
S.S. & S.B. – *Siddhāntaśikhāmaṇi Mattu Śrīkarabhāṣya : Nijada Niluvu (Kannaḍa)*
Tamil – *Tamil and Other Cultures*
Vedic Aryans – *Vedic Aryans and Origins of Civilization*
Vīraśaiva – *Vīraśaivada Ugama Mattu Pragati*
Vīraśaivism – *Vīraśaivism in Tamil Nadu*
Winternitz – *History of Indian Literature, Vol. 1*

Diacritical marks

ॐ	अ	आ	इ	ई	उ	ऊ	ऋ	ॠ	लृ	ए	ऐ	ओ	औ	अं	अः
oṁ	a	ā	i	ī	u	ū	ṛ	ṝ	lṛ	e	ai	o	au	aṁ	aḥ

क्	ख्	ग्	घ्	ङ्	च्	छ्	ज्	झ्	ञ्
k	kh	g	gh	ṅ	c	ch	j	jh	ñ
ट्	ठ्	ड्	ढ्	ण्	त्	थ्	द्	ध्	न्
ṭ	ṭh	ḍ	ḍh	ṇ	t	th	d	dh	n
प्	फ्	ब्	भ्	म्					
p	ph	b	bh	m					
य्	र्	ल्	व्	श्	ष्	स्	ह्	ळ	
y	r	l	v	ś	ṣ	s	h	ḷ	

पञ्चदशः परिच्छेदः

भक्तस्थलान्तर्गतनवविधलिङ्गस्थलप्रसङ्गः

व्याख्या — अथ भक्तादिशिवलिङ्गैक्यान्तषट्स्थलोक्तपिण्डादिसहभोजनान्तचतुश्चत्वारिंशदवान्तरस्थलनिरूपितसदाचारसम्पन्नलिङ्गैक्यस्य वर्णाश्रमादिसङ्कल्पविकल्पशून्यत्वेन प्राकृताचारनिवृत्त्या सहभोजनसम्पन्नत्वाल्लिङ्गरूपत्वेन तदाचारणीयलिङ्गाचारस्थलानि निरूपयति श्रीरेणुकः —

Then Śrī Reṇuka gives an exposition of the Liṅgācārasthalas (Sthalas pertaining to the observances of the "Liṅga") to be followed in the case of the "Liṅgaikya" who is adept in the good practices told in the forty-four sub-Sthalas from the Piṇḍasthala to the Sahabhojanasthala coming under the six Sthalas from the Bhaktasthala to the Aikyasthala (Śivaliṅgaikyasthala), as he himself is of the nature of the Linga in as much as he is stationed in the "Sahabhojana" state (the state of oneness with Śiva, the World and the Guru) and as the unrefined practices have been reverted from him in the absence of the prescriptions and prohibitions of the "Varṇāśrama" order (castes and stages of life) —

षट्स्थलोक्तसदाचारसम्पन्नस्य यथाक्रमम्।
लिङ्गस्थलानि कथ्यन्ते जीवन्मुक्तिपराणि च।।१।।

The Sthalas pertaining to the Liṅga (Śiva) which are in favour of Jīvanmukti, are told in due order for the Śivaliṅgaikya who is adept in the good practices told under the six Sthalas pertaining to the Aṅga (Jīva). (1)

व्याख्या— अङ्गषट्स्थलोक्तसदाचारसम्पन्नस्य शिवलिङ्गैक्यस्य क्रमेण जीवन्मुक्तिपराणि लिङ्गषट्स्थलानि कथ्यन्त इत्यर्थः ।।१ ।।

The six Sthalas pertaining to the Liṅga (Śiva) which are in fovour of Jīvanmukti are told here for the Śiva-liṅgaikya who is adept in the practices told in the six Sthalas pertaining to the Aṅga (Jīva). (1)

Notes : As interpreted by the Sanskrit and Kannaḍa commentators, these Liṅgasthalas are to be practised in due order by the Śivaikya and that they are in favour of Jīvanmukti. In the preamble to this stanza, the Sanskrit commentator has explained that the "Liṅgaikya" is of the nature of the "Liṅga" (i.e., the Liṅga himself) and that the "Liṅgasthalas" are intended for him to follow. It is said that in his case the unrefined practices pertaining to the Varṇas (Brāhmaṇa, etc.,) and to the Āśramas (Brahmacarya, etc.,) are not relevant. But in fact, these unrefined practices are given up by the Vīraśaiva right from the time when he is initiated by the Guru. The practices of the Sthalas, Bhakta, etc., are totally free from the prescriptions and prohibitions of the Varṇāśrama order.

Kramasamuccaya :

The order followed by the commentators is called Krama-samuccaya. The logic behind this is said to have been revealed by Śrī Doḍḍbasavārya [Carantappa Svāmi—Nandipur Saint) through an analogy, as told by Dr. M. Sivamurthy, (son of my paternal aunt), professor of statistics & U.N.O. Demography expert-retired)]: The analogy is of the coconut which develops from its tender stages to its mature stage. The six Aṅgasthalas from Bhakta to Aikya, are the stages in which the aspirant (Sādhaka) develops from his initial stage of faith to the stage of becoming one with Śiva (Sāmarasya). Yet the last stage of the Aikyasthala which is represented by the Sahabhojanasthala (44), is a stage of maturity like the stage of the coconut with a fully developed kernel with the residue of some water inside. Just as the kernel of the coconut is still attached to the outer shell with some water remainintg in it, the Self of the aspirant is still attached to the body and its requirements with some residue of "Saṁskāras" (impressions) surviving. Here the fifty-seven Liṅga-sthalas represent the stages of training to the Self of the aspirant to become stripped of all the remaining "Saṁskāras". Just as the kernel of the coconut further develops by absorbing the residue of water extricating itself from the outer shell, the aspirant becomes mature by absorbing the knowledge of the Liṅgasthalas one after the other and extricate himself from the "Saṁskāras". The coconut kernel becomes the oil when crushed and the left overs are removed from the oil. That oil evaporates by feeding the lamp which burns. In the same way the Self of the aspirant which is crushed by spiritual experience provided in the Liṅga-sthalas becomes subtler and subtler and its existence is totally merged into Śiva in such as way as all identity of "tripuṭī" is lost sight of.

An Elucidation of the Kramasamuccaya :

The Śivaikya who is in the state of Jīvanmukti, is the Guru, the Liṅga and the Jaṅgama by his own spiritual achievement. This is depicted in the nine Liṅga-Sthalas belonging to the Bhaktasthala of the Aikya. In the first three Liṅgasthalas of the Maheśvara-sthala, viz., Kriyāgamasthala, Bhāvāgamasthala and Jñānāgamasthala, depict Para-Śivayogin's worship (Kriyā) as the guiding procedure for the aspirants, his gestures of faith (Bhāva) as the Gospel of Faith for the devotees, his hints of knowledge as the Gospel of Knowledge for the redemption of the beings. The next three Liṅga-Sthalas called Sakāyasthala, Akāyasthala and Parakāyasthala show how the Śivayogin in his ripeness remains unattached to the actions of the body, how his possession of the body is only seeming and how he remains housed in the Supreme Entity in the form of "Saccidānanda". The last three Liṅga-sthalas of the Maheśvarasthala, viz., Dharamācārasthala, Bhāvā-cārasthala and Jñānācārasthala, depict how the Parayogin's pious practices (Dharma) are for the good of the world, how his mental dispositions (Bhāva) with Śiva-Bhāva form the precepts of faith for all and how the pious practices exuding knowledge of Śiva form the Jñānācāra for all beings.

The first three Liṅgasthalas of the Prasādisthala, viz., Kāyānugrahasthala, Indriyānugrahasthala and Prāṇānugrahasthala, describe the vision of the Śivayogin's body as a blessing for the people, the sight of the Śivayogin as a favour to the senses of the people and the realisation of the inner Liṅga into which his "prāṇa" is absorbed as a favour to the people. The next three Liṅgasthalas, namely, Kāyārpaṇasthala, Karaṇārpaṇasthala and Bhāvārpaṇasthala, describe the discarding of the pride of the body (dehābhimāna) as 'kāyārapaṇa', fixing of the senses in Śiva by him as 'Karaṇārapaṇa' and the dedication of all mental inclinations to Śiva by him as 'Bhāvārpaṇa'. The next three Liṅgasthalas, viz., Śiṣyasthala, Śuśrūṣusthala and Sevyasthala, depict the enlightening of the aspirant (Śiṣya) by the Śivayogin through his teaching, the imparting of spiritual knowledge to the aspirant who is keen on hearing to him (Śuśrūṣu) and the elevating of the aspirant to the status of one who is fit to be served (Sevya) by the people.

Then the first three Liṅgasthalas of the Prāṇaliṅgisthala, viz., Ātmasthala, Antarātmasthala and Paramātmasthala, depict the total discarding of the "Jīvabhāva" to assume the state of Ātman, Antarātman and Paramātman. The next three Liṅgasthalas, namely, Nirdehāgama, Nirbhāvāgama and Naṣṭāgamasthalas, describe how the Śivayogin is free from attachment to the peculiar properties of the body, free from all other thoughts (Bhāvas) which are not in conformity with the true nature of the Self and free from all distinctions in the state of enlightenment. The other three Liṅgasthalas called Ādiprasādisthala, Antyaprasādisthala and Sevyaprasādisthala, depict the Śivayogin who has gained the favour of Śiva as 'Ādiprasādin', his realisation of Śiva as his Self as constituting 'Antyaprasāda' and his state of supreme unity with Śiva as the Guru to be served for favour.

Among the twelve Liṅgasthalas of the Śaraṇasthala, the first set of three are called Pādodakasthalas, the second set of three are Niṣpattisthalas, the third set of three are Ākāśasthalas and fourth set are named Prakāśasthalas, The Pādodaka is the enlightenement (Jñānodaka) of the 'Pāda' in the form of Supreme Bliss (Paramānanda) which is Śiva. The eradication of the difference with that enlightenment between the Guru and

the Śiṣya in Dīkṣā, in Śikṣā and Jñāna, is portrayed in the Pādodakasthalas. The termination of the fruits of actions (Kriyā), the cessation of all mental conceptions (Bhāvas) and the melting away of all worldly knowledge (Jñāna) on the part of the Śivayogin, although he appears to be behaving like any other man, are the contents of the Niṣpattisthalas. Ākāśasthalas speak of the awareness of 'Piṇḍākāśa' (ether-space in the body with Ātman), of "Bindvākāśa" (ether of bindu representing "Aṅguṣṭhamātra Puruṣa", the Ātman) and of "Mahākāśa" (Supreme Ether) as one. The three Prakāśasthalas depict the act of contemplation (Kriyā) as revealing one's self as Śiva, the revelation of mental conceptions as absorbed in the Ātman and as not existing separately from the Ātman and the manifestation of the knowledge of non-duality of the Self with Śiva.

Then among the nine Liṅgasthalas of the Aikyasthala, the first three are Svīkṛtaprasādasthala, Śiṣṭodanasthala and Carācarasthala. They describe the enjoyment of the blissful state (Prasāda) of Ātman, the merging of all evolved existence (30 principles from Kalā to Prthivī) in the Cilliṅga (Liṅga in the form of knowledge) and the merging of all the movable and the immovable objects in the Liṅga in the case of the Śivayogin. The next three Liṅgasthalas called Bhāṇḍasthala, Bhājanasthala and Aṅgālepasthala, speak of the possession of the discriminative power (Vimaśāśakti) inherent in Śiva which is the basis (Bhāṇḍa) of existence as his own by the Śivaikya, of the revelation of the Vimarśāśakti as the receptacle in his case, and of the total dissolution of all defilements without touching his body. The last three Liṅgasthalas called Svaparājñasthala, Bhāvābhāvalayasthala and Jñānaśūnyasthala, describe the complete merging of the Śivayogin in the splendour of nonduality in such way as he does not know of his Self and of the other Self, the absorption of "Tvantā" (You-ness) and "Ahantā" (I-ness) in the Ether of Intelligence (Śiva) in such a way as he does not have the experience of either existence (Bhāva) or non-existence (Abhāva) and the the total absence of discrimination (Jñānaśūnya) as regards the knower, known and knowledge (triputī). That is the final state of Jīvanmukti, in which the Śivayogin stays until the body falls off.

व्याख्या— अथागस्त्यप्रश्नः। अगस्त्य उवाच—

Then comes a question of Agastya. Agastya asked—

भक्ताद्यैक्यावसानानि षडुक्तानि स्थलानि च।
लिङ्गस्थलानि कानीह कथ्यन्ते कति वा पुनः॥२॥

The six Sthalas starting with Bhaktasthala and ending with Aikyasthala have been told. Which are these Liṅga-sthalas? How many of them are told again? (2)

व्याख्या— स्पष्टम्॥२॥ It is clear. (2)

व्याख्या— श्रीरेणुक उवाच—

Srī Reṇuka said—

गुर्वादिज्ञानशून्यान्ता भक्तादिस्थलसंश्रिताः।
स्थलभेदाः प्रकीर्त्यन्ते पञ्चाशत् सप्त चाधुना॥३॥

The fifty and seven Liṅga-Sthalas from Gurusthala to Jñānaśūnyasthala, which come under Bhaktasthala, etc., are now described. (3)

व्याख्या— भक्ताद्यैक्यान्ताङ्गषट्स्थलसंश्रिताः दीक्षागुर्वादिवृत्तिज्ञान-शून्यान्ताः सप्तोत्तरपञ्चाशल्लिङ्गषट्स्थलभेदा अधुना कथ्यन्त इत्यर्थः॥३॥

The fifty and seven sub-Sthalas from Dīkṣāgurusthala to Jñānaśūnyasthala of Liṅgaṣaṭsthalas which come under the Bhaktasthala to the Aikyasthala, are now described. (3)

Notes : 'Bhaktādisthalasaṁśritāḥ' means 'the six Liṅga-sthalas, viz., Ācāraliṅgasthala, etc., which are connected with the Bhaktasthala, etc.'

व्याख्या— अथ भक्तस्थलगतभेदान् सूत्रत्रयेण कथयति—

Then the author speaks of the sub-Sthalas coming under the Bhaktasthala in three stanzas—

आदौ नवस्थलानीह भक्तस्थलसमाश्रयात्।
कथ्यन्ते गुणसारेण नामान्येषां पृथक् शृणु॥४॥

The nine Sthalas (sub-Sthalas) are told here first because they come under the Bhaktasthala and because they have the pre-eminence. Listen to the names of those (nine) sub-Sthalas separately. (4)

व्याख्या— इह लिङ्गषट्स्थले भक्तस्थलसमाश्रयाद् आदौ नव-स्थलानि गुणसारेण श्रेष्ठत्वेन। एषां नवस्थलानां नामानि पृथक्पृथक् कथ्यन्ते शृण्वित्यर्थः॥४॥

Here among the sub-sthalas of the six Liṅgasthalas, nine Sthalas are first mentioned because they depend on the Bhaktasthala and because of their pre-eminence. The names of those are separtately told. Listen to them. (4)

व्याख्या— अथ तान्युद्दिशति—

Then the author names them—

दीक्षागुरुस्थलं पूर्वं ततः शिक्षागुरुस्थलम्।
प्रज्ञागुरुस्थलं चाथ क्रियालिङ्गस्थलं ततः॥५॥

भावलिङ्गस्थलं चाथ ज्ञानलिङ्गस्थलं ततः।
स्वयं चरं परं चेति तेषां लक्षणमुच्यते॥६॥

They are : 1. Dīkṣāgurusthala, 2. Śikṣāgurusthala, 3. Jñānagurusthala (Prajñāgurusthala), 4. Kriyāliṅgasthala, 5. Bhāvaliṅgasthala, 6. Jñānaliṅgasthala, 7. Śvayasthala, 8. Carasthala and 9. Parasthala. The characteristics of those will be told here. (5-6)

व्याख्या— स्पष्टम्॥५-६॥ It is clear. (5-6)

अथ दीक्षागुरुस्थलम्—(४५)

व्याख्या— अथ — 'दीयते च यया ज्ञानं क्षीयते च मलत्रयम्। सा दीक्षा संज्ञिता तस्यां गुरुर्दीक्षागुरुर्मतः।।' इति वातुलोत्तरवचनानुसारेण शिवलिङ्गैक्य एव दीक्षागुरुरिति कथयति—

Dīkṣāgurusthala—(45)

Then, as per the statement of the latter part of Vātulāgama, viz., "Dīyate ca yayā, etc.", which means "That by which the knowledge (of Śiva or Liṅga) is given (dīyate) and by which the three impurities get decayed (ksīyate), has been designated as "Dīkṣā"; he who is adept in that is the Dīkṣāguru", the author says that the Śivaliṅgaikya himself is the Dīkṣāguru—

दीयते परमं ज्ञानं क्षीयते पाशबन्धनम्।
यया दीक्षेति सा तस्यां गुरुर्दीक्षागुरुः स्मृतः।।७।।

That by which the supreme knowledge (Paramaṁ Jñānam,) is given (dīyate) and by which the bondage of snares (of transmigration) is destroyed (kṣīyate), is called Dīkṣā. The Guru who is adept in that 'Dīkṣā', is called Dīkṣāguru. (7)

व्याख्या— यया परमज्ञानम् उत्कृष्टशिवज्ञानं ''दा दाने'' इति धातुगत्या दीयते, पाशबन्धनं मलमायादिपाशबन्धनं ''क्षी क्षये'' इति धातुगत्या क्षीयते, सा दीक्षेति मता संमता, तस्यां चित्क्रियालक्षणदीक्षायां गुरुः ''गृ निगरणे'' इति धातुगत्या उपदेशकृच्छिवलिङ्गैक्यो दीक्षागुरुरिति स्मृत इत्यर्थः।।७।।

That by which the supreme knowledge, i.e., the highest knowledge of Śiva, is given as denoted by the meaning of the root "dā-to give" and by which the bondage of fetters such as Mala and Māyā is removed as denoted by

the meaning of the root "kṣī-to decay", is regarded as "Dīkṣā". The Guru, i.e., the Aikya, who is the giver of advice as denoted by the meaning of the root "gṛ-to swallow or to utter" and who is adept in that "Dīkṣā" which is characterised by the process of "cit" (infusing with spiritual consciousness), is regarded as the Dīkṣāguru. (7)

Notes : The root "gṛ" means "nigaraṇa" (swallowing) as well as "śabda" (uttering). Guru is one who swallows the ignorance of the disciple and makes him shine with the brightness of knowledge. He also teaches the devotee about the path leading to Mokṣa. The Śivaliṅgaikya who has reached the stage of "Sahabhojana" is the "Dīkṣāguru". The nature and greatness of the Dīkṣāguru is described here. दीयते परमं ज्ञानं, etc.— See notes on S.S., 6.11— दीयते च शिवज्ञानं, etc. See also the function of the Dīkṣāguru as described in S.S., 6.12-14 (along with notes).

व्याख्या— अथ गुरुस्वरूपं विशदयति—

Then the author elucidates the nature of the Guru—

गुणातीतं गुकारं च रूपातीतं रुकारकम्।
गुणातीतमरूपं च यो दद्यात् स गुरुः स्मृतः।।८।।

The syllable "gu" stands for that which is beyond "Guṇas" and the syllable "ru" stands for that which is beyond "Rūpa". He who confers something which is beyond Guṇas and which is beyond form (without form), is the Guru. (8)

व्याख्या— गुकारं प्राकृतगुणातीतम्, रुकारम् अशुद्धमायारूपातीतम्, गुणातीतमरूपं च मण्डलत्रयात्मकगुणत्रयं(?) ज्योतिर्मयबैन्दवकलाशून्यचिन्मयवस्तु यो ददाति उपदिशति स गुरुः स्मृतः, गुरुरिति स्मृत इत्यर्थः।।८।।

The syllable "gu" means that which is beyond the Guṇas of Prakṛti and the syllable "ru" means that which

is beyond the form of impure Māyā. He who confers or imparts the knowledge of something which is beyond the Guṇas of Prakṛti, which is consisting in effulgence, which is without any form and which is purely of the nature of "cit" (intelligence or consciousness), is the Guru; he is regarded as the Guru. (8)

Notes : This stanza gives the "akṣaranispatti" of the term "Guru". Guru is called so because he gives something which is "gu-ru", i.e., something which is beyound guṇas of Prakṛti and which is without form. Guṇas of Prakṛti are Sattva, Rajas and Tamas. These three Guṇas form the Prakṛti— the equilbrium of the three Guṇas (samāvathā) is Prakṛti. All the creation is infused with the three Guṇas, because it is the product of Prakṛti. All the beings which are a part of that creation have the three Guṇas. Depending upon the excess of each Guṇa, the beings are classed as Sāttvika, Rājasa and Tāmasa. He who has the predominance of Sattvaguṇa is calm, brave and endowed with devotion. He who has the predominance of Rajas is passionate, angry and endowed with too much attachment to mundane affairs. He who has the predominance of Tamas is lazy, dull and quarrelsome. Thus the world of beings is "triguṇātmaka" while the "Śivatattva" is "triguṇātīta". This "Śivatattva" is the "Liṅgatattva". The Liṅga that is given by the Guru to the devotee is "nirguṇa". "Śivatattva" is also "arūpa" (nirākāra). In other words the Liṅga is "nirākāra". Of the three Liṅgas which are interrelated by the mystic power imparted by the Guru, the Bhāvaliṅga in the "Kāraṇaśarīra" is "niṣkala" (without parts, nirākara) and the Prāṇaliṅga is "sakala-niṣkala" (with parts and without parts), while their external replica, the Iṣṭaliṅga, has been regarded as "sakala". This is only for the practice of "dhyāna" to start with. A devotee who is adept in that worships the Liṅga which is "triguṇātīta" and which is "arūpa" (rūpātīta) - अशब्दमस्पर्शमरूपमव्ययम् (Katha. U., 3.15). It is the Guru who gives the Iṣṭaliṅga by establishing a link with the internal Liṅgas, the Prāṇaliṅga (grasped by the mind as both "sakala" and "niṣkala") and the Bhāvaliṅga, Parātpara or Tṛptiliṅga (regarded as "niṣkala" and grasped as an abstraction). He is called the Guru, because he grants something (the Liṅga) which is without Guṇas and which is without form.

व्याख्या— अथैतत्प्रसङ्गादाचार्यस्वरूपं च विशदयति—

Then the author elucidates the nature of "Ācārya" in this context—

आचिनोति च शास्त्रार्थानाचारे स्थापयत्यलम्।
स्वयमाचरते यस्मादाचार्यस्तेन चोच्यते।।९।।

He is called the "Ācārya", because he absorbs (ā-cinoti = literally, gathers or collects together) the teaching of the Vīraśaivaśāstra, puts the disciples firmly (alaṁ sthāpayati) on the path of good practices (Vīraśaiva ācare) and himself practises them (svayam ācarate). (9)

व्याख्या— शास्त्रार्थान् वीरशैवशास्त्ररहस्यार्थान् प्रकटीकृत्य कथयति, आचारे वीरशैवाचारे शिष्यान् अलम् आधिक्येन स्थापयति नियमयति, स्वयं च वीरशैवाचारान् आचरते, तेन हि तेन कारणेन—''आचार्यो वक्ता कुशलोऽस्य लब्धः'' इति कठवल्लीश्रुत्यनुसारेणाचार्य इत्युच्यत इत्यर्थः।।९।।

The teachings of the Śāstra here means the secret message of the Vīraśaivaśāstra; he teaches them clearly. He puts his disciples firmly, i.e., disciplines them exce-ssively, on the path of Vīraśaiva. He himself practises those Vīraśaiva practices. Hence, i.e., it is because of that, he is called Ācārya" in accordance with the Kaṭhavallī— "Ācāryo vaktā kuśalo'sya labdaḥ" (Ācārya is the teacher and the wise disciple is near him). (9)

Notes : The Sanskrit commentator has explained the word "Ā-cinoti" in terms of "prakaṭīkṛtya kathayati". But the word "Ā-cinoti" meaning "gathering together" refers to the study of the Śāstra and the absorption of the knowledge in one's mind. This is the first stage. In the second stage comes the process of 'prakaṭīkṛtya bodhayati". This goes with "ācāre sthāpayati". The Guru teaches the Śāstra and disciplines the disciples on the path of Vīraśaiva practices. The third point is that he himself practises what he teaches. When one teaches what is practised

by one's self, then only it convinces the disciples about the authority and the efficacy of those practices. It may be noted here that the quotation from Kaṭhaśruti is not correct. It should be "आश्चर्यो वक्ता कुशलोऽस्य लब्धा" (2.7)— "Rare indeed is the expounder and (rarely) wise indeed is the recipient". Compare: आचार्यः। आचारं ग्राहयति। आचिनोति अर्थान्। आचिनोति बुद्धिम् इति वा। (Ni. 1.2). The word Ācārya is derived from the root "car" preceded by the preposition "āṅ" with the addition of termination "ṇyat" in the sense of "Kartṛ" as per the Sūtra ऋहलोर्ण्यत्। (Pā. 3.1.124). ''आचारे स्थापयति''— This is a very significant explanation of the term Ācārya — आचारे स्थापयति इति आचार्यः। He is "Ācārya"because he instructs the disciples about Vīraśaivism and sets a path of harmony between Jñāna (knowledge) and Ācāra (observances). "Ācāra" is fivefold as Liṅgācāra, Sadācāra, Śivacāra, Gaṇācāra and Bhṛtyācāra. (See notes under S.S., 9.27 for all details about Pañcācāras).

व्याख्या— अथ देशिकशब्दनिर्वचनं च कृत्वा शिवलिङ्गैक्य एव जगद्गुरुरिति सूत्रद्वयेनोक्तदीक्षागुरुस्थलं समापयति—

Then after giving an explanation of the term "Deśika" (preceptor), the author concludes the Dīkṣāgurusthala by stating that the Śivaliṅgaikya is himself the "Jagadguru" in two stanzas—

षडध्वातीतयोगेन यतते यस्तु देशिकः।
मायाब्धितारणोपायहेतुर्विश्वगुरुः शिवः॥१०॥

The "Deśika" (preceptor) who persists with the Yoga which transcends the six courses (adhvans) is Śiva, the Jagadguru, who is the cause for the means of crossing over the ocean of Māyā. (10)

व्याख्या— ''ज्ञानान्मुक्तिं दिशति यः स देशिक इति स्मृतः'' इति कामिकवाक्यप्रसिद्धो यो देशिकः षडध्वातीतयोगेन ''अध्वनामध्वपते श्रेष्ठस्याध्वनः पारमय'' इति श्रुतिप्रसिद्धवर्णपदादिषडध्वातीतयोगेन यतते

उद्योगवनास्ते, स शिवः शिवलिङ्गैक्यो मायाब्धितारणोपायहेतुभूतजगद्गुरुरित्यर्थः॥१०॥

According the statement of the Kāmikāgama, viz., "Jñānānmuktim", etc.," meaning: "He who takes to Mukti through knowledge is the Deśika". Such a Deśika who practises Yoga transcending the six courses (Adhvans), which are Varṇādhvan, Padādhvan, Mantrādhvan, Bhuvanādhvan, Tattvādhvan and Kalādhvan which are well known, in the Śruti statement "Adhvanāmadhvapate śreṣṭhasyādhvanaḥ pāramaya", which means – "O Lord of the Adhvans, take me farther than the best of the Adhvans". He is Śiva, i.e., the Śivaliṅgaikya, who is the Jagadguru as the cause of the means of crossing over the ocean of Māyā. (10)

Notes : The "Niṣpatti" of the term Deśika has been indicated here as "diśati iti deśikaḥ"— from the root "diś" to give (atisarjanadāna). The Deśika is said to pursue the Yoga which transcends the six Adhvans, viz., Varṇādhvan, etc. Varṇādhvan consists in the fifty-two varṇas (syllables) अ to क्ष which arise through "Vaikharī" (external) speech. Padādhavan consists in the words Om, Śivāya, Namaḥ, etc., which arise through the combination of syllables. Mantrādhvan stands for the arrangements of words in such a way as "Aham Brahmāsmi" "Tattvam asi", etc. The fourteen "Lokas" from Bhūmi constitute Bhuvanādhvan. The thirty-six principles from Śiva to Pṛthivī constitute Tattvādhvan. The combination of the six Kalās. viz., Nivṛtti, Pratiṣṭhā, Vidyā, Śānti, Śāntyatītā and Śāntyatītottarā constitutes Kalādhvan. Śiva and Śakti are the "āśraya" of the six Adhvans and Śiva is also beyond the six Adhvans. Śiva is "Ṣaḍadhvātīta". To merge into him is the trance transcending the six Adhvans. He who merges into Śiva is the Ṣaḍadhvātītayogin. He is the Deśika who guides the disciples to Mukti through teaching and spiritual influence. He is the great Guru, the Jagadguru. He is Śiva himself. He has the capacity to inculcate Dīkṣā and its tranforming power in the disciple or disciples. "ज्ञानान्मुक्तिं..." (Kā.Ā.); "अध्वनामध्वपते..." (Śru.).

व्याख्या— अथ कथमयं जगद्गुरुरित्याह—

Then if it is asked as how he is the Jagadguru, the answer is given here—

अखण्डं येन चैतन्यं व्यज्यते सर्ववस्तुषु।
आत्मयोगप्रभावेण स गुरुर्विश्वभासकः।।११।।

The Guru by whom the uniterrupted consciousness (or Spirit) is manifested in all the objects through the influence of his communion with the Ātman (experience of oneness with Śiva), is the Jagadguru. (11)

व्याख्या— सर्ववस्तुषु नीलपीतादिसकलवस्तुषु, आत्मयोगप्रभवेन स्वानुभवबलाद् अखण्डं सच्चिदानन्दात्मकं चैतन्यं येन व्यज्यते, नीलपीतादिप्रतिनियतपदार्थावभासानकालेऽप्यहमित्यखण्डचैतन्यमनुवर्तत एव, अन्यथा तद्वेद्यदर्शनं न स्यादिति स्फुटीक्रियते, स गुरुर्विश्वभासको विश्वप्रकाशक इत्यर्थः।।११।।

इति दीक्षागुरुस्थलम्।

The Guru is the one by whom the uninterrupted consciousness, i.e., the consciousness consisting in existence, intelligence and bliss, is manifested through the power of his realisation of Ātman, i.e., the power of his spiritual experience, in all the objects, i.e., the objects possessing various colours as blue, yellow, etc. The uninterrupted consciousness in the form of "Aham" ("I") persists even at the time of the appearence of the objects which are each marked by the colours such as blue, yellow, etc., otherwise there will not be the vision of what is to be known at all. Such a Guru is the 'Viśvabhāsaka,' the revealer of the universe. (11)

Dīkṣāgurusthala ends.

Notes: The "Paraśivacaitanya" is partless, the whole, uninterrupted. It is at all times; it is everywhere. Yet it has no spatio-temporal limitation. It is limitless. There is no object which is free from that. It is in everything, whether gross or subtle. It is "subtler than the subtlest and greater than the greatest" (अणोरणीयान् महतो महीयान्— Kaṭha U., 2.20). It is inherent in everything. It is the "Kalā" which cannot be seen by the physical eyes. It is through the spiritual inner vision that one can realise it. That spiritual inner vision is given by the Śrī Guru through his mystic power while he favours the disciple with Dīkṣā. Through the vision given by him and the constant nourishment of the acuteness of that vision one can see the "Paraśivacaitanya" in everything at all places and at all times. This is how Śrī Guru is the "Viśvabhāsaka" the revealer of the spiritual nature of the universe to the disciples. तस्य भासा सर्वमिदं विभाति— (Kaṭha U., 5.15). Everything shines by His lustre. It is the Guru who leads to that realisation. Thus Śrī Śivayogi Śivācārya has explained the synonyms of the word "Guru". He is called Guru because he removes the ignorance of the disciples. He is called Ācārya because he teaches the Ācāras to the disciples and makes them follow "sadācāra" through his example (i.e., by practising himself). He is called Deśika because he shows the path to Mukti to the disciples by giving them the inner vision to see the subtlest lustre of Paraśiva in everything.

अथ शिक्षागुरुस्थलम्—(४६)

व्याख्या— अथ—"बोध्यबोधकभावेन ज्ञानद्वारेण शास्यते। शिष्यो हि येन गुरुणा स शिक्षागुरुरुच्यते।।" इति वातुलोत्तरवचनानुसारेण शिक्षा-गुरुस्थलं निरूपयति—

Śikṣāgurusthala— (46)

Then as per the statement of the latter part of the Vātulāgama, viz., "Bodhyabodhakabhāvena, etc.," meaning— "That Guru by whom the disciple is instructed through the knowledge which is imparted under the

relation of the teacher (bodhaka) and the taught (bodhya), is the Śikṣāguru", the author propounds the Śikṣāguru-sthala—

दीक्षागुरुरसौ शिक्षाहेतुः शिष्यस्य बोधकः।
प्रश्नोत्तरप्रवक्ता च शिक्षागुरुरितीर्यते।।१२।।

This Dīkṣāguru who gives instruction to the discipline and who answers the questions (of the discipline), is called Śikṣāguru due to his function of giving instruction. (12)

व्याख्या— असौ दीक्षागुरुः शिष्यस्य बोधकः सन् प्रश्नोत्तरप्रवक्ता शिष्यकृतप्रश्नस्योत्तरं दत्त्वा शिक्षाहेतुश्च शिक्षाकरणः सन् शिक्षागुरुरिति कथ्यत इत्यर्थः।।१२।।

This Dīkṣāguru, being the instructor of the disciple and the giver of answers to the questions of the disciple and as the doer of the function of instruction, is himself called Śikṣāguru. (12)

Notes: "बोध्यबोधकभावेन..." (Vā.Ā.). He who initiates the Śiṣya into the spiritual path, is the Dīkṣāguru. The same Guru becomes the Śikṣāguru by virtue of his function as the instructor, removing the doubts in the mind of the disciple by answering his questions. Here the relation between the Guru and the Śiṣya is the noblest relation as it leads to Mukti. All other relations lead to "saṁsāra". Only a blessed person becomes interested in the relation of the Guru and the Śiṣya. He is among a few chosen persons who have been blessed with Śiva's "Anugrahaśakti". But most of the people who are fascinated by mundane pleasures cannot extricate themselves from the clutches of "saṁsāra". Their bondage becomes faster and faster. It is only through Śiva's Anugraha that one can escape from these fetters of saṁsāra. Kaṭha U. describes these contrasting states in the most enlightening terms: पराचः कामान् अनुयन्ति बालास्ते मृत्योर्यन्ति विततस्य पाशम्। अथ धीरा अमृतत्वं विदित्वा ध्रुवमध्रुवेष्विह न प्रार्थयन्ते।। (4.2)—"The ignorant pursue external pleasures and so fall into the snare of the wide-

spread death. But the wise do not desire anything in the world, having known what is eternally immortal in the midst of all that are non-eternal." By just giving Dīkṣā, the duty of the Guru is not completed. It is only an initial sacrament. Its success and fulfilment are possible by the follow up action of the Guru by forming a teacher and taught relation with the aspirant and by removing the doubts that come in the mind of the disciple. Due to this action (function), the Dīkṣāguru comes to be regarded as the Śikṣāguru.

व्याख्या— अथामुमेवार्थं स्फुटयति—

Then the author elucidates what is said in the previous stanza—

बोधकोऽयं समाख्यातो बोध्यमेतदिति स्फुटम्।
शिष्यो नियुज्यते येन स शिक्षागुरुरुच्यते।।१३।।

This person is called the teacher. "What is to be taught is clear as this" — he by whom the disciple is ordained, is called the Śikṣāguru.(13)

व्याख्या— अयं शिवसिद्धान्तबोधकः परतत्त्वप्रकाशक इत्यर्थः, ''न सोऽस्ति प्रत्ययो लोके यः शब्दानुगमादृते'' इति वैयाकरणोक्तेः स्फुटं देशिकोपदेशस्फुटीभूतम् एतत् शिवयोगज्ञानं बोध्यम् इति येन गुरुणा शिष्यः समाख्यातो बोधकः सन् नियुज्यते नियम्यते स शिक्षागुरुरित्युच्यत इत्यर्थः।।१३।।

This Guru is called the teacher of the Śaiva doctrine, i.e., the revealer of the Supreme Principle (Śivatattva). As per the statement of the grammarians, viz., "Na so'sti, etc.," meaning—"There is no knowledge in the world, which does not come within the purview of verbal expression", "the knowledge of Śiva which is made clear by the instruction of the Deśika", is what is to be taught.

He by whom the disciple is ordained with this teaching is called the Śikṣāguru. (13)

Notes: न सोऽस्ति प्रत्ययो लोके, इत्यादि— (Virū. Pa., 1.115). The knowledge of Paraśivabrahman as one's Self is the gist of the Śaivasiddhānta. He who knows what to teach (bodhyam) and instructs the disciple with that spiritual knowledge, is the Śikṣāguru. This spiritual knowledge acts as the "añjana" to open the inner eye of the disciple. To the inner eye of the disciple so opened by the Guru the Paramātmatattva is revealed. The Paramātmatattva cannot be revealed to the mind and to the senses. It is beyond speech: यतो वाचो निवर्तन्ते अप्राप्य मनसा सह। (Tai. U., 2.4.9). In this context, the quotation of the statement in the Sanskrit commentary "Na so'sti pratyayo loke yaḥ śabdānugāmādṛte" from Virū. Pa. is out of place. It can apply upto the verbal teaching regarding what is to be taught and the answers to the doubts of the disciple. Beyond that it is an inner experience which is beyond speech and mind. The attempt of the Śikṣāguru is to give instruction to the mind and intellect of the disciple so that he acquires the culture and ability to have that inner vision. The Śikṣāguru has the control over his disciple who has surrendered to him. The disciple cannot become worthy of his name unless he comes under that control and receives intructions from the Guru.

व्याख्या— अथ— "आचार्यः पूर्वरूपम् अन्तेवास्युत्तररूपं विद्या सन्धिः" "आचार्योऽन्तेवासिनमनुशास्ति" इति श्रुत्यनुसारेण द्वैविध्येन तत्स्वरूपं वर्णयति—

Then as per the Śruti statements, viz, "Acāryaḥ pūrvarūpam, etc.," and "Ācāryo'ntevāsinam, etc.," which mean respectively—"The teacher is the former form and the disciple is the latter form, the knowledge is the link" and "The teacher instructs the disciple", the author describes his nature in two ways—

संसारतिमिरोन्माथिशरच्चन्द्रमरीचयः ।
वाचो यस्य प्रवर्तन्ते तमाचार्यं प्रचक्षते।।१४।।

ददाति यः पतिज्ञानं जगन्मायानिवर्तकम्।
अद्वैतवासनोपायं तमाचार्यवरं विदुः।।१५।।

He whose speeches, i.e., words of teaching, proceed like the rays of the autumnal moon in eradicating the darkness in the form of mundane existence, is called the Ācārya. (14) He who grants that knowledge of the "Pati" (Śiva) which removes the Māyā of the world and which is the means of getting a deep impression of non-duality, is known to be the best Ācārya. (15)

व्याख्या— यस्य वाच उपदेशवाक्यनि संसारतिमिरविनाशने शरच्चन्द्रमरीचय इव प्रवर्तन्ते, तम् आचार्यं सन्तं प्रचक्षते कथयन्ति।।१४।। यो जगन्मायानिवर्तकं प्रापञ्चिकभेदभ्रान्तिनिवर्तकं पतिज्ञानम्, ''पतिं विश्वस्यात्मेश्वरं शाश्वतं शिवमच्युतम्'' इति नारायणोपनिषत्प्रसिद्धस्वात्माभिन्नशिवज्ञानं ददाति प्रकाशयति तम् आचर्यवरम् आचार्यश्रेष्ठं सन्तं विदुः, जानन्तीत्यर्थः।।१५।।

He whose speeches, i.e., words of teaching proceed like the rays of the autumnal moon in eradicating the darkness in the form of mundane existence, is called the Ācārya. (14) He who gives the knowledge of the Pati (Śiva), which removes the Māyā of the world, i.e., removes the delusion of difference that is the world, is known as the best Ācārya, i.e., the Ācārya *par excellence*. He gives, i.e., reveals, the knowledge of the Pati, i.e., the knowledge of Śiva as not different from the Self, according to the statement of Nārāyaṇopaṇiṣad, viz., "Patiṁ viśvasya, etc.," which means— "The Pati, who is the Lord of the world, who is eternal Śiva and who is the immutable one". (15)

Notes : आचार्यः पूर्वरूपम् अन्तेवास्युत्तररूपं विद्या सन्धिः— (Tai.U., 1.3); आचार्योऽन्तेवासिनमनुशास्ति – (Tai.U. 1.11). In the first statement there is the Mahāsaṁhitā of the "Adhividya" type. It brings out the

relation between the teacher and the taught. The teacher is the former form and the taught is the latter form and the relation between them is the knowledge. The tradition of the Śāstra (Vidyā) passes from the teacher to the taught. The Dīkṣāguru who has turned into the Śikṣāguru is the former form and the disciple who has the desire to know the spiritual truth is the latter form. The discourse on the spiritual truth is the link between the Śikṣāguru and the Śiṣya. It is through the ordination of the Guru that the Śiṣya gets rid of the doubts and acquires Śivānubhava, the blissful state of Śiva. The speech of the Guru is like the moonlight which removes the darkness of worldly life. Just as the cool rays of the autumnal moon spread their light everywhere, render the minds of the people calm and delightful and brighten the world by removing the darkness, similarly the teaching of the Ācārya extends its operation on all the disciples, renders their minds peaceful by pacifying the Tāpatraya (Ādhyātmika, Ādhibhautika and Ādhidaivika), removes the darkness of their ignorance and enlightens their hearts with the knowledge of Śiva as not different from their Self. He who removes the darkness of mundane existence and who gives the knowledge of Śiva as the Pati, is the Śikṣāguru. (See notes on S.S., 5.42 for details on Pati, Paśu and Pāśa).

व्याख्या— अथ शिवाद्वैतज्ञानसम्पन्नः सन् शिष्यसन्देहवारक एव गुरुः श्रेष्ठ इति सूत्रद्वयेनाह—

Then the author tells in two stanzas as to how the best of the Guru is one who removes the doubts of the disciple by enriching himself with the knowledge of non-duality of Śiva—

पूर्वपक्षं समादाय जगद्भेदविकल्पनम्।
अद्वैतकृतसिद्धान्तो गुरुरेष गुणाधिकः।।१६।।

सन्देहवनसन्दोहसमुच्छेदकुठारिका ।
यत्सूक्तिधारा विमला स गुरूणां शिखामणिः।।१७।।

Presenting the variety of the world of difference as the *prima facie* veiw, the Guru establishes the doctrine of non-duality. Such a Guru is the best one. (16) He, the sharp end of whose pure speech acts as the axe in cutting asunder the thick forest of doubts, is the crest-jewel of all Gurus. (17)

व्याख्या— जगद्भेदविकल्पनं प्रापञ्चिकभेदद्वैविध्यविशिष्टं पूर्वपक्षं समादाय अङ्गीकृत्य अद्वैतकृतसिद्धान्तवानेष गुरुः शिक्षागुरुरेव गुणाधिकः श्रेष्ठ इत्यर्थः।।१६।। विमला निर्मला यत्सूक्तिधारा यस्य गुरोरुपदेशवाक्यधारा सन्देहवनसन्दोहसमुच्छेदकुठारिका संशयारण्यसमुच्छेदपरशुः स गुरूणां शिखामणिः श्रेष्ठ इत्यर्थः।।१७।।

The alternative of differences (the variety) of the world, means the diversity of differences that belongs to the world. Having taken that as the *prima facie* view, the Guru propounds the doctrine of non-duality. Such a Guru is excellent, the best. (16) Free from all blemishes is the sharp end of the sword in the form of the speech of the Guru. It is an axe in cutting asunder the forest of doubts. The Guru whose speech is such, is the crest-jewel of the Gurus. (17)

Notes: Pūrvapakṣa and Siddhānta form an inevitable pattern of argument in the field of Śāstras. Pūrvapakṣa is the *prima facie* view which is opposed to the Siddhānta and Siddhānta is that which is the accepted doctrine of a system of philosphy or religion. The doctrine of Vīraśaivism is Śivādvaita or Śaktiviśiṣṭādvaita. Both the names given to the Śāstra are significant: (i) शिवयोः अद्वैतं शिवाद्वैतम् — शिवश्च शिवश्च शिवौ, तयोः शिवयोः अद्वैतम् — The first Śiva stands for the Paramātman and the second Śiva stands for the Jīvātman. The Jīvātman has been an "aṁśa" (portion) of Śiva – आनाद्यविद्यासम्बन्धात्तदंशो जीवनामकः। (S.S., 5.35); ममैवांशो जीवलोके जीवभूतः सनातनः। (Bhag. G., 15.7). It is due to Avidyā (nescience) that the Jīvāṁśa is separated from the Paramātman. That Avidyā which is the cause for mundane life, is removed by the Guru's teaching and practical guidance on the

path of Ṣaṭsthala. Then the notion of difference subsides resulting in the realisation of oneness with the Paramātman. That is the final Advaita, Śivajīvaikya. That is the Śivādvaita. (ii) शक्तिश्च शक्तिश्च शक्ती, ताभ्यां विशिष्टौ शिवजीवौ, तयोः अद्वैतम्, (शक्तिविशिष्टयोः अद्वैतम्)—The first Śakti stands for Sūkṣmacidacidātmakasakti and the second Śakti stands for Sthūlacidacidātmakaśakti. The first one is inherent in Śiva and the second one is inherent in Jīva. "Sūkṣmacit" means "Sarvajñatva" and "Sūkṣma acit" means "Sarvakartṛtva"; "Sthūlacit" means "Alpajñatva" and "Sthūla acit" means "Alpa-kartṛtva". Sarvajñatva and Sarvakartṛtva are the viśeṣaṇas (characteristics) of Śiva, while Kiñcijñatva and Kiñcitkartṛtva are those of Jīva. The ultimate aim of the Śāstra is the realisation that the Jīva is one with Śiva. It is the ultimate Advaita between the Jīva and Śiva, who are both characterised by their respective Śaktis. Since the world of beings (Jīvas) and matter (objects) are born from Śaktiviśiṣṭa Śiva, it is Śaktiviśiṣṭa. The Pṛthivī has dhāraṇaśakti, the Jala has āpyāyanaśakti, the Tejas has ujjvala-śakti, the Vāyu has spandanaśakti, the Ākāśa has vyāpanaśakti, the Ātman has buddhiśakti, and so on. The Śakti in the Jīva turns into Bhakti through the grace of Śiva, which proceeds towards the Jīva when his mind is rendered pure by the accumulation of the merit through several lives. The Jīva who is charged with Bhakti, is recognised as one who has "Śaktipāta" and granted Dīkṣā by the Guru. The path to Mukti is thereby open to him. Mukti consists in "Śivādvaita". "Jagadbhedavikalpana" is the Pūrvapakṣa and Śivādvaita is the Siddāhanta. The Śikṣāguru who inculcates this Śiddhānta after duly refuting the Pūrva-pakṣa, is the best Guru. His "sūkti" acts as the sharp end of a sword (dhārā) in cutting down the forest of doubts. An excellent example is provided by the Bhag. G., in which Arjuna expresses one doubt after another and Lord Kṛṣṇa answers them to the point of convincing him conclusively. Arjuna says: नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाऽच्युत। स्थितोऽस्मि गतसन्देहः करिष्ये वचनं तव।। (Bhag. G., 18.73)—"Infatuation is gone; conviction is attained; this, O Acyuta, is due to your grace; I stand cleared of all doubts; I do what you say." That is the type of conviction which the Guru creates in the mind of the disciple regarding the path to Mukti. That is the greatness of the Śikṣāguru.

व्याख्या— अथेममर्थमेव विशेषयति सूत्रद्वयेन—

Then the author explains this in two stanzas—

यत्सूक्तिदर्पणाभोगे निर्मले दृश्यते सदा।
मोक्षश्रीर्बिम्बरूपेण स गुरुर्भवतारकः।।१८।।

That Guru, in the expance of the clear mirror of whose words appears the wealth of liberation as the reflection, is the one who can take accross the (ocean of) mundane existence. (18)

व्याख्या— निर्मले यस्योपदेशदर्पणमण्डले मोक्षलक्ष्मीर्बिम्बरूपेण प्रतिबिम्बरूपेणेत्यर्थः, दृश्यते प्रकाशते, स गुरुर्भवतारकः संसारार्णवतारक इत्यर्थः।।१८।।

In the clear circular mirror in the form of the Guru's teaching, the wealth of liberation is found reflected. Such a Guru is the one who takes accross the mundane existence, i.e., the ocean of transmigration. (18)

Notes: The teaching of the Śikṣāguru is represented as the clear mirror. The wealth of liberation is reflected in it. The disciple can have a clear picture of that and can try to own it. The mirror is the spiritual teaching of the Guru in the form of — मनसैवेदमाप्तव्यं नेह नानास्ति किञ्चन। मृत्युं स मृत्युं गच्छति य इह नानेव पश्यति।। यथोदकं शुद्धं शुद्धमासिक्तं तादृगेव भवति। एवं मुनेर्विजानत आत्मा भवति गौतम।। (Kaṭha U., 4.11 and 15)—"By mind alone this is to be realised, and then there is no difference at all here. He who sees as if there is difference, goes from death to death. As pure water poured into pure water becomes the same, so the sage who knows the unity of Ātman becomes the Ātman himself." The Guru who guides the disciple on those lines is the "bhavatāraka", the saviour from the cycle of birth and death (i.e., mundane life). He who deserves Guru's grace, deserves to attain liberation; there is no source of liberation other than the kind grace of the Guru: गुरुप्रसादपात्रं यः स हि मोक्षाय कल्पते। न मुक्तिमूलमन्यद्धि विहाय गुरुसत्कृपाम्।। (Candra J.Ā., kri.pā., 2.96).

व्याख्या— अथ प्रकारान्तरेणाह—

Then the author speaks of the same in a different way—

शिष्याणां हृदयालेख्यं प्रद्योतयति यः स्वयम्।
ज्ञानदीपिकयाऽनेन गुरुणा कः समो भवेत्।।१९।।

Who can be equal to this Guru who by himself illumines the portrait of the heart of the disciples through this lamp in the form of knowledge? (19)

व्याख्या— यः श्रीगुरुः शिष्याणां हृदयालेख्यं हृत्कमलस्थनिजरूपचित्रं ज्ञानदीपिकया ज्ञानदीपेन प्रद्योतयति प्रकाशयति, अनेन गुरुणा शिक्षागुरुणा कः समो भवेत्, न कोऽपि सम इत्यर्थः।।१९।।

Śrī Guru illumines the portrait of the heart, i.e., the portrait of the Self in one's heart with the lamp of knowledge. Who can be equal to such a Śikṣāguru? It is meant that nobody can be equal to him. (19)

Notes: हृदयालेख्यम् =हृत्कमस्थनिजरूपचित्रम्—The portrait of the Self in the heart lotus. That portrait is consisting of knowledge of the Self as Śiva - अहं ब्रह्मास्मि (Bṛ.U., 1.4.10). It is the Guru's guidance through the teaching of the secret in the form of तत् त्वम् असि (Chānd.U., 6.8.7); तद्ब्रह्म तदमृतं स आत्मा (Chānd.U., 8.14); तदेव शुक्रं तद्ब्रह्म तदेवामृतमुच्यते (Kaṭha U., 6.1); तदात्मानमेवावेदहं ब्रह्मास्मीति तस्मात्तत्सर्वमभवत् (Bṛ.U.1.4.10); तपसा ब्रह्म विजिज्ञासस्व (Tai. U., 3.2), that acts as the lamp. Nobody can be equal to the Guru who reveals the inner light. What is that inner light? Chānd. U. has stated that the knowledge (Vidyā) known from the Ācārya takes one to the supreme state (in which the Jīva is in communion with Śiva–आचार्याद्धैव विद्या विदिता साधिष्ठं प्रापतीति (4.9.3) and that one who has an Ācārya (gets the Guru's instruction) knows that one attains that state as soon as one is liberated (i.e., becoming one with Śiva is itself liberation) – आचार्यवान्पुरुषो वेद तस्य तावदेव चिरं यावन्न विमोक्ष्येऽथ सम्पत्स्य इति (6.14.2). Nobody is equal to that Ācārya. Blessed indeed is the disciple who gets such a Guru, who is Śiva incarnate– देशिकाकृतिमास्थाय पशोः पाशानशेषतः। छित्वा परं पदं देवो नयत्येनमसंशयम्।। (Candra J.Ā., kri.pā., 2.75)—"Assuming the form of the Guru, the God (Śiva) cuts asunder all the snares of the Jīva (Paśu) and takes him undoubtedly to the supreme state."

व्याख्या— अथैतादृशगुरुरस्ति वेत्यत्रापि दुर्लभ इत्युक्त्वा शिक्षागुरुस्थलं समापयति—

Then the author concludes the Śikṣāgurusthala after saying that such a Guru is rare to get in reply to an anticipated question as to whether such a Guru is available—

परमाद्वैतविज्ञानपरमौषधदानतः।
संसाररोगनिर्माथी देशिकः केन लभ्यते।।२०।।

Who can get such a Guru as capable of rubbing aside the disease in the form of transmigration by administering the most salutary (effective) medicine in the form of the special knowledge of the supreme non-duality? (20)

व्याख्या— शिवकारुण्यरहितेन केनापि न लभ्यत इत्यर्थः।।२०।।

इति शिक्षागुरुस्थलम्।

It means that nobody can get such Guru without the compassion (grace) of Śiva. (20)

Śikṣāgurusthala ends

Notes: The Guru who has merged into Śiva is of the nature Sat, Cit and Ānanda, i.e., unlimited existence, unlimited intelligence and unlimited bliss, is rare and the disciple who can grasp and realise the teaching involving the knowledge of what is eternal and what is not eternal, is equally rare. It is by the grace of Śiva that a deserving disciple gets a deserving Guru. Such a Guru administers the medicine in the form of the special

knowledge of oneness of the Self with Śiva to the disciple and makes him realise his "saccidānandasvarūpa". Such a Guru is described as "Brahmavidāṁ variṣṭhaḥ"– आत्मक्रीड आत्मरतिः क्रियावानेष ब्रह्मविदां वरिष्ठः। (Muṇḍ. U. 3.1.4) –"He who sports with his Self and who enjoys the communion with the Self as Śiva, is the foremost among the knowers of Brahman". He who chooses the "śreyas" (good) leaving aside the "preyas" (pleasant) is the wise one; he is the deserving disciple: श्रेयो हि धीरोऽभि प्रेयसो वृणीते, प्रेयो मन्दो योगक्षेमाद् वृणीते। (Kaṭha U., 2.2)–"The wise man prefers the good to the pleasant, but the fool chooses the pleasant through avarice and attachment". Such a Guru and such a disciple are both rare; both are astonishing: आश्चर्यो वक्ता कुशलोऽस्य लब्धाश्चर्यो ज्ञाता कुशलानुशिष्टः। (Kaṭha U., 2.7)–"Wonderful is its teacher and (equally) clever the pupil. Wonderful indeed is he who comprehends it when taught by an able preceptor."

अथ ज्ञानगुरुस्थलम्—(४७)

व्याख्या— अथ– "शिवरूपानुसन्धायि ज्ञानं येनोपदिश्यते मुमुक्षोर्मोक्षसिद्ध्यर्थं स ज्ञानगुरुरुच्यते।।" इति वातुलोत्तरवचनानुसारेण ज्ञानगुरुस्थलं निरूपयति—

Jñānagurusthala—(47)

Then according to the statement of the latter part of the Vātulāgama, viz., "Śivarūpānusandhāyi, etc.," which means–"He who gives the knowledge which leads the aspirant of liberation to attain oneness with Śiva's form, is said to be Jñānaguru", the author propounds the Jñānagurusthala—

उपदेष्टोपदेशानां संशयच्छेदकारकः।
सम्यज्ज्ञानप्रदः साक्षादेष ज्ञानगुरुः स्मृतः।।२१।।

This Śikṣāguru who is the teacher of what are to be taught, who removes all doubts and who gives right knowledge, is actually regarded as the Jñānaguru. (21)

व्याख्या— उपदेशानां रहस्यार्थानाम् उपदेष्टा उपदेशकृत्, संशयच्छेदकारकः शिष्यसन्देहवारक एष शिक्षागुरुरेव सम्यक् साक्षाज्ज्ञानप्रदः प्रत्यक्षीभूतशिवो ज्ञानप्रदः सन् ज्ञानगुरुरिति स्मृत इत्यर्थः।।२१।।

This Śikṣāguru is regarded as Jñānaguru when he gives instructions about what are to be taught, i.e., the secret teachings, dissipates the doubts of the disciple and gives the right knowledge, i.e., grants the knowledge of Śiva (as one's Self) after having actually realised Śiva as his Self. (21)

Notes: "शिवरूपानुसन्धायि…" (Vā.Ā.). "Upadeṣṭā" (Nom. Sing. of Upadeṣṭṛśabda) is the "teacher", who, teaches. Upadeśa ("Upadeśya" – another reading) is the "advice"–उपदिश्यते इति उपदेशः, that which is instructed. "Upadeśya" means the same thing. "Upadeśānām" (Gen. pl.) means the "secret Vedāntic teachings". "Samyaj-Jñāna" means "right knowledge", the knowledge of the Self as Śiva. The Dīkṣāguru becomes the Śikṣāguru by virtue of his special function of giving practical guidance to the disciple. The same Śikṣāguru turns into Jñānaguru by imparting the knowledge of the Self as Śiva. As a Jñānaguru he renders three functions, viz., (i) of revealing the secret Vedāntic truths, (ii) of removing doubts and (iii) of giving right knowledge. The secret Vedāntic doctrines are like: केनेषितं पतति प्रेषितं मनः केन प्राणः प्रथमः प्रैति युक्तः। केनेषितां वाचमिमां वदन्ति चक्षुः श्रोतं क उ देवो युनक्ति।। श्रोत्रस्य श्रोत्रं मनसो मनो यद्वाचो ह वाचं स उ प्राणस्य प्राणः। चक्षुषश्चक्षुरतिमुच्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति।। न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनः। न विद्म न विजानीम यथैतदनुशिष्यात्।। ……. यद्वाचाऽनभ्युदितं येन वागभ्युद्यते। तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते।।(Kena U.1.1-3, 5)—"(The pupil asks): At whose impulse does the mind, sent forth, rushes to its end? At whose command does the first breath move forward? At whose wish they (people) utter this speech? Which God directs the eye and the ear? (The teacher replies): It is the ear of the ear, the mind of the mind, the speech of speech, the breath of breath and the eye of the eye. When freed (from the senses), the wise on departing from this world become immortal. The eye does not go there, nor speech, nor mind. We

do not know. We do not understand how can any one teach it...... That which is not expressed by speech and by which speech is expressed, that alone you should know as Brahman not that which people here adore." The doubts of the disciples are like: येयं प्रेते विचिकित्सा मनुष्येऽस्तीति चैके नायमस्तीति चैके। एतद्विद्याम् अनुशिष्टस्त्वयाहं वराणामेष वरस्तृतीयः।। (Kaṭha U.,1.20); किं कारणं ब्रह्म कुतः स्म जाता जीवाम केन क्व च सम्प्रतिष्ठाः। अधिष्ठिताः केन सुखेतरेषु वर्तामहे ब्रह्मविदो व्यवस्थाम्।। (Śve.U., 1.1)—"When man dies there is this doubt: some say 'he exists'; some say 'he does not exist'; this I should know being taught by you; this is the third of my boons"; "What is the cause (of this world)? Is it Brahman? Whence are we born? By which do we live? Where are we placed? By which are we supported? How are we going on in the world of joy and sorrow? O knowers of Brahman, tell us about this arrangement". The right knowledge is the knowledge of Advaita as अहं ब्रह्मास्मि (Bṛ.U., 1.4.10); तत्त्वम् असि (Chānd. U., 6.8.7); नेह नानास्ति किञ्चन (Kaṭhā, 4.11).

व्याख्या— ननु शिवज्ञानं कीदृशं तत्कथं प्रत्यक्षीकरोतीत्यत्राह—

If it is contended as to what is that knowledge of Śiva and as to how can one realise it, the answer is given here—

निरस्तविश्वसम्भेदं निर्विकारं चिदम्बरम्।
साक्षात्करोति यो युक्त्या स ज्ञानगुरुरुच्यते।।२२।।

He who perceives through meditative device the ether in the form of consciousness, which is free from all perversions and which has all worldly diversity eradicated, is called the Jñānaguru. (22)

व्याख्या— निरस्तविश्वसम्भेदं ''न किञ्चिदवेदिषम्'' इति शून्यप्रतीतिबलान्निराकृतविश्वभेदं विकाररहितं चिदाकाशं चिद्व्योम युक्त्या स्फुटतरभासमाननीलसुखादिप्रमात्रन्वेषणद्वारा पारमार्थिकप्रमातृलाभ इहोपदिश्यत इति शिवाद्वैतशास्त्रोक्तस्वानुभवयुक्त्या यः प्रत्यक्षीकरोति, स ज्ञानगुरुरित्यर्थः।।२२।।

The ether of consciousness, i.e., the sky in the form of consciousness, is free from all perversions and has all wordly diversity removed by virtue of the apprehension of void in the form of "I did not comprehend anything." He who perceives that through the meditative device, i.e., the means of self-experience as told in the "Śivādvaitaśāstra," wherein it is said that the spiritual knower is known through the search of the knower of clearly manifest colours like blue, etc., and of the experiences like joy, etc., is the Jñānaguru. (22)

Notes: Cidambara is Paraśivabrahman. Brahman is defined in terms of Cidambara: आकाशो वै नाम नामरूपयोर्निर्वहिता ते यदन्तरा तद्ब्रह्म तदमृतं स आत्मा (Chānd. U., 8.14.1)— "The Ether which sustains the names and forms and in which they (the names and forms) are inward, is the Brahman; it is the immortal one; it is the Ātman." "Ākāśo vai, etc.," is for meditation as the nature of Brahman. Ākāśa is the Ātman which is well known in the Śruti. It is the sustainer of names and forms, the seeds of the diversity of the world, like water as that of foam, etc. Those names and forms are inside Brahman and yet Brahman is not touched by them and it is different from names and forms. Brahman is Ākāśa because it is without the body and because it is extremely subtle. The same is told in the Maitreyī Brāhmaṇa. Due to the fact that everywhere there is in conformity with consciousness, Brahman is consisting of consciousness. This is how Brahman is called Cidambara. How can that be known? The Ātman is, indeed, the individual consciousness of all beings, which is well known as self-evident; it is without the body and all-pervasive; it should be realised as the Brahman. (Vide Śaṅkarabhasya on Chand. U., 8.14.1). देशकालविमुक्तोऽस्मि दिगम्बरसुखोस्म्यहम्। नास्ति नास्ति विमुक्तोऽस्मि नकाररहितोस्म्यहम्।। अखण्डाकाशरूपोऽस्मि ह्यखण्डाकारमस्म्यहम्। प्रपञ्चयुक्तचित्तोऽस्मि प्रपञ्चरहितोऽस्म्यहम्।। सर्वप्रकाशरूपोऽस्मि चिन्मात्रज्योतिरस्म्यहम्।। कालत्रयविमुक्तोऽस्मि कामादिरहितोऽस्म्यहम्।। (Mai. U., 3.19-21)—"I am free from place and time; I experience the bliss of the 'digambara' (naked mendicant); there is nothing, nothing at all; I am free from all negations; I am of the form of undivided ether; I am of unbroken form; although

I am associated with the world, I am free from the world; I am of the nature of all lustre, I am only the light of intelligence; I am free from the three times (past, present and future); I am free from all desires." Such is the nature of the realisation through one's experience. Nirastaviśvasambheda — "In deep sleep (suṣupti), I did not comprehend anything" — such is the awareness. Just as nothing was experienced in deep sleep and just as there was that indescribable bliss alone, so in the waking state also all the diversity of the world should be rendered void and the colours like blue, etc., and the experiences like joy, sorrow, etc., should be grasped. Who is the cogniser (Pramātṛ) in this regard? Through a search for that Pramātṛ, one should find out as to who is the spiritual cogniser. Having realised that this is the search that is depicted in the Śivādvaitaśāstra, he who realises the Ātman through experience, is the Jñānaguru.

व्याख्या— अथ शिवज्ञानं प्रस्तौति सूत्रद्वयेन—

Then the author describes the knowledge of Śiva in two stanzas—

कलङ्कवानसौ चन्द्रः क्षयवृद्धिपरिप्लुतः।
निष्कलङ्कस्थितो ज्ञानचन्द्रमा निर्विकारवान्।।२३।।

पार्श्वस्थतिमिरं हन्ति प्रदीपो मणिनिर्मितः।
सर्वगामि तमो हन्ति बोधदीपो निरङ्कुशः।।२४।।

This moon is endowed with black spot and is tormented by waning and waxing. But the moon in the form of knowledge is free from the black spot and is free from all deformities. (23) The lamp made up of jewels removes the darkness of the near about places while the lamp of knowledge which is free from all checks, eradicates the darkness which is all-encompassing. (24)

व्याख्या— क्षयवृद्धिपरिप्लुतः क्षयवृद्धिपीड्यमानः, असौ चन्द्रः कलङ्कवान्। निर्विकारवान् विकाररहितो ज्ञानचन्द्रमाः चिच्चन्द्रः निष्कलङ्कस्थितः कलङ्करहितः सन् तिष्ठतीत्यर्थः।।२३।। मणिनिर्मितो रत्ननिर्मितो दीपः पार्श्वस्थान्धकारं निवारयति, निरङ्कुशोऽनर्गलो बोधदीपश्चित्प्रदीपः सर्वगामि सर्वत्र विद्यमानं तमो निवारयतीत्यर्थः।।२४।।

This moon is tormented by waning and waxing, i.e., undergoes the states of crescentness and fullness, and is endowed with a black spot. But the moon in the form of knowledge, i.e., moon in the form of consciousness, which is not subject any changes, is free from all defects. (23) The lamp made up of jewels removes the darkness in the nearby area. But the lamp of knowledge, i.e, the lamp of consciousness, which is unchecked or free from restraint, removes the darkness which is everywhere. (24)

Notes: Jñānacandra (ciccandra) is contrasted from the moon in the sky. Śivajñāna has been metaphorically represented as the moon which is known for cool and heat-killing rays of light. Śivajñāna brings solace to the enlightened persons who become free from all mundane suffering and get the bliss of self-realisation. The moon in the sky undergoes waxing and waning during the bright half and the dark half (Śuklapakṣa and Kṛṣṇapakṣa) of the month respectively. But the moon in the form of Śivajñāna is always complete, full. Further the moon in the sky is having a black spot on it. But the moon in the form of Śivajñāna is always pure and spotless. Its matchless purity is imparted to everything that comes under its purview. It is when the Self merges into Śiva that it shares the purity on the plane of equality. It is like purity which emerged from the great treasure of purity going back and merging into it. It is purity flowing into purity (Śāmarasya). This is the true nature of Śivajñāna. It elevates and ennobles every Soul that comes near it and makes it a part and parcel of it. He who gives such a Śivajñāna, is the Jñānaguru. Again Śivajñāna has been metaphorically represented as the bright lamp. This is contrasted from the ordinary lamp. The ordinary lamp can drive away the darknes which is in the nearby places. But the bright lamp in the form of Śivajñāna drives away all-encompassing darkness of ignorance. The ordinary

lamp has its light checked by impediments like the wall, etc. But the light of the lamp of Śivajñāna is not checked by anything. Once this lamp is lit inside by the guidance of the Guru and the perseverence of the aspirant, the darkness of ignorance has no space to stay. That lamp of Śivajñāna is the realisation of the Self as Śiva. He who gives such a knowledge is the Jñānaguru.

व्याख्या— अथ शिवज्ञानोपदेशतत्परं श्रीगुरुं सूत्रद्वयेन प्रस्तौति—

Then the author praises the Śrī Guru who is engaged in imparting the knowledge of Śiva, in two stanzas—

सर्वार्थसाधकज्ञानविशेषादेशतत्परः ।
ज्ञानाचार्यः समस्तानामनुग्रहकरः शिवः ।।२५।।
कटाक्षचन्द्रमा यस्य ज्ञानसागरवर्धनः ।
संसारतिमिरच्छेदी स गुरुर्ज्ञानपारगः ।।२६।।

The Jñānaguru who is engaged in imparting the special knowledge which fulfils all the aspirations, is Śiva himself who extends his grace on all.(25) The moon in the form of his side glances causes the ocean of knowledge to rise and removes the darkness in the form of transmigration. Such a Guru has reached the other shore of knowledge. (26)

व्याख्या— भोगमोक्षलक्षणसर्वप्रयोजनसाधकशिवज्ञानविशेषोपदेशासक्तो ज्ञानगुरुरेव समस्तानां मुमुक्षूणाम् अनुग्रहकरः, साक्षाच्छिव इत्यर्थः।।२५।। यस्याचार्यस्य कटाक्षचन्द्रमाः शिवज्ञानोदधिवर्धनः संसारतिमिरच्छेदी, स गुरुः श्रीगुरुः ज्ञानपारगः परापरज्ञानपारङ्गत इत्यर्थः।।२६।।

The same Jñānaguru who is interested in imparting the special knowledge which fulfils all the purposes such as enjoyment, liberation, etc., is the veritable Śiva who extends his favour on all the aspirants of liberation. (25) Śrī Guru, the moon in the form of whose sideglances causes

the rising of the ocean of knowledge, removes the darkness in the form of the cycle of birth and death. (26)

Notes: The Jñānācārya (Jñānaguru) is Śiva himself. He is held in great esteem as he has realised the unity of his Self with Śiva and has stationed firmly in Śivajñāna. He extends his gracious favour on the aspirants of liberation in whom he has divined the Śaktipāta (the descent of Bhakti which is nothing but Śiva's Anugrahaśakti to uplift the favoured few). The guidance given by him is so special as to fulfil all the aspirations of the devotees. Candra J.Ā. has depicted this special feature of the Guru: मोक्षस्य दीक्षासम्प्राप्त्यै गुरुः स्यान्मूलकारणम्। न विना गुरुणा सिद्ध्यै साधनानि भवन्त्यलम्।। (kri. pā., 2.5)— "Śrī Guru is the main cause for liberation and for obtaining Dīkṣā; none of the means of progress is efficient enough to give its fruit without (the grace of) the Guru". The ocean rises with its tides on the full moon day. This is a poetic convention which is used as an analogy for bringing out an idea of enhancing delight or progress. Just as the ocean rises on the rising of moon, the ocean in the form of the knowledge of Śiva rises, when the moon in the form of Śrī Guru's grace sheds its rays. Sūkṣ Ā has said: सूर्योदये तमो यद्वत् विनाशमुपयाति हि। गुरुदर्शनतस्तद्वत् पापजालं प्रणश्यति।। संसारदावदहनज्वाला येन विनाशिता। कटाक्षामृतवर्षेण को हि तत्सदृशो भवेत्।। तस्मान्मुमुक्षुः सेवेत गुरुमेवातिभक्तितः। स एव वन्दनीयश्च सर्वदा नहि संशयः।। अन्धो यथार्थजातं च द्रष्टुं समभिकाङ्क्षति। गुरुं विना तथा मुक्तिं प्राप्तुमिच्छति मूढधीः।। (Sūkṣ. Ā., kri. pā., 5.23-26) — "Just as the darkness gets destroyed at sun-rise, so does the network of sins get eradicated by the sight of the Guru. Who can be equal to him by whom the blaze of the sylvan fire in the form of transmigration is put out by the shower of ambrosia in the form of his favour. Hence, the aspirant of liberation should serve the Guru with deep devotion. He is always worthy of respect without doubt. Just as a blind man would aspire to see the miltiplicity of objects, so does a dull man aspire to attain liberation without a Guru."

व्याख्या— अथ तमेव गुरुं भानुत्वेन वर्णयन् ततोऽप्याधिक्यं प्रतिपादयति—

Then describing the same Guru as the sun, the author propounds his superiority over the latter—

बहिस्तिमिरविच्छेत्ता भानुरेष प्रकीर्तितः।
बहिरन्तस्तमश्छेदी विभुर्देशिकभास्करः।।२७।।

This sun is eulogised as the destroyer of darkness outside. The sun in the form of the Guru, who is all-pervasive, has the capacity to eradicate the darkness outside and inside. (27)

व्याख्या— एष भानुः बहिस्तिमिरविच्छेत्ता बाह्यान्धकारनिवारकः विभुः चिद्व्यापको देशिकभास्करो ज्ञानाचार्यसूर्यो बहिरन्तस्तमश्छेदी, नायं शिव इति विषयगतमज्ञानम्, नाहं शिव इत्यन्तर्गताज्ञानं च भिनत्तीति प्रकीर्तितः।।२७।।

This sun is the destroyer of outer darkness, i.e., the remover of the darkness outside. The sun in the form of the Guru, i.e., the sun in the form of the Jñānaguru, whose intelligence or consciousness is efficient in removing the outer and inner darkness; "this is not Śiva" is the ignorance pertaining to the outside objects; "I am not Śiva" is the inner ignorance; he is praised as the remover of both. (27)

Notes : Here the author is drawing distinction between the sun (Upamāna) and the sun in the form of the Jñānaguru (Upameya). The sun transforms into Jñānaguru for achieving the purpose of removing not only the external darkness, which the former is known to remove, but also the internal darkness. The darkness is ignorance. This is a case of Pariṇāmālaṅkāra—परिणामः क्रियार्थश्चेद्विषयी विषयात्मना। (Kuval. Ā., 21) — "When the Viṣayin (āropyamāṇa=Upamāna) transforms itself into the Viṣaya (āropavisaya=Upameya) for serving a purpose, it is called Pariṇāmālaṅkāra". The external ignorance and internal ignorance are removed by the sun in the form of the Jñānaguru. The objective ignorance is in the form of "this is not Śiva" with reference to the external world of beings and matter (cara and acara). The subjective ignorance is in the form of "I am not Śiva" with reference the Self, the internal spirit of the being. "This is not Śiva" and "I am not Śiva" — both these conceptions are forms of ignorance, because the world of beings and matter is the manifestation of Śiva through the operation of His Śakti. (Vide notes under S.S., 5.38-39). The superority of the Jñānaguru (Upameya) over the sun (Upamāna) is suggested here. What is suggested amounts to Vyatirekālaṅkra, which is charming here: उपमानाद्यदन्यस्य व्यतिरेकः (आधिक्यं) स एव सः। (K.P.10.462).

व्याख्या— अथ शिववेदकं शिवज्ञानं सूचयित्वा ज्ञानगुरुस्थलं सूत्रद्वयेन समापयति—

Then having indicated the knowledge of Śiva which reveals Śiva, the author concludes the Jñānagurusthala in two stanzas—

कटाक्षलेशमात्रेण विना ध्यानादिकल्पनम्।
शिवत्वं भावयेद्यत्र स वेदः शाम्भवो भवेत्।।२८।।
शिववेदकरे ज्ञाने दत्ते येन सुनिर्मले।
जीवन्मुक्तो भवेच्छिष्यः स गुरुर्ज्ञानसागरः।।२९।।

That in which the notion of Śiva is clearly revealed merely by a little of the gracious glance (of the Guru) without the performance of meditation, etc., is the Veda (knowledge) pertaining to Śiva. (28) That Guru, by whom the extremely pure knowledge revealing Śiva being given the disciple would be liberated even while alive, is the veritable ocean of knowledge. (29)

व्याख्या— ध्यानधारणादिसङ्कल्पं विना श्रीगुरोः कृपापाङ्गदर्शनमात्रेण शिवत्वं भावयेत् स्फुटं भवेत्, स वेदः शाम्भव इति मतः सम्मत इत्यर्थः।।२८।। येन श्रीगुरुणा शिववेदकरे स्वात्मशिवतास्फुटीकरणप्रवीणे निर्मले शिवज्ञाने दत्ते सति शिष्यो जीवन्नपि मुक्तः स्यात्, स गुरुः शिवज्ञानसागर इत्यर्थः।।२९।।

इति ज्ञानगुरुस्थलम्

Even without the performance of meditation, concentration, etc., merely by the sight of Śrī Guru's gracious side glance there would be clear conception of Śiva. That Veda (knowledge) is pertaining to Śiva. (28) When the knowledge of Śiva, which reveals the awareness of Śiva, i.e., which is capable of making the notion of one's Self as Śiva known and which is pure, is given by the Śrī Guru, the disciple is liberated even while he is alive. Such a Guru is the great ocean of the knowledge of Śiva. (29)

Jñānagurusthala Ends

Notes : ''मत्प्रसादमना देवि गुरुमेव समाश्रयेत्।'' (Sūkṣ. Ā. kri. pā., 5.13)— "He who aspires for my favour (Śiva's 'anugraha'), should take refuge under the Guru only", ''समाश्रयेद् गुरुवरं ततो मोक्षमवाप्नुयात्'' (Sūkṣ.Ā. kri. pā., 5.21) — "One should surrender to the great Guru and then attain liberation"; ''प्रसादपात्रं यः स हि मोक्षाय कल्पते। न मुक्तिमूलमन्यद्धि विहाय गुरुसत्कृपाम्।।'' (Candra J.Ā., kri., pā., 2.96)— "He who is worthy of (Guru's) favour is alone destined to attain liberation; there is no other source of liberation leaving the compassion of the Guru"— thus the Śaivāgamas persistently portray the greatness of the Guru and insist on total surrender to him in order to attain liberation. With the knowledge of Śiva imparted with affection by the Guru, the disciple becomes liberated even while he is alive. The knowledge of Śiva is the real realisation that one's Self is Śiva. The Upaniṣads speak of this knowledge in terms of "Tat tvam asi" (Chānd. U., 6.8.7), "Ahaṁ brahmāsmi" (Bṛ. U., 1.4.10), etc. Kaṭha U. says— ''नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन'' (2.21— "This Ātman cannot be attained by the study of the Vedas, nor by intellect, nor even by much learning"); "अनन्यप्रोक्ते गतिरत्र नास्ति, अणीयान् ह्यतर्क्यमणुप्रमाणात्" (2.8—"Unless it is taught by another, there is no way to it; subtler than the subtlest, it is unarguable"); and — "नैषा तर्केण मतिरापनेया प्रोक्तान्येनैव सुज्ञानाय प्रेष्ठ" (2.9 — "O dearest one, this knowledge is not attained by argumentation; it becomes easy of comprehension when taught by another"). This "another" is none other than the accomplished Guru. It is through his grace and guidance the real realisation dawns.

अथ क्रियालिङ्गस्थलम्—(४८)

व्याख्या— अथ ''इष्टमूर्जं तपसानुयच्छति'' इत्याथर्वणी श्रुतिः, एतद्विवरणरूपेण— ''सकलं दृक्कलाग्राह्यमिष्टलिङ्गस्थलं महत्। इष्टावाप्तिकरं साक्षादनिष्टपरिहारकम्।। इष्टमूर्जं स्वभक्तानामनुयच्छति सर्वदा। इष्टलिङ्गमिति प्राह तस्मादार्थर्वणी श्रुतिः।।'' इति वातुलतन्त्रवचनेन ज्ञानगुरूपदिष्टक्रिया यत्र लयं गच्छति, तत्क्रियालिङ्गस्थलमिति सप्तभिः सूत्रैः प्रतिपादयति—

Kriyāliṅgasthala—(48)

Then, there is the Ātharavaṇī Śruti as "Iṣṭamūrjaṁ tapasānuyacchati" meaning "One follows up through penance what is dear and what constitutes power". The teaching of Vātulāgama by way of its explanation proceeds thus: "sakalaṁ dṛkkalāgrāhyam, etc."; it means—"The great Sthala of the Iṣṭaliṅga which is endowed with kalās (parts) and which can be grasped through the spark of the eye, makes one attain what is desirable and removes what is not desirable; it always gives what is dear and what constitutes power; that is why the Ātharvaṇī Śruti called it as the Iṣṭaliṅga". In accordance with this statement, that in which the action taught by the Jñānaguru gets merged, is said to be Kriyāliṅgasthala. This is propounded in seven stanzas—

गुरोर्विज्ञानयोगेन क्रिया यत्र विलीयते।
तत्क्रियालिङ्गमाख्यातं सर्वैरागमपारगैः।।३०।।

That Liṅga in which the action (deeds of worship) is merged through the spiritual knowledge imparted by the Guru, is called the Kriyāliṅga by all the experts in Śivāgamas. (30)

व्याख्या— गुरोः ज्ञानगुरोः विज्ञानयोगेन विशेषज्ञानयोगेन क्रिया यत्र यस्मिन्नधिकरणे विलीयते तत्क्रियालिङ्गं क्रियार्थकमिष्टलिङ्गमित्यागमपारगैः शिवसिद्धान्तपारङ्गतैः सर्वैर्वीरशैवाचार्यैराख्यातं प्रोक्तमित्यर्थः ।।३०।।

The Guru is the Jñānaguru here. That Liṅga which is the substratum in which the action is merged through the special knowledge given by that Guru is called as the Kriyāliṅga by the experts who are well-versed in the Āgamas (Śaivāgamas), i.e., the scholars who are deeply conversant with the Śaiva doctrine, who are the Vīraśaiva ācāryas (teachers). (30)

Notes : This kriyaliṅga is otherwise known as Iṣṭaliṅga. This is clear from the Vātulatantra statement quoted in the preamble to this stanza. Hence Kriyāliṅgasthala is Iṣṭaliṅga-Sthala. Why the Iṣṭaliṅga is called Kriyāliṅga? The answer is given here. It is called Kriyāliṅga because it is the Liṅga to which the deeds of worship are dedicated. The conceptions of the Iṣṭaliṅga as the replica of the inner Liṅgas, Prāṇaliṅga and Bhāvaliṅga and as the symbol of one's own intellect (consciousness) due to the fact that the "citkalā" of the disciple is infused into it, constitute the special knowledge imparted by the Jñānaguru (Vide S.S., 6.15 and notes thereon). "इष्टमूर्जं तपसा..." (Atha. Śru.); "सकलं दृक्कला..." (Vā.Ā.). सकलं दृक्कलाग्राह्यमिष्टलिङ्गं प्रकीर्तितम्। इष्टसिद्धिकरं सम्यगनिष्टपरिहारकम्।। (Candra J.Ā., Kri. pā., 3.25) — "The Iṣṭaliṅga is that which has parts and which can be grasped through the lustre of the eye; it fulfils what is desired and removes what is not" — this is the conception of the Iṣṭaliṅga to which all the deeds of worship are dedicated. Hence, that is the Kriyāliṅga.

व्याख्या— ननु किं तत्स्वरूपमित्यत्राह—

If it is asked as to what is its nature, the answer is given here—

परानन्दचिदाकारं परब्रह्मैव केवलम्।
लिङ्गं सद्रूपतापन्नं लक्ष्यते विश्वसिद्धये ।।३१।।

The Liṅga which of the nature of supreme bliss and intelligence and which is the veritable Parabrahman itself, has assumed the existent form for the fulfilment of all the endeavours. (31)

व्याख्या— नित्यानन्दस्वरूपं सद् अन्तर्मुखज्ञानस्वरूपं सद् अस्तितारूपं गतं केवलं परब्रह्मैव विश्वसिद्धये समस्तसत्क्रियासिद्ध्यर्थं लिङ्गम् इष्टलिङ्गमिति लक्ष्यत इत्यर्थः ।।३१।।

That it is of the nature of eternal bliss means that it is of the nature of intelligence which is inward. It is the Liṅga which is the Parabrahman itself assuming the form of 'existence' for the accomplishment of the entire world; it means, for the fulfilment of all the good deeds. It is the Iṣṭaliṅga. (31)

Notes : परब्रह्मैव केवलं सद्रूपतापन्नं लिङ्गम् — Parabrahman itself which has assumed the form of "existence", is the Liṅga. ''तद्ब्रह्म लिङ्गसंज्ञकम्'' says Candra J.Ā. (kri. pā., 3.8). ब्रह्मन् —बृहत्त्वाद् ब्रह्म; Brahman is called Brahman because it is "big"; there is nothing greater than the all-pervaśive Brahman. ''महतो महीयान्'' — says Kaṭha U. (2.20)— "Brahman is greater than the greatest". Brahman is the Liṅga as the cause of creation, protection and annihilation of this world. (Vide notes on S.S., 6.37). This all-pervaśive Liṅga is beyond reach. A Paraśiva symbol is required for the devotees to worship. The Iṣṭaliṅga is that Paraśiva symbol which has assumed the form of "existence" (sadrūpa). This "sadrūpatā" of the Liṅga (Brahman) has been portrayed in the Kaṭha. U.: नैव वाचा न मनसा प्राप्तुं शक्यो न चक्षुषा। अस्तीति ब्रुवतोऽन्यत्र कथं तदुपलभ्यते। अस्तीत्येवोपलब्धव्यस्तत्त्वभावेन चोभयोः। अस्तीत्येवोपलब्धस्य तत्त्वभावः प्रसीदति।। (6.12.-13)— "That Brahman (Ātman) can never be reached by speech, nor by eyes, not even by mind. How can it be realised otherwise from those who say that it exists? Of the two the existent alone is to be realised as the reality. To him alone is revealed the truth, who realises the being (that which is grasped as existing)." The Brahman (Liṅga) being beyond all senses and

mind, can be comprehended only through the guidance of the Guru who has realised it as existing (asti iti) within. One has to begin first by putting faith in the words of the Guru that there is such a thing as the Liṅga and then follow his instructions. Any amount of argumentation or ratiocination cannot grasp that transcendental Liṅga. It is through the instruction of the Guru that all doubts about the Liṅga as existing are removed. As said before the first thing that is needed for the realisation of the Liṅga is faith. Being instructed by the Guru, this faith gradually leads to the intuitional realisation of its existence and eventually through the proper meditation on the inner Liṅga, there comes the revelation of its absolute nature. That is the state of Mukti. Thus the Kriyāliṅga is the pervasive symbol of the all-pervasive Liṅga. विश्वसिद्धये – see next stanza.

व्याख्या— अथ सा सिद्धि: कथं भवतीत्यत्राह—

Then the author says as to how the fulfilment of all the deeds is possible—

लिङ्गमेव परं ज्योतिर्भवति ब्रह्म केवलम्।
तस्मात् तत्पूजनादेव सर्वकर्मफलोदयः।।३२।।

The Brahman, which is the Supreme Lustre, is itself the Liṅga. Hence, all deeds will bear fruit only through its worship.(32)

व्याख्या— परंज्योतिस्वरूपं केवलं परब्रह्मैव क्रियार्थलिङ्गम्। तस्मात् तत्पूजनादेव सर्वकर्मफलोदय: सकलसत्कर्मफलाविर्भावो भवति जायत इत्यर्थ:।।३२।।

The Parabrahman alone which is of the nature of the Supreme Lustre, is the Kriyāliṅga. Hence, it is through the worship of that only that all deeds yield their fruits; it means that the good deeds give rise to their rewards. (32)

Notes : Through the worship of the Kriyāliṅga, all the good deeds bear their fruits. This is the answer to the question as to

how all the deeds have their ends fulfilled (sarvārthasiddhi). Along with "how", "why" is also answered. Why the Kriyāliṅga is so effective? The answer is that the Kriyāliṅga is the Parabrahman itself. It is the "Paraṁjyotisvarūpa", it is "sadrūpa". Hence, it should be worshipped for all achievements. Candra J.Ā. portrays its greatness and the fruits of its worship: आकाशं लिङ्गमित्याहु: पृथिवी तस्य पीठिका। आलय: सर्वभूतानां लयनालिङ्गमुच्यते।। यस्तु पूजयते नित्यं लिङ्गं त्रिभुवनेश्वरम्। स सर्वमोक्षराज्यस्य क्षिप्रं भवति भाजनम्।। सर्वे लिङ्गमया लोका सर्वं लिङ्गे प्रतिष्ठितम्। तस्मात् सम्पूजयेल्लिङ्गं यदीच्छेत् सिद्धिमात्मन:।। (kri. pā., 3.51-53) — "The sky is said to be the Liṅga; its base is the earth. It is the shelter of all beings; it is the Liṅga because it absorbs (everything in it in the end). He who always worships the Liṅga, the lord of the three worlds, would soon attain the entire kingdom of liberation. All the worlds consist of the Liṅga and everything is stationed in the Liṅga. Hence, the Liṅga should be duly worshipped if one aspires for self-realisation." Fulfilment of all fruits of deeds is through the worship of the Liṅga; the highest fulfilment is liberation through self-realisation.

व्याख्या— तस्मालिङ्गमेव श्रेष्ठमित्याह—

Then it is said that hence, the Liṅga is the best—

परित्यज्य क्रियाः सर्वा लिङ्गपूजैकतत्पराः।
वर्तन्ते योगिनः सर्वे तस्माल्लिङ्गं विशिष्यते।।३३।।

All the Yogins remain dedicated to the worship of the Liṅga alone, having given up all actions. Hence, the Liṅga has the highest distinction. (33)

व्याख्या— सर्वे योगिन: सनकादिसमस्तयोगिन: सर्वा: क्रिया: योगादिक्रिया: परित्यज्य इष्टलिङ्गपूजैकतत्परा: सन्तो वर्तन्ते, तस्मालिङ्गं क्रियालिङ्गं विशिष्यत इत्यर्थ:।।३३।।

All the Yogins, Sanaka, etc., give up all the actions such as the practice of Yoga, etc., and dedicate themselves

to the worship of the Iṣṭaliṅga. Hence, the Liṅga, i.e., the Kriyāliṅga, stands distinguished. (33)

Notes : The greatness of the Iṣṭaliṅga has been substantiated by the dedication of the sages like Sanaka, Sānanda, etc., to the worship of the Iṣṭaliṅga. The sages Sanaka, Sānanda, etc., attained their highest aim of life, i.e., Mokṣa, through the worship of the Liṅga, i.e., Kriyāliṅga (Iṣṭaliṅga). This instance strikes another note that the action in the form of "Iṣṭaliṅgapūjā" becomes fruitful only to some persons who are among the chosen few and who have the stock of merit earned in previous lives to their credit. All other actions lead to their limited and often insignificant results; they do not lead to *the summum bonum* of life, while the worship of and dedication to the Iṣṭaliṅga is the only sacred action that leads to Mokṣa, the highest end of life.

व्याख्या— ननु सनकादीनां यज्ञादिक्रियापरित्यागः किंनिबन्धन इत्यत्राह—

If it is asked as to what was the cause for the sages, Sanaka, etc., to give up the actions of the nature of sacrifice, etc., the answer is given here—

यज्ञादयः क्रियाः सर्वा लिङ्गपूजांशसंमिताः।
इति यत्पूज्यते सिद्धैस्तत्क्रियालिङ्गमुच्यते।।३४।।

All the actions such as the sacrifice, etc., amount to only a few aspects of the worship of the Liṅga. That Liṅga which is worshipped by the accomplished sages with this conviction, is called the Kriyāliṅga.(34)

व्याख्या— यज्ञादयः क्रियाः सर्वा लिङ्गपूजालेशभाजिन इति मत्वा सनकादिभिः सिद्धैर्यल्लिङ्गं पूज्यते, तस्मात्क्रियालिङ्गं सकलक्रियार्थलिङ्ग-मित्युच्यत इत्यर्तः।।३४।।

All the religious actions such as sacrifice, etc., are equal only to a little part of the worship of the Liṅga—

having understood as aforesaid, the accomplished sages such as Sanaka, etc., worship the Liṅga. Hence, that Liṅga is called the Kriyāliṅga as it is meant for all acts of worship. (34)

Notes : It is said here that the deeds of worship such as the sacrifice, etc., are equal to a little part of the Liṅgapūjā. In fact the fruits accruing through the sacrifice, etc., are transitory. The highest reward that the sacrifice might bring is heaven and the heavenly joys last as long as the fund of merit lasts. When the fund of merit is exhausted, man should come back to earth to earn a fresh fund of merit. Thus heaven, too, is not a permanent solution to human life; it is only temporary halting place. Naciketas voices this by asking अतिदीर्घे जीविते को रमेत? (Kaṭha U., 1.28)— "Who can exult in living very long?" Muṇḍ. U. makes the point clearer: प्लवा ह्येते अदृढा यज्ञरूपा अष्टादशोक्तमवरं येषु कर्म। एतच्छ्रेयो येऽभिनन्दन्ति मूढा जरामृत्युं ते पुनरेवापि यन्ति।। अविद्यायामन्तरे वर्तमानाः स्वयं धीराः पण्डितंमन्यमानाः। जङ्घन्यमानाः परियन्ति मूढा अन्धेनैव नीयमाना यथान्धाः।। अविद्यायां बहुधा वर्तमाना वयं कुतार्था इत्यभिमन्यन्ति बालाः। यत्कर्मिणो न प्रवेदयन्ति रागात् तेनातुरः क्षीणलोकाश्च्यवन्ते।। इष्टापूर्तं मन्यमाना वरिष्ठं नान्यच्छ्रेयो वेदयन्ते प्रमूढाः। नाकस्य पृष्ठे ते सुकृतेऽनुभूत्वा इमं लोकं हीनतरं वा विशन्ति।। (1.2.7-10) "Transitory, lacking in firmness, are the rewards of the sacrifices, in which the action depending on the eighteen (agents : 16 Ṛtviks + 1 Yajamāna + 1 his wife), is of lower order. The dull persons take delight in it thinking that it is good (Śreyas) and again get subjected to old age and death. Remaining in the state of nescience, thinking themselves as the wise and learned and undergoing the pressure of suffering, those dull persons go on like the blind guided by the blind. Deeply immersed in nescience the foolish persons deem themselves as the blessed. Since those persons engaged in action do not know the truth and are oppressed by grief on that count, will be degraded to worlds of lesser rewards (than those of heaven). Thinking that the sacrifices and service activities (Iṣṭa and Pūrta) as great, the dull persons do not know about the higher good. Having enjoyed the joys of the heaven, the state of merit, they enter again this or another world lower than this". The actions pertaining to sacrifice are merely those that are

without knowledge. Hence they are actions of the lower order. Hence, knowing this the sages Sanaka, etc., resorted to the Liṅga-pūjā after having relinquished other actions such as sacrifices.

व्याख्या— तस्माल्लिङ्गपूजासम्पन्नस्य कापि क्रिया मास्त्वित्याह—

Then it is said that on that score there should be no other action for one who is adept in the worship of the Liṅga—

किं यज्ञैरग्निहोत्राद्यैः किं तपोभिश्च दुश्चरैः।
लिङ्गार्चनरतिर्यस्य स सिद्धः सर्वकर्मसु।।३५।।

What is the use of sacrifices such as Agnihotra, etc.? What is the use of the rigorously practised penances? He who is deeply interested in the worship of the Liṅga, is accomplished in all the actions. (35)

व्याख्या— सर्वकर्मसु सकलकर्मविषये सिद्धः सिद्धिमानित्यर्थः। शिष्ठं स्पष्टम्।।३५।।

It means that he is the accomplished one, i.e., one who has attained fulfilment in all actions, i.e., in respect of all actions. The rest is clear. (35)

Notes : When everything can be accomplished through the Liṅgapūjā, there is absolutely no necessity of the sacrifices like Agnihotra, etc., and the penances which are full of hardships.

व्याख्या— अथ किमुत ब्रह्मादयोऽपीष्टलिङ्गपूजामहिम्नैव जगन्निर्माणादिक्रियासिद्धिमन्तः सन्तः स्वस्वस्थानेषु लसन्तीत्युक्त्वा क्रीयालिङ्गस्थलं समापयति—

Then the author concludes the Kriyāliṅgasthala after having told that Brahman, etc., also have become accomplished in their actions such as the creation of the world,

etc., and prosper in their respective positions by virtue of the merit of the worship of Liṅga—

ब्रह्मविष्ण्वादयः सर्वे विबुधा लिङ्गमाश्रिताः।
सिद्धाः स्वस्वपदे भान्ति जगत्तन्त्राधिकारिणः।।३६।।

All the gods, Brahman, Viṣṇu, etc., having resorted to the Liṅga, have become accomplished and have been enjoying their respective positions as authorities of administration of the world. (36)

व्याख्या— सिद्धाः प्रसिद्धाश्चेत्यर्थः। जगत्तन्त्राधिकारिणः जगन्निर्माणादिक्रियाधिकारिण इत्यर्थः। शिष्टं स्पष्टम्।।३६।।

इति क्रियालिङ्गस्थलम्

"Siddhāḥ" (accomplished persons) means "well known persons". "The authorities of the administration of the world" means" the authorities in charge of the creation of the world, etc. The rest is clear. (36)

Kriyāliṅgasthala ends

Notes: See also S.S., 6.46-47; 6.56-57; Candra J.Ā., kri. pā., 1.26-46. All the gods, the guardians of quarters, Kāla (Yama), Ādityas, Vasus, etc., are in their respective positions doing their fuctions under the ordinances of the Liṅga (Paraśivabrahman). All these statements about the gods, sages, etc., are a part of what can be called as "Arthavāda", intended for establishing the greatness of the Liṅgapūja. The aim of the Vīraśaiva is not so much in the direction of attaining certain positions and power as in the direction of self-realisation and Mukti. Bhukti in Vīraśaivism is only a subsidiary reward, while the highest reward sought after is merging with Śiva. Kriyāliṅga-worship is the first phase which is necessary for further accomplishments.

अथ भावलिङ्गस्थलम्—(४९)

व्याख्या— अथ— "भावग्राह्यमनीडाख्यं भावाभावकरं परम्। कलासर्गकरं देवं ये विदुस्ते जहुस्तनुम्।।" इति श्वेताश्वतरश्रुत्यनुसारेण,

''निष्कलं भावलिङ्गं स्याद् भावग्राह्यं परात्परम्।।'' इति वातुलतन्त्र-वचनानुसारेण च क्रियेव भावोऽपि यत्र लयं गच्छति, तद्भावलयकारणीभूत-प्राणलिङ्गमिति भावलिङ्गस्थलं निरूपयति—

Bhāvaliṅgasthala—(49)

Then, according to the statement of the Śve. U., viz., "Bhāvagrāhyam, etc.," which means: "They who know Lord Śiva who is to be grasped through one's pure inner sense, who is called 'Anīḍa' (Aśarīra=bodiless one), who is the cause of creation (bhāvakara) and annihilation (abhāvakara) and who creates the world through his Kalā (Māyāśakti), give up their body (i.e., attain Brahman-hood)" and according to the statement of the Vā. Ā., viz., "Niṣkalaṁ bhāvaliṅgam, etc.," which means: "That which is without parts is the Bhāvaliṅga, which is higher than the highest and which is grasped through one's pure inner sense—", the author expounds the Bhāvaliṅgasthala by saying that the 'pure feeling' (bhāva) gets absorbed into the Liṅga in the same way as the 'action' (Kriyā) and that it is the Prāṇaliṅga which is the cause for absorption of the pure feelings—

क्रिया यथा लयं प्राप्ता तथा भावोऽपि लीयते।
यत्र तद्देशिकैरुक्तं भावलिङ्गमिति स्फुटम्।।३७।।

That Liṅga into which the pure feeling is also merged just as the action gets merged, is designated clearly by the teachers as the Bhāvaliṅga. (37)

व्याख्या— यथा क्रियालयस्थानं क्रियालिङ्गं तथा भावलयस्थानं भावलिङ्गं भावलयकारणीभूतं प्राणलिङ्गमिति देशिकैः स्फुटमुक्तमित्यर्थः।।३७।।

Just as the substratum of the merging of the action (Kriyā) is called the Kriyāliṅga, so is the substratum of the merging of the pure feeling (bhāva) called Bhāvaliṅga. Thus the teachers have clearly said that it is the Prāṇaliṅga which is the cause for absorption of pure feeling. (37)

Notes : "भावग्राह्यमनीडाख्य..." (Śve. U., 5.14); "निष्कलं भावलिङ्गं..." (Vā.Ā.). Iṣṭaliṅga, Prāṇalinga and Bhāvaliṅga are the three forms of the Mahāliṅga (Śiva): महलिङ्गं त्रिधा जातं सुजनानुजिघृक्षया। प्रथमं भावलिङ्गं तु द्वितीयं प्राणलिङ्गकम्।। तृतीयमिष्टलिङ्गं स्यादित्येवं त्रिविधं मतम्।।(Candra J.A., kri. pā., 3.23). The Iṣṭaliṅga is called Kriyaliṅga because all the deeds of external worship are dedicated to it. This is clear from the Kriyāliṅgasthala. Now the author takes up what is called Bhāvaliṅgasthala, which happenes to be the fifth Liṅga-sthala coming in connection with the Bhaktasthala. In the order of Liṅgas enumerated above, the Prāṇaliṅga comes next after the Iṣṭaliṅga. The description of the different aspects of the Sthala reveals that what is called Bhāvaliṅga here is actually the Prāṇaliṅga and the Jñānaliṅga mentioned in the next Sthala called Jñānaliṅga-Sthala is actually Bhāvaliṅga. The devotee who rises to the stage of the Prāṇaliṅgisthala wherein he worships the internal Prāṇaliṅga in the form of the Jyotirliṅga through objects consisting of abstract pure feelings (Bhāvas), he is called Bhāvaliṅgin (see stanza 41 subsequently) because he worships the Liṅga with flowers in the form of pure feelings (bhāvas). In view of this "Bhāvavastupūjā" the Prāṇaliṅga which is so worshipped with Bhāvas, is also called Bhāvaliṅga. Hence there should be no confusion about the Prāṇaliṅga being called the Bhāvaliṅga. See ''भावग्राह्यमनीडाख्यं, इत्यादि'' (Śve. U.,. 5.14). ''निष्कलं भावलिङ्गं, इत्यादि'' (Vā. Ā.; also Candra J.Ā. kri. pā., 3.24). "Bhāva" is here "pure feeling" which is nothing but Bhakti. The same Liṅga which is called Iṣṭaliṅga outside is the Prāṇaliṅga and the Bhāvaliṅga inside, called here as Bhāvaliṅga and Jñānaliṅga respectively. The Iṣṭaliṅga as the receptacle of all deeds of external worship, is the Kriyāliṅga. Its replica inside, the Prāṇaliṅga, as the receptacle of pure feelings, is the Bhāvaliṅga, in view of the fact that the devotee worships it through pure feelings. (Vide Sūkṣ. Ā., kri. pā., 6.24-25; also S.S., 12.16-20). The definition "निष्कलं भावलिंङ्गं स्यात्।। applies to the Bhāvaliṅga which is called Jñānaliṅga in the next Sthala. What

applies to the Prāṇaliṅga, according to the Śaivāgamas, is in the definition: ''प्राणलिङ्गं मनोग्राह्यं भवेत् सकलनिष्कलम्'' (Candra J.Ā., kri. Pā., 3.24). It should be noted here that both the Prāṇaliṅga and the Bhāvaliṅga are internal. Both can be described in terms of "niṣkalatva". Sometimes the Prāṇaliṅga as conceived in the mind could be "sakala"; it is described as "manogrāhya".

व्याख्या— अथानयो: किं वैशिष्ट्यमित्यत्र भावलिङ्गं सूत्रद्वयेन विशेषयति—

What is the speciality of those two? Here the author brings out the special features of the Bhāvaliṅga in two stanzas—

भावेन गृह्यते देवो भगवान् परमः शिवः।
किं तेन क्रियते तस्य नित्यपूर्णो हि स स्मृतः।।३८।।

अखण्डपरमानन्दबोधरूपः परः शिवः।
भक्तानामुपचारेण भावयोगात् प्रसीदति।।३९।।

Śiva, the Supreme God, is grasped through pure feelings. What is the use of that (Kriyā) for him? He is regarded as eternally absolute (Nityapūrṇa). (38) Śiva, the Supreme, is of the nature of the realisation of the absolute Supreme Bliss. He is pleased through the worship of the devotees and dedication of their feelings. (39)

व्याख्या— भगवान् षड्गुणैश्वर्यसम्पन्न: परमेश्वरो भावेन गृह्यते निर्मलान्त:करणवृत्त्या प्रकाश्यत इति तेन बाह्यक्रियालयेन किं प्रयोजनम्, न किञ्चित्प्रयोजनमित्यर्थ:। कुत इत्यत्राह— स: परमेश्वरो हि यस्मात् कारणान्नित्यपूर्णो नित्यतृप्त इति स्मृत:, तस्मात् कारणात् क्रियापूजनेन प्रयोजनं नास्तीत्यर्थ:।।३८।। अपरिच्छिन्नपरमानन्दचिद्रूप: परमेश्वर: शिव-भक्तानां भक्तिपूर्वकमानसोपचारेण भावयोगाद् मनस्सन्निवेशात् प्रसीदति प्रसन्नो भवतीति भावलिङ्गं प्रशस्तमिति भाव:।।३९।।

The Bhagavān, the Great Lord, who is endowed with the sixfold overlordship, is grasped or revealed through the "Bhāva", i.e., through the operation of the pure inner sense (mind). What is the use of that, i.e., the merging of the external deeds of worship (bāhya-kriyā) to him? The meaning is that there is no use of that at all. Hence, there is no use of deeds of worship. (38) The Great Lord who is of the nature of unbroken bliss and consciousness, becomes pleased through mental worship of the devotees. Since it becomes pleased, the Bhāvaliṅga is most worthy. This is the implication. (39)

Notes : "Bhāva", i.e., pure feeling or pure concepts with full faith in the greatness of Śiva. As one conceives so one receives. To Prahlāda everything was consisting of Hari and to his father, Hiraṇyakaśipu, even Lord Viṣṇu looked like Man-lion (Narasiṁha). Hence, "Bhāva" is very important. When Lord Śiva is grasped through pure feeling, the deeds of worship are only a formality, but not essential. Bhāvaliṅga does not have anything to do with external deeds of worship as they do not reach it. Pure feelings of the devotee alone reach his Bhāvaliṅga (Prāṇaliṅga) because his worship is inward, but not outward, his mind with all pure conceptions get dedicated to the inner lustre which is the Prāṇaliṅga. It is further stated that the Bhāvaliṅga is "Nityapūrṇa" to establish that no deed of external worship (Kriyā) is relevant to it. It is "Nityapūrṇa Śiva", eternally absolute, as the Śruti has said ''**पूर्णमद: पूर्णमिदम्, इत्यादि**'' (Śānti-matra of Īśa. U). It is called Bhāvaliṅga because it is pleased with the inner conceptual deeds of worhsip rendered by the devotees inspired by the mystic form of Bhakti (i.e., Anu-bhāvabhakti). This should be the speciality of the Bhāvaliṅga.

व्याख्या— तस्मात् भवलिङ्गमेव प्रशस्तमिति कण्ठोक्त्यैवाह—

Hence it is said in words that the Bhāvaliṅga alone is worthy—

मृच्छिलाविहिताल्लिङ्गाद्भावलिङ्गं विशिष्यते।
निरस्तसर्वदोषत्वाद् ज्ञानमार्गप्रवेशनात्।।४०।।

The Bhāvaliṅga is distinguished from the Liṅga which is made up of mud or stone because it is bereft of all defects and also because it belongs to the province of knowledge. (40)

व्याख्या— मृच्छिलादिनिर्मिताल्लिङ्गाद्भावलिङ्गं भावलयकारणीभूतप्राणलिङ्गं विशिष्यते विशिष्टं भवति। कुत इत्यत्राह— निरस्तसर्वदोषत्वात् छेदनभेदनादिदोषरहितत्वात् ज्ञानमार्गप्रवेशनादिति ।।४०।।

The Prāṇaliṅga which is the cause (substratum) for the merging of the pure feelings is superior to or distinguished from the the Liṅga which is made up of mud, stone, etc. Why is it so? The answer is that it is free from all defects in the sense that it is bereft of all defects arising from chopping, cutting, etc., and that it belongs to the province of knowledge. (40)

Notes : "Mṛcchilādiliṅga" stands for the "Sthāvaraliṅga" installed in the temple. It is the Liṅga which is made out of mud, stone, etc. Before it is installed in a temple it is subjected to Jalādhivāsa (immersion in water), Dhānyādhivāsa (placing in the grains such as wheat, etc.) and Abhiṣeka (ablution) with Pañcāmṛta, etc., to remove its defects on account of chiselling, chopping, etc., by the sculptor. Then it becomes fit for instalment in the temple. The Bhāvaliṅga which is inside does not possess such defects at all. The second point of its speciality is that it belongs to the province of knowledge. It is of the nature of knowledge only. The "Mṛcchilādiliṅga" should not be mistaken for Iṣṭaliṅga. As an inseparable part of the synthesis of three Liṅgas, Iṣṭaliṅga, Prāṇaliṅga and Bhāvaliṅga, it is not distinguished here from the Bhāvaliṅga (Prāṇaliṅga). When the Iṣṭaliṅga is conferred on the palm of the disciple's hand by the Guru after establishing its subtle relation with the two inner Liṅgas, it is never treated as separate from that Liṅga-synthesis.

व्याख्या— अथ भावलिङ्गिनं कथयति—

Then the author speaks of the Bhāvaliṅgin (the worshipper of the inner Liṅga with pure feelings)—

विहाय बाह्यलिङ्गानि चिल्लिङ्गं मनसि स्मरन्।
पूजयेद् भावपुष्पैर्यो भावलिङ्गीति कथ्यते।।४१।।

He, who having set aside the external Liṅgas, cherishes the Liṅga in the form of knowledge (consciousness) in his mind and worships it with flowers in the form of pure feelings, is called the Bhāvaliṅgin. (41)

व्याख्या— यो मृच्छिलादिनिर्मितबाह्यलिङ्गानि परित्यज्य ''तत्प्राणेष्वन्तर्मनसो लिङ्गमाहुः'' इत्याथर्वणश्रुतिप्रसिद्धचिन्मयप्राणलिङ्गं मनसि हृत्कमले स्मरन् सन् भावपुष्पैः भावकल्पिताहिंसाद्यष्टपुष्पैः पूजयेत्, स भावलिङ्गीति भावगोचरीभूतप्राणलिङ्गवानिति कथ्यत इत्यर्थः ।।४१।।

He who sets aside the external Liṅgas made up of mud, stone, etc., cherishes the Prāṇaliṅga which consists of intelligence and which is well known in the Ātharvaṇaśruti statement "Tatprāṇeṣvantarmanaso Liṅgamāhuḥ" meaning that "it is said to be Liṅga inside, mental, in the vital airs", and worships it through the flowers in the form of pure feelings, i.e., the eight flowers in the form of non-violence (ahiṁsā), etc., is called the Bhāvaliṅgin in the sense that he possesses the Prāṇaliṅga which is charished as of the nature of pure feelings. (41)

Notes : "तत्प्राणेष्वन्तर्मनसो..." (Atha. Śru.). अहिंसाद्यष्टपुष्पैः — Vide Sūkṣ. Ā., kri. pā., 6.24-25: सर्वव्यापकमीशानं पवित्रं पुष्टिवर्धनम्। अर्चयेदान्तरैः पुष्पैर्मानसैरुपचारकैः।। अहिंसा चेन्द्रियजयः सर्वभूतदया परा। क्षमा ध्यानं तपो ज्ञानं सत्यं चैव तथा परम्।। एभिः पुष्पैरहिंसाद्यैर्मानसैः शिवमर्चयेत्।।— "One should worship the Īśāna (Śiva) who is sacred and who is all-pervasive, and who enhances the power, with the mental materials of worship. (i) Non-violemce, (ii) conquering of senses, (iii) penance, (iv) forgiveness, (v) meditation, (vi) penance, (vii) knowledge and (viii) truthfulness – with these eight flowers in the form of pure conceptions one should worship the internal Liṅga." The devotee who worships the Prāṇaliṅga with his pure conceptions (bhāvas), is here called Bhāvaliṅgin.

व्याख्या— अथ तत्प्राणलिङ्गपूजक एव शिवयोगीति कथयति—

Then the author says that the worshipper of the Prāṇaliṅga is himself the Śivayogin—

मूलाधारेऽथवा चित्ते भ्रूमध्ये वा सुनिर्मलम्।
दीपाकारं यजन् लिङ्गं भावद्रव्यैः स योगवान्।।४२।।

He is adept in Yoga (i.e., the Yogin) as he worships the Liṅga, which is of the form of a lamp and which is extremely pure, in the pelvic region, the heart or the region between the eye-brows, with abstract objects. (42)

व्याख्या— मूलादारे मूलकमले अथवा चित्ते मध्यहृदये भ्रूमध्ये ऊर्ध्वहृदये वा दीपाकारम्, ''हृदयकमलमध्ये दीपवद्वेदसारं प्रणवमयमतर्क्यं योगिभिर्ध्यानगम्यम्'' इति योगशास्त्रप्रसिद्धदीपोपमम् अत्यन्तनिर्मलं लिङ्गं प्राणलिङ्गं भावद्रव्यैः पूर्वोक्तभावपुष्पैर्यः पूजयेत् स योगवान् शिवयोगवानित्यर्थः।।४२।।

The extremely pure Liṅga, which is the Prāṇaliṅga, is of the form of a lamp in the pelvic region, i.e., in the lotus (of four petals) at the pelvic plexus, or in the mind, i.e., in the middle of the heart or in the region between the eye-brows, i.e., in the upper part of the heart. Thus it is similar to the lamp which is well known in the Yogaśātra (the science of Yoga). It is described as "Hṛdayakamalamadhye, etc.," which means: "That exists in the middle of the heart-lotus like a lamp; it is the very essence of the (knowledge of) Veda, the Praṇava, beyond argumentation and can be realised through meditation by the Yogins." That is the Prāṇaliṅga. He who worships it with abstract materials, i.e., the flowers in the form of the pure conceptions as stated above, is the master in Yoga, i.e., the master in Śivayoga.(42)

Notes : "हृदयकमलमध्ये..." (Yo. Śā.). The constant vision of the Prāṇaliṅga in the pelvic plexus, the heart or the region between the eye-brows, as a lamp, is regarded as the inner Dīkṣā (Āntaraṁ Liṅgadhāraṇam). Vide S.S. 6.39 and the notes thereon. Vide also S.S., 12.6 for Prāṇaliṅgotthāna, S.S., 12.25-27 and notes thereon for details about Ādhāracakra, etc., the lotuses in the Cakras, and S.S., 12.16-20 for details about the Prāṇaliṅga-worship. It is only through the practice of Yoga that Prāṇaliṅga-worship can be done.

व्याख्या— अथ भावपूजामेव विशेषयित्वा शिवयोगी क्रियालिङ्गनिष्ठो नेति कथयति—

Then the author brings out the speciality of the worship through conceptual objects and says that the Śivayogin in not firmly devoted to the Kriyāliṅga—

स्वानुभूतिप्रमाणेन ज्योतिर्लिङ्गेन संयुतः।
शिलामृद्दारुसंभूतं न लिङ्गं पूजयत्यसौ।।४३।।

The Śivayogin who is deeply attached to the Jyothirliṅga which is realised through the authority of self-experience, does not worship the Liṅga which is made up of stone, mud or wood. (43)

व्याख्या— असौ शिवयोगी स्वानुभूतिप्रमाणेन अहमस्मीत्यकर्मकस्वानुभवप्रमाणेन ज्योतिर्लिङ्गेन चिन्मयप्राणलिङ्गेन संयुक्तः सन् पाषाणमृत्काष्ठनिर्मितं लिङ्गं न पूजयति नार्चयतीत्यर्थः ।।४३।।

This Śivayogin who is endowed with the Jyotirliṅga, which is the Prāṇaliṅga consisting of consciousness and which is realised through the authority of self-experience, i.e., the experience of one's self in an intransitive way as "I exist", does not worship the Liṅga made up of stone, mud or wood. (43)

Notes : The premble given to this stanza by the Sanskrit Commentator is rather misleading. At it is already observed, (vide notes on verse 40 above), that "Śilāmṛddārusaṁbhūta-Liṅga" is the Sthāvaraliṅga installed in the temple, but not the Iṣṭaliṅga, which is a part and parcel of the Liṅga-synthesis— Iṣṭa-Prāṇa-Bhāva- synthesis. "Kriyāliṅga" is the Iṣṭaliṅga, as evident from the Kriyāliṅgasthala. The Śivayogin cannot afford to neglect the Iṣṭaliṅga.

व्याख्या— अथ भावसिद्धज्योतिर्लिङ्गपूजां विशिष्टीकृत्य भावलिङ्ग-स्थलं समापयति—

Then after having shown the speciality of the worship of the Jyotirliṅga which is the conceptual knowledge, the author concludes the Bhāvaliṅgasthala—

क्रियारूपा तु या पूजा सा ज्ञेया स्वल्पसंविदाम्।
आन्तरा भावपूजा तु शिवस्य ज्ञानिनां मता।।४४।।

That worship which is of the nature of action, should be understood as pertaining to persons of a little knowledge. The inner worship of Śiva which is of the nature of worship through conceptual objects (pure feelings) is meant for the wise (the enlightened). (44)

व्याख्या— शिवस्य शिवलिङ्गस्य क्रियारूपा तु या पूजा कर्मकाण्डप्रसिद्धक्रियास्वरूपिणी या पूजास्ति, सा स्वल्पसंविदाम् अज्ञानिनामेव मता संमता सती ज्ञेया। आन्तरा भावपूजा तु ज्ञानकाण्डप्रसिद्धान्तःपूजाज्ञानिनां परिपूर्णशिवज्ञानिनां मता संमता।।४४।।

इति भावलिङ्गस्थलम्

That worship of Śiva, i.e., the Śivaliṅga, in the form of action, in other words that worship which is of the nature of action in accordance with what is well known in the Karmakāṇḍa, is meant for those who are of a little knowledge, in fact, for those who are of no knowledge.

But the inner worship in the form of pure conceptual dedications in accordance with what is well known in the Jñānakāṇḍa is meant for the enlightened ones, i.e., for those who are endowed with a complete knowledge of Śiva. (44)

Bhāvaliṅgasthala ends

Notes : The Karmakāṇḍa and the Jñānakāṇḍa mentioned in the Sanskrit commentary are the main divisions of Veda. The Samhitās and Brāhmaṇas of different Vedas (Ṛg, Yajus, Sāman and Atharvan) form the Karmakāṇḍa portion while the Āraṇyakas and Upaniṣads of the different Vedas constitute the Jñānakāṇḍa portion. The Sanskrit commentator has explained the first half of the stanza as referring to the Liṅgapūja according to the prescriptions of the Karmakāṇḍa of Veda and has tried to distinguish it from the inner Bhāvaliṅgapūja which is according to the Jñānakāṇḍa of Veda. This is again misleading. The fact is that the author does not refer to the Liṅgapūjā or Śivapūjā in the first half of the stanza. It refers to the external worship rendered to the different deities through sacrifices, etc. The external worship rendered to the Iṣṭaliṅga is not purely action-oriented, but action supported by Bhakti which is enriched by the knowledge; it is worshipped as a part of the Liṅga-synthesis. This worship easily assimilates itself with the internal worship of the Bhāvaliṅga. It is this Bhāvaliṅga-worship that is distinguished here from sacrificial form of worship. The sacrificial form of worship is according to the Karmakāṇḍa, while contemplation and internal worship of the Bhāvaliṅga is according to the Jñānakāṇḍa. (Vide notes on stanza 34 above). Sūkṣ. Ā. has clearly stated that the Iṣṭaliṅga, the Prāṇaliṇga and the Bhāvaliṅga should be worshipped with the notion that they are one and that no difference among them should be entertained by the devotee of the Prāṇaliṅga: भावप्राणेष्टलिङ्गानि पूजयेदेकभावतः। पृथग्भावं न कुर्वीत प्राणलिङ्गपरो यतः।। (krī. pā., 6.44).

अथ ज्ञानलिङ्गस्थलम्—(५०)

व्याख्या— अथ — "अचिन्त्यं चाप्रमेयं च व्यक्ताव्यक्तं परं च यत्। सूक्ष्मासूक्ष्मतरं ज्ञानं तन्मे मनः शिवसङ्कल्पमस्तु।।" इति श्रुत्यनुसारेण,

''परात्परं तु यत्प्रोक्तं तृप्तिलिङ्गं तदुच्यते। भावनातीतमव्यक्तं परं ब्रह्म शिवभिधम्।।'' इति प्रवृत्तवातुलोत्तरवचनानुसारेण च भावलिङ्गप्रकाशकज्ञानलयस्थानं तृप्तिलिङ्गापरपर्यायं ज्ञानलिङ्गस्थलं निरूपयति—

Jñānaliṅgasthala — (50)

Then according to the statement of Śruti, viz., "Acintyaṁ cāprameyaṁ ca, etc.," which means: "That knowledge which is beyond thinking, which is beyond comprehension, which is manifest as well as unmanifest, which is the highest and which is subtler than the subtlest, is my mind; let there be the blessing of Śiva", and also according to a statement of the latter part of the Vā. Ā., viz., "Parātparaṁ tu yatproktam, etc.," which means: "That which is spoken as higher than the highest, is the Tṛptiliṅga. It is beyond the reach of conceptual thinking, unmanifest and the Supreme Brahman called Śiva", the author expounds the Jñānaliṅgasthala; the Jñānaliṅga which has Tṛptiliṅga as its synonym, is the receptacle for the merging of the knowledge which is revealed by the concept of the Bhāvaliṅga—

तद्भावज्ञापकज्ञानं लयं यत्र समश्नुते।
तज्ज्ञानलिङ्गमाख्यातं शिवतत्त्वार्थकोविदैः।।४५।।

That Linga into which the knowledge revealed by that Bhāvaliṅga gets merged, is called the Jñānaliṅga (the Liṅga of the nature of knowledge) by the knowers of the secret of "Śivatattva", i.e., by the Vīraśaivas. (45)

व्याख्या— तद्भावज्ञापकज्ञानं तद्भावलिङ्गप्रकाशज्ञानं यत्र लयं गच्छति, तद् ज्ञानलिङ्गं ज्ञानाश्रयीभूततृप्तिलिङ्गमिति शिवतत्त्वरहस्यार्थवेदिभिर्वीरशैवैराख्यातमित्यर्थः।।४५।।

"The knowledge revealed by that Bhāva" means "The knowledge revealed by that Bhāvaliṅga". That into which that knowledge is merged, is the Jñānaliṅga. It is the Tṛptiliṅga which rests on knowledge; this is how it is called by the knowers of the secret of "Śivatattva", the Vīraśaivas. (45)

Notes : ''अचिन्त्यं चाप्रमेयं च, इत्यदि''— (Śiva Sa.U.,12). ''परात्परं तु यत्प्रोक्तं, इत्यादि''— (Vā.Ā.; also see S.S., 6.50-51). On the basis of the statement of the latter part of the Vā.Ā., the Bhāvaliṅga, the third in the Liṅga-synthesis, is called as Parātparaliṅga, Tṛptiliṅga or Jñānaliṅga. What is that Bhāva? Candra J.Ā. says: सच्चित्सुखमयं शान्तमादिमध्यान्तवर्जितम्। निष्कलं शाम्भवं यत्तदरूपं रूपमुच्यते।। तद्भावनास्पदं विद्वन् भावलिङ्गं प्रकीर्तितम्।। (kri. pā., 3,37) — "That which is of the nature of existence, intelligence and bliss, which is peaceful, which is without beginning, middle and end, which is without parts and which is the form-less form of Śiva, is the Bhāvaliṅga as it is grasped through Bhāvanā" only. The "Kriyā" and "Kriyāliṅga" (Iṣṭaliṅga) are mentally merged into the Bhāvaliṅga (Prāṇaliṅga). The "Bhāva" and the "Bhāvāliṅga" further merge into the Jñānaliṅga. Thus the Jñānaliṅga stage is accomplished in the sense that the self becomes one with the Supreme Liṅga which is nothing but the spiritual knowledge and bliss. This Jñānaliṅga is realised and steadily cherished as one's self through "Jñānaprasāda" the lucidity (maturity) of knowledge : न चक्षुषा गृह्यते नापि वाचा नान्यैर्देवैस्तपसा कर्मणा वा। ज्ञानप्रसादेन विशुद्धसत्त्वस्ततस्तु तं पश्यते निष्कलं ध्यायमानः।। (Muṇḍ. U., 3.1.8) — "It is not grasped through the eye, nor through the speech, nor through the aid of other gods, nor through penance, nor through action; but he who is of pure consciousness visualises that partless one through meditation."

व्याख्या— अथ तदेव विशदयति—

Then the author elucidates the same—

त्रिमूर्तिभेदनिर्मुक्तं त्रिगुणातीतवैभवम्।
ब्रह्म यद्बोध्यते तत्तु ज्ञानलिङ्गमुदाहृतम्।।४६।।

The Brahman (Paraśivabrahman) which is known or revealed by the Śruti, the Guru and self-experience, as that which is free from the difference of trinity, i.e., Brahman, Viṣṇu and Rudra, and which is endowed with the grandeur surpassing that of the three Guṇas, viz., Sattva, Rajas and Tamas, is regarded as the Jñānaliṅga, i.e., the Tṛptiliṅga which is the receptacle of knowledge. (46)

व्याख्या— ब्रह्मविष्णुरुद्रलक्षणमूर्तित्रयभेदरहितं सत्त्वरजस्तमोरूप-गुणत्रयोत्तीर्णतुर्यतुर्यातीतसम्पत्तिमद् ब्रह्म बोध्यते श्रुतिगुरुस्वानुभवैः प्रकाश्यते, तज्ज्ञानलिङ्गं ज्ञानस्याश्रयीभूततृप्तिलिङ्गमित्युच्यत इत्यर्थः।।४६।।

Notes : What the Upaniṣadic philsophers call as Brahman, is the Jñānaliṅga. The trinity of Brahman, the creator, Viṣṇu, the protector and Rudra, the annihilator, are but the three aspects of the Brahman. In its original state it is free from that difference of trinity. Similarly the grandeur of the three Gunas is the transitory grandeur of the world. The grandeur of Brahman transcends all that. The experience of the "Turya" state is said to be blissful. Compared to the blissful state of Brahman, that experience is also below par. The Jñānaliṅga is of the nature of knowledge. It is the Supreme Knowledge with nothing beyond that and in it lies all the fulfilment of life. Hence, it is the Tṛptiliṅga, contentment with nothing beyond that. The Māṇḍūkya U. speaks of the Turīya (the fourth state) thus: अवश्य-मव्यवहार्यमग्राह्यमलक्षणमचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः। (7)—"The Ātman who is not visible, who is not subject to any enquiry, who is beyond grasp, who cannot be defined, who is beyond thought, who cannot be named, who is deemed as persisting in all states (waking state, etc.,), who has the world of difference sublated and who is peaceful, is the Turīya and he is the non-dual Śiva". The Jñānaliṅga is said to be "Turyātīta" in the sense that it is beyond everything. It is transcendent as well as immanent.

व्याख्या— अथ तज्ज्ञानलिङ्गं सूत्रद्वयेन विशेषयति—

Then the author brings out the special features of that Jñānaliṅga in two stanzas—

स्थूले क्रियासमापत्तिः सूक्ष्मे भावस्य सम्भवः।
स्थूलसूक्ष्मपदातीते ज्ञानमेव परात्मनि।।४७।।

Action (deed of worship) is associated with the Sthūla-liṅga, pure feeling is associated with the Sūkṣma-liṅga and in the case of the Parātman which is beyond the states of the Sthūla and the Sūkṣma, it is nothing but knowledge that is associated. (47)

व्याख्या— स्थूले स्थूलरूपेष्टलिङ्गे क्रियारूपपूजासम्पत्तिः, सूक्ष्मे प्राणलिङ्गे भावोद्भवः, निर्मलत्वमित्यर्थः। स्थूलसूक्ष्मपदातीते परात्मनि तृप्तिलिङ्गरूपपरमात्मनि ज्ञानमेव।।४७।।

In the Gross (visible) Liṅga which is the Iṣṭaliṅga, there is the adornment with worship in the form of action. In the Subtle Liṅga which is the Prāṇaliṅga, the feeling is stationed; the feeling is purity itself. In the Supreme Self, i.e., the Supreme Self in the form of the Tṛptiliṅga, there exists knowledge only. (47)

Notes : The Iṣṭaliṅga, the Prāṇaliṅga and the Bhāvaliṅga are respectively called Sthūlaliṅga, Sūkṣmaliṅga and Tṛptiliṅga (or Parātparaliṅga). Action in the form of external worship with Bhasma, Gandha, etc., is rendered to the Iṣṭaliṅga placed on the palm of the left hand. Pure feelings are the materials of worship for the Prāṇaliṅga and knowledge alone is the content of the Bhāvaliṅga or the Parātparaliṅga, otherwise known as the Tṛptiliṅga. The worship of these three Liṅgas has been described in the Sūkṣ. Ā. : भावप्राणेष्टलिङ्गानि पूजयेदेकभावतः। पृथग्भावं न कुर्वित प्राणलिङ्गपरो यतः।। स्नापनं प्रथमं कृत्वा ततो गान्धनुलेपनम्। अक्षतांश्च समर्प्याथ पुष्पैः सम्पूजयेत्ततः।। निवेदयित्वा नैवेद्यं ततस्ताम्बूलमर्पयेत्। एवं समर्चनां कुर्यादिष्टलिङ्गस्य पार्वति।। तद्ध्यानं मनसा यत्र प्राणलिङ्गार्चनं मतम्। मनोवृत्तिलयस्तत्र भावलिङ्गस्य पूजनम्।। (kri. pā., 6.44-47) — "One should worship the three Liṅgas, viz., Iṣṭaliṅga, Prāṇa-

liṅga and Bhavaliṅga, with the notion of one-ness. One should not treat them as separate, if one is devoted to the Prāṇaliṅga. Firstly one should render ablution, then one should apply the sandal paste. After having offered "Akṣata", one should render worship through flowers. Then having offered "Naivedya" (sacred food), one should offer Tāṁbūla" (betel nuts and betel leaves). This is how one should render worship to the Iṣṭaliṅga. The meditaion on them (materials of worship) constitutes the worship of the Prāṇaliṅga. The merging of the inclinations of the mind in the Liṅga constitutues the worship of the Bhāvaliṅga." (Vide, S.S., 12.16-20).

व्याख्या— ननूपासनार्थं स्थूलसूक्ष्मरूपाणि शिवस्यावश्यमपेक्षणीयानीत्यत्राह—

If it is contended that the gross and the subtle forms of Śiva are necessarily required for the purpose of worship, the author says—

कल्पितानि हि रूपाणि स्थूलानि परमात्मनः।
सूक्ष्माण्यपि च तैः किं वा परबोधं समाचरेत्।।४८।।

The gross forms of the Supreme Self (Śiva) and His subtle forms are indeed, artificial. What is the use of those? The awareness of the Supreme should be preserved. (48)

व्याख्या— परमात्मनः स्थूलसूक्ष्मरूपाणां मायाकल्पितत्वेन केवलमुमुक्षूणां तैः प्रयोजनाभावात् परबोधं परब्रह्ममयतृप्तिलिङ्गमेव समाचरेद् उत्कृष्टत्वेन जानीयादित्यर्थः।।४८।।

Since the gross and the subtle forms of the Supreme Self are created by Māyā, they are of no use for those who are purely the aspirants of liberation. Hence one should preserve, i.e., understand as the highest awareness of the Supreme, which is the Tṛptiliṅga consisting of Parabrahman itself. (48)

Notes : Here the Sthūla and the Sūkṣma obviously refer to the Iṣṭaliṅga and the Prāṇaliṅga. They are already depicted as the receptacles of external and internal worship. As made clear in the notes under stanza 47 above, it is through the worship of the Iṣṭaliṅga with external objects of worship and of the Prāṇaliṅga with pure abstraction of those materials that one should proceed to the awareness of the Supreme, i.e., the realisation of the Bhāvaliṅga as the supreme knowledge, which is neither Sthūla nor Sūkṣma. The statement that "they are of no use for the aspirant of liberation through the knowledge of the Supreme as his Self" is with a view to emphasise supreme knowledge as the blissful content of the state of liberation. They are the artificial forms for worship with a view to inculcating the culture required for that final end.

व्याख्या— अथ उत्कृष्टपरबोधाभिज्ञ एव ज्ञानलिङ्गीति कथयति—

Then the author says that he who has the excellent awareness of the Supreme, is the Jñānaliṅgin—

परात्परं तु यद्ब्रह्म परमानन्दलक्षणम्।
शिवाख्यं ज्ञायते येन ज्ञानलिङ्गीति कथ्यते।।४९।।

He who knows the Brahman which is higher than the highest and which is characterised by bliss and which is designated as Śiva, is called the Jñānaliṅgin. (49)

व्याख्या— परात्परं विश्वापेक्षया परमोत्कृष्टशक्तितत्त्वं तदाश्रयत्वात् ततोऽप्युत्कृष्टं परमानन्दलक्षणं शिवाख्यं यत्परब्रह्म, तद् येन ज्ञायते, स ज्ञानलिङ्गीति भण्यत इत्यर्थः।।४८।।

The Śakti principle which is the higher principle compared to the universe, is supreme (param). Higher than that is the Parabrahman called Śiva in view of its being the abode of that. Hence it is "Parātpāra". Parabrahman is characterised by supreme bliss. He who knows it is the Jñānaliṅgin. (49)

Notes : Parātparaliṅga is the Jñānaliṅga because it is spiritual knowledge itself. It is characterised by supreme bliss. Supreme knowledge (Vijñāna) and supreme bliss (Paramānanda) together constitute Brahman— विज्ञानमानन्दं ब्रह्म (Bṛ. U., 3.9.28). Awareness of the Supreme Self is full of bliss. This is the bliss which is totally free from all grief. Brahman, i.e., the Jñānaliṅga, has been eulogised in the Upaniṣads: आनन्दो ब्रह्मेति व्यजानात् (Tai. U., 3.6) ; आनन्दं ब्रह्मणो विद्वान् (Tai. U., 2.9); एष परम आनन्दः (Bṛ. U., 4.3.32); यो वै भूम तत्सुखम् (Chānd. U., 7.23.1). He who knows such a Jñānaliṅga is the Jñānaliṅgin.

व्याख्या— अथ ज्ञानलिङ्ग्येव परमुक्त इत्युक्त्वा ज्ञानलिङ्गस्थलं समापयति—

Then after saying that the Jñānaliṅgin is one who is finally liberated, the author concludes the Jñānaliṅga-sthala—

बाह्यक्रियां परित्यज्य चिन्तामपि मानसीम्।
अखण्डज्ञानरूपत्वं यो भजेन्मुक्त एव सः।।५०।।

He who attains the form of absolute knowledge, giving up the external form of worship and even the mental form of it through thoughts, is, indeed, the one who has attained liberation. (50)

व्याख्या— यो बाह्यक्रियाम् इष्टलिङ्गसम्बन्धिनीं बाह्यक्रियापूजाम्, मानसी चिन्तामपि च प्राणलिङ्गसम्बन्धिनीमान्तरध्यानपूजां च परित्यत्य अखण्डज्ञानरूपत्वं परिपूर्णतृप्तिलिङ्गं भजेत्, स मुक्त एवेत्यर्थः।।५०।।

इति ज्ञानलिङ्गस्थलम्।

The external form of worship is the deed of worship related to the Iṣṭaliṅga. The mental form of it through thoughts consists in the meditative manner of worship connected with the Prāṇaliṅga. He who sets aside both those forms of worship and stands in the state of absolute knowledge, i.e., attains to the absolute Tṛptiliṅga form, is the one who is finally liberated. (50)

Jñānaliṅgasthala ends

Notes : "Akhaṇḍajñānarūpatva" which is also "Akhaṇḍā-nandarūpatva", is the final end of the aspirant. It is a state of total freedom, total contentment and total peace: सर्वं खल्विदं ब्रह्म तज्जलानिति शान्त उपसीत (Chānd. U., 3.14.1) — this is the description of that state in the Upaniṣads. "One should remain peaceful meditating upon Brahman as all this (universe), which is born from it, which is merging into it and which breathes in it" — This is the meaning of that Śruti. That "Jñānaliṅgasvarūpa" can be best described in these terms: बृहच्च तद्दिव्यमचिन्त्यरूपं सूक्ष्माच्च तत्सूक्ष्मतरं विभाति। दूरात्सूदूरे च पश्यंस्त्विहैव निहितं गुहायाम्।। (Muṇḍ. U., 3.1.7) — "The Great one, i.e., Brahman, which is self-luminous and beyond senses (divyam), which is (therefore) beyond thought (acintyam), which is without form, which is subtler than the subtlest, which is farther than the farthest and which is nearer than the nearest, is here itself realised as hidden in the cave (of the heart)". He who has realised this is the Jñānaliṅgin. The Jñānaliṅgin is the one who is liberated.

अथ स्वयस्थलम् —(५१)

व्याख्या— अथ— ''परं ज्योतिरुपसम्पद्य स्वेन रूपेणाभिनिष्पद्यते। स उत्तमपुरुषः स तत्र पर्येति।।'' इति छान्दोग्यश्रुतेः, ''प्राणलिङ्गपरिज्ञानानन्दः स शिवलाञ्छनः। बाह्यकर्मपरित्यागी स स्वयं लिङ्गमुच्यते।।'' इति वातुलो-त्तरवचनाच्च ज्ञानलिङ्ग्येव स्वयस्थलसम्पन्न इति निरूपयति—

Svayasthala—(51)

According to the Chānd. U. statement, viz., "Paraṁ jyotir, etc.," meaning : "After knowing the nature of the Supreme Light, he who stands in his own nature of knowledge, is the Supreme Puruṣa" and according to the

statement of the latter part of Vā.Ā., viz., "Prāṇaliṅga-parijñānānandaḥ, etc.," meaning: "He who enjoys the bliss of the knowledge of Prāṇaliṅga, who is adorned with the marks of Śiva and who has relinquished external forms of worship, is called Svayaliṅga (the Liṅga himself)", the author expounds that the Jñānaliṅgin himself is the Svayaliṅga.

तद्भावज्ञापकं ज्ञानं यत्र ज्ञाने लयं व्रजेत्।
तद्वानेष समाख्यातः स्वाभिधानो मनीषिभिः।।५१।।

He who has that self-knowledge into which his knowledge revealing the Jñānaliṅga gets absorbed, is said to be the Svaliṅga (Svayaliṅga – one who knows himself as the Liṅga) by the sages.(51)

व्याख्या— तद्भावज्ञापकज्ञानलयस्थानवानेष ज्ञानलिङ्गी स्वाभिधानः स्वयलिङ्गाभिधान इति मानीषिभिः शिवज्ञानिभिः समाख्यात इत्यर्थः।।५१।।

The Jñānaliṅgin who has the knowledge of Self which is the receptacle into which the knowledge revealing the Jñānaliṅga is absorbed, is called Svaliṅga or Svayaliṅga by the sages, i.e., those who are adept in the knowledge of Śiva. (51)

Notes : "परं ज्योतिरुपसम्पद्य..." (Chānd. U., 8.12.3); "प्राणलिङ्गपरिज्ञानानन्दः" (Vā.Ā.). Here the word "Jñāna" occurs twice in the first half of the stanza, once in the Accusative singular form (Jñānam) and then in the Locative singular form (Jñāne). The former refers to the knowledge of the Jñānaliṅga and the latter, to self-knowledge into which the former is absorbed. This self-realisation is free from "ahaṅkāra" (egoism) and "mamakāra" (narrow interests). He possesses that knowledge that he is the Svaliṅga or Svayaliṅga. It is necessary to note here that the Jaṅgama (or Jaṅgamaliṅga) is threefold as Svayajaṅgama, Cara-jaṅgama and Parajaṅgama. चरलिङ्गस्थलस्यास्य स्वरूपं कथयामि ते। स्वयं चरं परं चेति त्रैविध्यं समुपागतम्।। (Sūkṣ. Ā., kri. pā., 8.18)– "I tell you about the nature of the Caraliṅga (i.e., Jaṅgama). It has assumed three forms as Svaya, Cara and Para." The Sthala under consideration is Svayajaṅgama-liṅgasthala). Svayajaṅgama is defined thus: लिङ्गलाञ्छनसंयुक्तं बाह्यकर्मविवर्जितम्। केवलानन्दरूपं यत्तत् स्वयलिङ्गमीरितम्।। (Ibid., 8.19)— "He who has assumed the form of the Liṅga (Śiva), who is free from all external forms of worship (except that of the Iṣṭaliṅga) and who is of the nature of bliss, is called the Svayaliṅga or Svayajaṅgama).

व्याख्या— अथ तदाचारं प्रकाशयति सूत्रचतुष्टयेन—

Then the author reveals his ways in four stanzas—

स्वच्छन्दाचारसन्तुष्टो ज्योतिर्लिङ्गपरायणः।
आत्मस्थसकलाकारः स्वाभिधो मुनिसत्तमः।।५२।।

निर्ममो निरहङ्कारो निरस्तक्लेशपञ्चकः।
भिक्षाशी समबुद्धिश्च मुक्तप्रायो मुनिर्भवेत्।।५३।।

यदृच्छालाभसन्तुष्टो भस्मनिष्ठो जितेन्द्रियः।
समवृत्तिर्भवेद्योगी भक्षुके वा नृपेऽथवा।।५४।।

पश्यन् सर्वाणि भूतानि संसारस्थानि सर्वशः।
स्मयमानः परानन्दे लीनात्मा वर्तते सुधीः।।५५।।

The best of the sages called "Svaya" is content with practices according to his free-will, totally surrendered to the Liṅga in the form of light and has all the forms housed in his Self.(52) He is the sage who is free from attachment, who is devoid of egoism, who has the pentad of afflictions eradicated, who lives on alms, who has the equipoised mind and who remains in the stage of release. (53) That Śivayogin is content with whatever he gets, is devoted to the Bhasma (Śiva, the Bhasma *par excellence* or the holy ash), has conquered the senses and is of equal attitude towards a

beggar or a king. (54) The wise one remains absorbed in the Supreme Bliss wondering seemingly on witnessing all the beings everywhere within the fold of this world of mortality. (55)

व्याख्या— ज्योतिर्लिङ्गपरायणो बाह्यलिङ्गवैमुख्येन चिल्लिङ्गनिष्ठः स्वैराचारसन्तुष्टः शिवात्मनि विद्यमानसकलाकारवान् मुनिश्रेष्ठ एव स्वलिङ्गाभिधानवानित्यर्थः।।५२।। विषयेषु ममताशून्यः, शरीरादिष्वहमित्यभिमानशून्यः, अविद्यादिपञ्चक्लेशरहितः, भिक्षान्नभोक्ता, लोष्टाश्मकाञ्चनेषु समबुद्धिमान् मुनिः स्वयलिङ्गभिधानवान् यतिः, मुक्तप्रायः परमुक्तसदृशः स्यात्, चरमदेहत्वादिति ।।५३।। स्पष्टम् ।।५४।। सुधीः शोभनबुद्धिमान् स्वयलिङ्गयतिः सर्वशः सर्वत्र संसारस्थानि संसारचक्रस्थितानि सर्वाणि भूतानि पश्यन् स्मयमानः सन् विस्मयवान् सन् परानन्दे परमानन्दमयमहालिङ्गे लीनात्मा लयं गतः सन् वर्तत इत्यर्थः।।५५।।

He is deeply devoted to the Jyotirliṅga in the sense that he has totally surrendered to the "Cilliṅga" (the Liṅga in the form of knowledge or awareness) having been averse to the external Liṅga (i.e., Sthāvaraliṅga). He is pleased with practices according to his free-will. Such an excellent sage who has all forms housed in his Self as Śiva, is himself called Svayaliṅga (Svayajaṅgama). (52) He has no attachment towards the objects of senses. He is free from the false conception of "I" with regard to the body, etc. He is free from the five afflictions called Avidyā, etc. He lives on alms. He looks upon the clump of mud, stone and gold as equal. He is the sage who is called Svayaliṅga. He enjoys the state of final liberation, because he is in his last body.(53) It is clear. (54) The Svayaliṅga is called the wise one (sudhīḥ) as he is endowed with an auspicious intellect. He looks upon, everywhere, all the beings as caught in the worldly life or as caught in the cycle of birth and death with seeming astonishment remaining with his Self absorbed

into the Supreme Bliss, i.e., into the Mahāliṅga consisting in the Supreme Bliss. (55)

Notes : Here the Svayajaṅgama has been described as Muni, Yati, Yogin, Sudhī. He is the Śivayogin. He is depicted with significant "viśeṣaṇas." Firstly he is described as "svacchandācārasantuṣṭaḥ", one who is content with the practices according to his free will. He is not bound by any religious etiquette. Whatever he does is his "līlā" (spontaneous sport) which is prompted neither by any intention nor by any interest. His actions are not intended to please or pain anybody. He does not look forward to any gain or loss through his actions. It is his "Svabhāva" that operates. The "Svabhāva" is his state as the Liṅga consisting in supreme knowledge and supreme bliss. The Bhag. G. (5.14) says: न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः। न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते।। — "The Lord (Ātman) does not assume doership nor creates objects of the world, nor does he associate himself with the fruits of deeds; it is the "Svabhāva" (intuition or innate nature) that operates." Secondly he is "Jyotirliṅga, which is the Jñānaliṅga". It is the Liṅga consisting of the light of knowledge. The Self gets absorbed into it and remains the light of knowledge itself. Thus he is "jyotirliṅgaparāyaṇa". Thirdly, he is "ātmasthasakalākāraḥ", one in whom are housed all the forms. He is "sarvadarśana" and "samadarśana" as the Bhag. G. (6.29) says : सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि। वीक्षते योगयुक्तात्मा सर्वत्र समदर्शनः।। — "He who is in total Śivayoga perceives himself as residing in all beings and all beings as residing in his Self with equal attitude towards everything." This is supported by the fact that everything is 'Śivamaya" making the Sivayogin looking upon all things and beings as Śiva: सर्वे लिङ्गमया लोकाः सर्वं लिङ्गे प्रतिष्ठितम्। (Sūkṣ. Ā., kri. pā., 3.53) — "all the beings are consisting of the Liṅga and all are stationed in the Liṅga". Fourthly, he is "nirmama" and "nirahaṅkāra". The "mamakāra" (narrow interests in objects as 'mine') and 'ahaṅkāra' (false feeling about the body, etc., as 'I') are responsible for "saṁsāra." They drag the Ātman into the cycle of birth and death. He who is freed from these, is liberated (Mukta). All the activities of the world are related to "I" and "mine." Yet the Śivayogin is free from the

magic influence of "I" and "mine" whether he is engaged in doing something or the other consequent on his being associated with a body or he remains inactive as in a state of meditation. When he looks upon everything as Śiva, there is absolutely no scope for operation of thoughts of "I" and "mine." Fifthly the Śivayogin is "nirastakleśapañcakaḥ", one who is free from the five afflictions, Avidyā, etc. Pañcakleśas are Avidyā, Asmitā, Rāga, Dveṣa and Abhiniveśa. They are "Kleśas" because they create pain. (Vide notes on S.S., 12.30-31 for the details about five Kleśas). Sixthly he is "bhikṣāśī", as he lives on alms. This is the characteristic of the Yogin, which shows his "akiñcanatava" and "nirahaṅkāratva." Seventhly he is "samabuddhiḥ", looking upon everything as equal, which is elucidated through the statement "samavṛttirbhavedyogī bhikṣuke vā nṛpe'thavā" (stanza 54). Compare : विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि। शुनि चैव श्वपाके च पण्डिताः समदर्शिनः।। (Bhag. G., 5.18) — "The enlightened persons have the same attitude towards a Brāhmaṇa who is endowed with learning and discipline, a cow, an elephant, a dog or a lowly-born." This "samabuddhitva" is also "sthirabuddhitva": न प्रहृष्येत् प्रियं प्राप्य नोद्विजेत् प्राप्य चाप्रियम्। स्थिरबुद्धिरसंमूढो ब्रह्मविद् ब्रह्मणि स्थितः।। (Bhag.G., 5.20) — "One should not become overjoyed on getting what is dear and should not get agitated on getting what is not dear. One should remain equipoised, stationed without getting confused; the knower of Brahman who is in Brahman is like that." Eighthly, he is "yadṛcchālābhasantuṣṭaḥ" (one who is content with whatever he gets) and "samavṛttiḥ" (one who has equal attitude towards everything). He is satisfied with what is got, i.e., what is obtained without asking for it (aprārthitopanataḥ lābhaḥ, tena santuṣṭaḥ sañjātālampratyayaḥ—Śaṅkara on Bhag. G., 4.22). 'Samavṛttitva' is the same attitude towards gain or loss; it is described as 'nirdvandvatva'. See Bhag.G., 4.22: यदृच्छालाभसन्तुष्टो द्वन्द्वातीतो विमत्सरः। समः सिद्धावसिद्धौ च कृत्वापि न निबद्ध्यते।। "He is satisfied with whatever is got without asking for it, beyond the apposite pairs (śīta and uṣṇa, etc), free from jealousy, equipoised in gain as well as loss and not bound even while doing something." Ninthly, since he remains absorbed in the Supreme Bliss of Śiva, he looks upon all beings as caught in the cycle of

birth and death in a disinterested way. All the beings are visualised as the manifested forms of Śiva.

व्याख्या— अथ तस्य यतीश्वरस्य नित्यकर्मोक्त्वा स्वयस्थलं समापयति—

Then having told the daily routine of that great sage, the author concludes the Svayasthala—

ध्यानं शैवं तथा ज्ञानं भिक्षा चैकान्तशीलता।
यतेश्चत्वारि कर्माणि न पञ्चममिहेष्यते।।५६।।

Contemplation on Śiva, the knowledge of Śiva (as the Self), the seeking of alms and resorting to loneliness—these are the four (daily) practices of the sage. No fifth practice is required (desired). (56)

व्याख्या— शिवज्ञानं शिवाधिक्यज्ञानम्, शिवध्यानम्, भिक्षाहारः, एकान्तशीलत्वम्— यतः स्वयलिङ्गशिवयोगिन एतानि चत्वारि कर्माणि। पञ्चमकर्म नेच्छाविषयीक्रियते।।५६।।

इति स्वयस्थलम्।

"Śivajñāna" (the knowledge of Śiva) means the knowledge of the greatness of Śiva. That Śivajñāna, the contemplation on śiva, getting food through alms, retiring to loneliness—these are the four actions of the sage, i.e., the Śivayogin otherwise known as Svayaliṅga. The fifth action is not desired. (56)

Svayasthala ends

Note: The sacred practices of the Śivayogin are mentioned here as four, viz., (i) Śivadhyāna, (ii) Śivajñāna, (iii) Bhikṣā and (iv) Ekāntaśīlatā. (i) Śivadhyāna (contemplation on Śiva) : It is an attunement of the mind to Śiva. Once this divine fixation is achieved, the mind will have no other object of attention. It

becomes absorbed into the ether of intelligence which is Śiva. This is the state of Śivadhyāna. (ii) Śivajñāna (the knowledge of Śiva) means the knowledge of Siva as his Self but not the knowledge of the greatness of Śiva as explained by the Sanskrit commentator. This is the same as Ātmajñāna (Ātman as Śiva), self-realisation. आत्मैवाभूद्विजानतः—says the Īśa.U.,7. "The knower of the Supreme becomes The Supreme Ātman". (iii) Bhikṣā (alms): The Śivayogin lives on alms, for he has to maintain his body until it falls off. Going for alms and getting only as much as he requires barely for maintaining the body without any inclination to save something for tomorrow, are the special features of the Svayayogin. Seeking alms reduces the pride (abhimāna) to nil. "Nirabhimāna" is the best virtue of the Śivayogin. (iv) Ekāntaśīlatā (resorting to solitude): It means absence of togetherness with others. It is said that 'two' is company and 'three' is mob. For the Śivayogin who cherishes the divine consciousness of oneness with his Self with Śiva, even 'two' is mob. Solitude is a necessity for the Śivayogin to maintain his intimacy and oneness with the divine.

अथ चरस्थलम्—(५२)

व्याख्या— अथ—"आत्मरतिरात्मक्रीड आत्ममिथुन आत्मानन्दः स स्वराड् भवति। तस्य सर्वेषु लोकेषु कामचारो भवति" इति छान्दोग्यश्रुतेः "अहंममत्वशून्यात्मा निजबोधैकरूपदृक्। स्वयमेव स्वयं भूत्वा चरतीति चरः स्मृतः।।" इति वातुलोत्तरवचनाच्च स स्वयलिङ्गसम्पन्न एव स्वयं भूत्वा सञ्चरतीति चरलिङ्गस्थलरूप इति कथयति—

Carasthala— (52)

Then as per the statement of Chānd. U., viz., "Ātma-ratirātmakrīḍa, etc.,": meaning: "One who enjoys in one's Self, who sports with one's Self, who is united with one's Self and who has bliss in one's Self, is the Self-ruler; he plays according to his will in all the worlds" and as per the statement of the latter part of the Vā. Ā., viz., "Ahaṁmamatvaśūnyātmā, etc.," meaning: "Since the

Yogin whose nature is of freedom form the notions of 'I' and 'mine' and who is also of the nature of Self-knowledge, moves himself of his own accord; he is called "Cara" (one who wanders all by himself)", the author says that he who is endowed with the greatness of Svayaliṅga is himself of the nature of Caraliṅgasthala on the ground that he wanders of his own accord—

स्वरूपज्ञानसम्पन्नो ध्वस्ताहंममताकृतिः।
स्वयमेव स्वयं भूत्वा चरतीति चराभिधः।।५७।।

The Svayaliṅgin (i.e., he who is endowed with the knowledge of his Self) who has the notions of 'I' and 'mine' totally eradicated from himself, is called 'Cara' (Jaṅgama) as he wanders all by himself as the absolute Self. (57)

व्याख्या— स्वयलिङ्गीति शेषः। निरस्ताहंकारममकारवान् स्वस्वरूपज्ञानसम्पन्नः स्वयलिङ्गी स्वयमेव स्वयं भूत्वा चरतीति चरलिङ्गाभिधानवान् इत्यर्थः।।५७।।

It means that he is the Svayaliṅgin. The Svayaliṅgin who has the notions of 'I' and 'mine' eradicated from himself and who possesses the Self-knowledge, is designated as the Caraliṅga because he wanders of his own accord as the Absolute Self. (57)

Notes : Caraliṅga has been defined in the Sūkṣ. Ā., kri, pā., 8.20 as स्वच्छन्दचारी स्वाभिन्नलिङ्गरूपो निराकुलः। भेदभ्रन्तिविहीनो यश्चरलिङ्गं स उच्यते।।— "He who wanders at will, whose nature is not different from that of the Liṅga, who is free from agitation and who is free from the delusion of difference, is called the Caraliṅga". By "Svacchandacārin", it is meant that the Svayaliṅgin wanders of his own accord (Svayameva svayaṁ bhūtvā carati). This is the special feature of the Carajaṅgama. He is not under any body's ordinance, nor is he under anybody's obligation. "Svābhinna-liṅgarūpaḥ" means that the Caraliṅgin is one whose nature is not

different from that of the Liṅga. Thus he is "Svarūpajñānasampannaḥ" as described in the stanza (57) — ''आत्मरतिरात्मक्रीड, इत्यादि'' (Chānd. U., 7.25.2); "अहंममत्वशून्यात्मा..." (Vā.Ā).

व्याख्या— अथ तस्य चरलिङ्गस्याचारं पञ्चभिः सूत्रैः प्रतिपादयति —

Then the author describes the practices of the Caraliṅga (Carajaṅgama) in five stanzas—

कामक्रोधादिनिर्मुक्तः शान्तिदान्तिसमन्वितः।
समबुद्ध्या चरेद् योगी सर्वत्र शिवबुद्धिमान्।।५८।।

इदं मुख्यमिदं हीनमिति चिन्तामकल्पयन्।
सर्वत्र सञ्चरेद् योगी सर्वं ब्रह्मेति भावयन्।।५९।।

न सम्मानेषु सम्प्रीतिं नावमानेषु च व्यथाम्।
कुर्वाणः सञ्चरेद्योगी कूटस्थे स्वात्मनि स्थितः।।६०।।

अप्राकृतैर्गुणैः स्वीयैः सर्वं विस्मापयन् जनम्।
अद्वैतपरमानन्दमुदितो देहिवच्चरेत्।।६१।।

न प्रपञ्चे निजे देहे न धर्मे न च दुष्कृते।
गतवैषम्यधीर्धीरो यतिश्चरति देहिवत्।।६२।।

The Yogin who is totally free from desire, anger, etc., and who is endowed with peace and restraint, wanders with an attitude of equality (towards everything) and with the conception of Śiva in everything. (58) The Yogin wanders everywhere without thinking that this is superior or that is inferior looking upon everything as Brahman. (59) The Yogin who is stationed with his Self merged in the Supreme Soul, wanders without experiencing joy at felicitations or sorrow at insults. (60) He moves like one endowed with a body, delighted as he is with the supreme bliss of non-duality and is making all the people astonished by his

uncommon (extraordinary) qualities. (61) The wise Yogin wanders as one endowed with a body, free from all ideas of inequality towards the world, his own body, meritorious action or sinful action. (62)

व्याख्या — स्पष्टम्।।५८।। योगी शिवयोगीत्यर्थः। शिष्टं स्पष्टम्।।५९।। कूटस्थे स्वात्मनि तुर्यसाक्षिकप्रत्यगात्मलक्षणनिजरूपे विद्यमानः शिवयोगी सम्मानेषु सम्प्रीतिमवमानेषु दुःखं च न कुर्वाणः अकुर्वाणः सन् सञ्चरेत्।।६०।। शिवाद्वैतोद्भूतपरमानन्दसन्तोषितः शिवयोगी अप्राकृतैर्लोकोत्तरैः स्वकीयैर्गुणैः सर्वजनं विस्मययुक्तं सन्तं कुर्वन् सन् शरीरीव चरेत् चरतीत्यर्थः।।६१।। गतवैषम्यधीः विधिनिषेधादिषु विगतविषमबुद्धिः, धीरः स्थिरचित्तः, यतिः शिवयोगी, निजे देहे सति देहिवत् प्राकृतवत् प्रपञ्चे न चरति, धर्मे पुण्यकृत्ये पापकृत्येपि न चरतीत्यर्थः।।६२।।

It is clear. (58) Yogin means Śivayogin. The rest is clear. (59) The Yogin stands in his own Self merged into the Supreme Soul, i.e., in his own form as the inner Ātman witnessed in the fourth state. Such a Yogin does not experience joy at honours or sorrow at insults. Without such experience he wanders. (60) The Śivayogin who is charged with delight through the Supreme Bliss arising from non-duality with Śiva, makes all the people astonished by his extraordinary qualities and moves like one endowed with a body. (61) The Yogin with a firm mind who has given up the attitude of inequality towards injunctions and prohibitions, does not wander like an ordinary man in the world in spite of his being endowed with a body; he does not take to meritorious deed or to sinful deed. (62)

Notes : These five stanzas portray the uncommon ways of Caraliṅga (Carajaṅgama) who is free from the six enemies of spirit (Ariṣaḍvarga), Kāma, Krodha, Lobha, Mada, Moha and Matsara. These six enemies attack man in all given

opportunities. In his state of knowledge and bliss, these six enemies do not have any effect on him. He need not make any special efforts to avoid them because he has routed out the very roots of them for good. He is apt to be described as the one who has attained liberation (Brahmanirvāṇa) as depicted in Bhag. G., 5.26: कामक्रोधविमुक्तानां यतीनां यतचेतसाम्। अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनाम्।।— "The bliss of liberation (Brahmanirvāṇa) pervades all round those who are totally free from desire and anger, who have control over their inner senses and who have realised the real nature of their Ātman." He is endowed with "Śānti" and "dānti". "Śānti" is "śama" consisting in the conqering of the inner sense (mind) and "dānti" is "dama" consisting in the conquering of the external senses. These two are inter-related in as much as the control over the external senses is possible only through the control over the inner sense (mind) and the control over the inner sense (mind) is possible through the capacity acquired by controlling the external senses. The Śivayogin in the Carasthala has his inner sense (mind) merged in the Ātman-Paramātman harmony. Hence his mind is totally void of "Vāsanā" (attachment). Such a mind is not prone towards the objects of senses. The Śivayogin is described here as "samabuddhi", i.e., one who is impartial, looking upon everything as equal - "Seeing Śiva in everything, seeing everything as Śiva, as the Upaniṣads say—सर्वं खल्विदं ब्रह्म (Chānd. U., 3.14.1). He does not look upon anything as superior or inferior. In other words, he is free from all "vikalpa" (altermative considerations). He looks upon everything as Paraśivabrahman and wanders everywhere at his will. In his state of non-duality with Śiva, he is steady and tranquil. He is in the "Kūṭastha"-state, the state of oneness with the Supreme Soul which is immovable, unchangeable and perpetually the same. He wanders in that state and is impervious of honour or insult. He is not elated when honours come to him nor is he depressed when he is subjected to insults. Although he wanders like any other person endowed with a body, he makes the people astonished by extraodinary qualities. When his mind is totally freed from all external entanglements and is merged into his Ātman, all the ordinary qualities disappear and divine qualities appear. Lord Kṛṣṇa speaks of these divine qualities as the divine

wealth (daivī sampat): अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम्। दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम्।। तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता। भवन्ति सम्पदं दैवीमभिजातस्य भारत।। (Bhag. G., 16.2-3)— "Non-violence, truthfulness, absence of anger, generosity, calmness, not probing into other's defects, kindness towards beings, absence of reactions on seeing the objects of senses, absence of cruelty, shyness, absence of fickleness, physical glow, forgiveness, courage, physical and mental purity, absence of hatred, absence of superiorty complex — these constitute the divine wealth in the case of a noble person." His bliss is called "Advaitaparamānanda", the Supreme Bliss is of non-duality with Śiva. Upaniṣads speak of this Ānanda in various ways: विज्ञानमानन्दं ब्रह्म। (Bṛ. U., 3.9.28), etc. (See notes on stanza 49 above). Awareness of Brahman is full of bliss. The Yogin who is one with Brahman is in the state of "Advaitaparamānanda". The interpretation of stanza by the Sanskrit commentator (Śrī Maritoṇṭadārya) and a Kannaḍa commentator (Śrī N.R. Karibasava Śāstrin) refers to "Vidhi" (injunction) and "Niṣedha" (prohibition) and to the equal attitude of the Carajaṅgama towards them. The Carajaṅagama does not, like an ordinary man, take to the world, his own body, the meritorious deed or the sinful deed. Whatever he does is for the good of the world. Hence he does everything without being conscious of "Vidhi" or "Niṣedha". In short, the Caraliṅga is "Brahmabhūta" (has become Brahman, i.e., one with Paraśivabrahman") as per the Lord's saying : अहंकारं बलं दर्पं कामं क्रोधं परिग्रहम्। विमुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते।। (Bhag. G., 18.53)— "Having discarded egoism, cruel power, haughtiness, desire, anger and possessions, a person who is free from the notion of 'mine' and who is tranquil, is sure to become Brahman, i.e., one with Parasivabrahman". Having thus become Paraśivabrahman, he is gracious-minded and as such he does not grieve and does not have greed. He is of equal attitude towards all beings and has the Supreme Bhakti in Śiva which is nothing but Samarasabhakti, the final Bhakti in the form of union with Śiva— ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति। समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम्।। (Bhag. G., 18.54.)

व्याख्या— अथ चरलिङ्गस्थलं समापयति—

Then the author concludes the Caraliṅgasthala—

प्राकृतैश्वर्यसम्पत्तिपराङ्मुखमनःस्थितिः।
चिदानन्दनिजात्मस्थो मोदते मुनिपुङ्गवः।।६३।।

The excellent sage (Śivayogin) enjoys the state of mind which has turned away from the munificence of the ordinary type, residing in his self-same nature of the bliss of awareness. (63)

व्याख्या — प्रकृतितत्त्वसमुद्भूतब्रह्मविष्ण्वाद्यैश्वर्यसम्पत्तिविमुखीभूतचित्तवृत्तिर्यतिश्रेष्ठश्चिदानन्दस्वरूपनिष्ठः सन् मोदते सुखमनुभवन्नास्त इत्यर्थः।। (६३)।।

इति चरलिङ्गस्थलम्

The supreme sage, whose mind is averse to the munificence of Brahman, Viṣṇu, etc., born from the principles of Prakṛti, enjoys in his state with his self-same form of the bliss of self- awareness. It means that he enjoys that bliss. (63)

Caraliṅgasthala ends

Notes : The great sage considers himself as of the nature of self-awareness and nothing else. The Yogaja Ā depicts his state : नाहं मनुष्यो न च देवयक्षौ न ब्राह्मण: क्षत्रियवैश्यशूद्रा:। न ब्रह्मचारी न गृही वनस्थो भिक्षुश्च नाहं निजबोधरूप:।। — "I am neither a man nor a god nor a Yakṣa, neither a Brāhmaṇa nor a Kṣatriya nor a Vaiṣya nor a Śūdra, neither a Brahmacārin nor a Gṛhastha nor a Vānaprastha nor a Bhikṣu (Sanyāsin); I am of the nature of self-awareness". Thus he being one with Śiva, does not have any identification either in terms of species or in terms of Varṇas or in terms of Āśramas. All these identifications belong to the wordly level. They are created by the Prakṛti. The "aiśvarya" of Brahman, Viṣṇu, etc., is nothing to him. His "aiśvarya" is the highest and that is the spiritual bliss, which is limitless and partless, for he shares the

supreme bliss of Śiva and becomes one with it. From this stage he passes on to the Parasthala.

अथ परस्थलम्—(५३)

व्याख्या— अथ— ''तद्ब्रह्माहमिति ज्ञात्वा ब्रह्म सम्पद्यते परम्'' इत्यमृतबिन्दुश्रुतेः ''स्वयं स्वयत्वमासाद्य चरतो न परः स्मृतः। असौ ततोऽतीतवर्णाश्रमत्वेन परः समृतः।।'' इति वातुलोत्तरवचनाच्च स्वरूपसिद्धत्वेन चरतस्तस्य शिवयोगीश्वरस्य परं नास्तीति ज्ञानस्य परलिङ्गस्थलं सप्तभिः सूत्रैः प्रतिपादयति—

Parasthala—(53)

Then according to the statement of Amṛta B.U., viz., "Tadbrahmāhamiti Jñātvā, etc.," meaning: "Having known that I am Brahman, one attains the Supreme Brahman", and according to another statement of the Vā. Ā., viz., "svayaṁ, etc.", meaning: "He who wanders after having attained the state of the Supreme, does not have anything else in his memory; hence, he who transcends Varṇas and Āśramas, is regarded as Para", the author propounds the Paraliṅgasthala in seven stanzas, on the ground that the knowledge of the great Śivayogin who is wandering in his own accomplished form, has nothing beyond it—

स्वयमेव स्वयं भूत्वा चरतः स्वस्वरूपतः।
परं नास्तीति बोधस्य परत्वमभिधीयते।।६४।।

The state of realisation that there is nothing beyond the form of his own Self in one who wanders in his self-same form all by himself as the absolute Self, is called "Paratva" (the highest state). (64)

व्याख्या— स्वयमेव स्वयं भूत्वा चरतस्तस्य शिवयोगिनः स्वस्वरूपतः परं नास्तीति ज्ञानस्य परलिङ्गत्वमभिधीयत इत्यर्थः।।६४।।

The knowledge that there is nothing beyond his own form of the Śivayogin who is wandering on his own accord in his self same form, is designated as Paraliṅga. (64)

Notes : तद्ब्रह्माहमिति ज्ञात्वा, इत्यदि—(Amṛta B.U., 8); "स्वयं स्वयत्वमासाद्य..." (Vā.Ā.). The Caraliṅgin becomes the Paraliṅgin on realising that there is nothing beyond his self-same state, which is the state of Paraśivabrahman. "Para" means "highest", "supreme". Paratva is the state of being one with Paraśivabrahman.

व्याख्या— अथ तस्य वर्तनाप्रकारमाह—

Then the author says about his behavior—

स्वतन्त्रः सर्वकृत्येषु स्वं परत्वेन भावितः।
तृणीकुर्वन् जगज्जालं वर्तते शिवयोगिराट्।।६५।।

The Lord among the Śivayogins is free in all activities, assumes his Self as the Supreme Self and looks upon the net-work of worlds as equal to a straw of grass. (65)

व्याख्या— स्वं परत्वेन विश्वाधिकत्वेन भावितः परामृष्टः शिवयोगिराट् शिवयोगीश्वरः सर्वकृत्येषु स्वतन्त्रः सन् जगज्जालं जगत्समूहं तृणीकुर्वन् सन् वर्तत इत्यर्थः।।६५।।

The Śivayogirāṭ, the Lord among the Śivayogins, who deems himself as superior to the world, is free in all his actions looking upon the network of worlds, i.e., the multitude of worlds, as a straw of grass. (65)

Notes : From the stand-point of the great Śivayogin, the whole universe is nothing; it is equal to a straw of grass. Being Śiva (Para) himself he is "sarvatantrasvatantra". Nobody has any control over him. He acts according to his will, but not on the dictates of anybody. Sūkṣ. Ā., kri. pā., 8.12 defines Paraliṅga as : निर्द्वन्द्वो हि सदा स्थाणुर्गमागमविवर्जितः। ज्योतिर्लिङ्गस्वरूपोऽयं परलिङ्गमुदाहृतम्।। —

"This person who is free from all pairs of opposites (sukha and duḥkha, etc.,), who is always stationary being free from going and coming and who is of the nature of the Liṅga in the form of light, is stated to be Paraliṅga. "Sthāṇutva" distinguishes Parajaṅgama from Carajaṅgama. "Gamāgamavivarjita" is only an elucidation of "Sthāṇutva". "Nirdvandvatva" brings out his state of being beyond all worldly entanglements. He is not touched by the pairs of opposites. He is "dvandvātīta" and "Nirañjana".

व्याख्या— अथ स कथं मोदत इत्यत्राह—

If it is asked as to how he enjoys, the author answers—

वर्णाश्रमसमाचारमार्गनिष्ठापराङ्मुखः।
सर्वोत्कृष्टं स्वमात्मानं पश्यन् योगी तु मोदते।।६६।।

The Yogin (Śivayogin) enjoys looking at his own Self as superior to all, being averse to the attachment to the path of Varṇāśrama practices. (66)

व्याख्या— योगी शिवयोगीत्यर्थः। शिष्टं स्पष्टम्।।६६।।

"Yogin" here is Śivayogin. The rest is clear. (66)

Notes : The Śivayogin is "ativarṇāśramin", not adhering to the Varṇa and Āśrama order, which is relevant to the ordinary persons in the world. Parasthalin is of the nature of the knowledge and bliss of Śiva. To him the Varṇa and Āśrama order is not binding.

व्याख्या— अथ किमिदं सर्वोत्कृष्टत्वमित्यत्राह—

If it is asked as to what is this superiority over everything the asnwer is given here—

विश्वातीतं परं ब्रह्म शिवाख्यं चित्स्वरूपकम्।
तदेवाहमिति ज्ञानी सर्वोत्कृष्टः स उच्यते।।६७।।

The enlightened person who realises the Supreme Brahman called Śiva which transcends the universe and which is of the nature of awareness (knowledge) as himself, is said to be superior to everything. (67)

व्याख्या— स्पष्टम्।।६७।। It is clear (67)

Notes : He who has realised the truth in the form of "Aham brahma asmi" (Bṛ. U., 1.4.10), is the enlightened one, the Śiva-yogin. He is "sarvotkṛṣṭa", the most superior one.

व्याख्या— ननु ब्रह्मस्वरूपत्वे ब्रह्मवन्मुक्त एव स्यादित्यत्राह—

If it is argued that he (the Śivayogin) should be liberated like the Brahman as it is said that he is of the nature of Brahman, the author has this to say—

अचलं ध्रुवमात्मानमनुपश्यन्निरन्तरम्।
निरस्तविश्वविभ्रान्तिर्जीवन्मुक्तो भवेन्मुनिः।।६८।।

Looking upon himself incessantly as the immovable and stable Self, the sage (Śivayogin) is liberated even while alive with the delusion of the world having disappeared. (68)

व्याख्या— अचलमचञ्चलं ध्रुवं नित्यमात्मानं स्वस्वरूपं निरन्तरमखण्डितत्वेन अनुपश्यन् अनन्यत्वेन पश्यन् मुनिः शिवयोगी निरस्तविश्वविभ्रान्तिः निराकृतप्रापञ्चिकभ्रान्तिमान् सन् जीवन्मुक्त आहारव्यवहारादिना जीवन्नपि पुनर्जन्मान्तराभावान्मुक्त इत्यर्थः।।६७।।

"Acalam" means "acañcalam", i.e., not fickle, immovable. "Dhruvam" means "nityam", i.e., eternal, stable. The sage is the Śivayogin. Looking upon himself incessantly, without a break, as the immovable and eternal 'Self', and as not different from his Self, the Śivayogin remains liberated even while alive, as known through his

maintaining the body with food and attending to day-to-day affars. He is liberated in the sense that he does not have another birth. (68)

Notes : What is absolute has no movement and what is immovable remains stable. The Self which is absolute in spite of the embodiment like the Ākāśa in spite of its temporary delimitation by a "ghaṭa" or "maṭha", is immovable and stable. In his absolute state the Ātman is transcendental and beyond all motion. Hence, he is stable also. Yet in the relative aspect he is all-pervasive and all motion. This is the implication of the statement— आसीनो दूरं व्रजति शयानो याति सर्वतः।'' (Kaṭha U., 2.21). The Sanskrit commentator has elucidated the concept of "Jīvan-mukti" very well. By his maintaining the body with food and his attending to the day-to-day affairs, he is clearly alive. Yet he is liberated because he does not have another birth. This answers the paradox— जीवति and yet मुक्तः; how is it possible?" The "Sādhanamārga" of the Vīraśaivas proceeds with the conviction that it will lead to Mukti in one's life's time: एकेन जन्मना मुक्तिर्वीराणां तु महेश्वरि।'' (Vī. Ā.).

व्याख्या— ननु वर्णाश्रमगतसमाचारपरित्यागेन कर्मदेवताः कुपिता भवन्तीति कथं जीवन्मुक्त इत्यत्राह—

If it is objected as to how can he be "Jīvanmukta" since the deities associated with "Karma" become angry due to the abandonment of the practices pertaining to Varṇas and Āśramas, the author gives an answer—

ब्रह्माद्याः किं नु कुर्वन्ति देवताः कर्ममार्गगाः।
कर्मातीतपदस्थस्य स्वयं ब्रह्मस्वरूपिणः।।६९।।

What can the deities, Brahman, etc., who are following the path of "Karma", do to him who is in a state which is beyond Karman and who is himself of the nature of Brahman. (69)

व्याख्या— स्वयं स्वयमेव ब्रह्मस्वरूपिण: ब्रह्मस्वरूपवान् सन् कर्मातीतपदस्थस्य पुण्यपापादिकर्मकाण्डोत्तीर्णस्थानगतस्य शिवयोगिन: कर्ममार्गगा ब्रह्मविष्ण्वाद्या देवता: किं नु कुर्वन्ति, न किमपि कर्तुं कुशला इत्यर्थ:।।६०।।

What can the deities, Brahman, Viṣṇu, etc., who are following the path of "Karma", do to the Śivayogin who is himself of the nature of Brahman and who is beyond "Karma" consisting in merit, demerit, etc., told in the Karmakāṇḍa (of Veda)? It means that they are not able to do anything. (69)

Notes: Right from the initiation into Vīraśaiva path, the question of prescriptions and prohibitions of the Varṇāśrama order does not apply. Yet the objection is raised from a general stand point of those who belong to the fold of Hinduism. The Brahman, Viṣṇu, etc., who constitute the trinity are the followers of the path of "Karma" and desire the people to propitiate them through sacrifices. They grant the happiness of heaven to those who propitiate them. Paraśiva who is the Upaniṣadic Brahman, is the ocean of bliss, far beyond the reach of "Karma". The Śivayogin who stands in the state of "Samarasa" with that ocean is not expected do any "Karma" told in the Karmakāṇḍa of Veda. The deities who belong to the Karmamārga, cannot do anything to such a Śivayogin.

व्याख्या— पुनरयं शिवयोग्येवाज्ञानं विमोचयतीत्याह—

Again it is said that the Śivayogin himself removes the ignorance—

स्वेच्छया सञ्चरेद्योगी विमुञ्चन् देहमानिताम्।
दर्शनै: स्पर्शनै: सर्वानज्ञानपि विमोचयेत्।।७०।।

The Yogin wanders freely giving up the pride of his body. He releases all the ignorant even (from mundane life) through the grace of his sight and touch. (70)

व्याख्या— देहमानिता देहाभिमानं विमुञ्चन् शिवयोगी स्वेच्छया सञ्चरन्नपि स्वैराचारसम्पन्नोऽपि दर्शनस्पर्शनाभ्यां सर्वानज्ञान् प्राकृतजनान् विमोचयेद् मुक्तान् कुर्यादित्यर्थ:।।७०।।

Having given up the pride of body, i.e., the attachment to body, the Śivayogin wanders at will. Although he is endowed with freedom of action, he leads all the ignorant persons, i.e., the ordinary people, to liberation. (70)

Notes: Dehamānitā=Dehābhimānaḥ — the pride of body consisting in an undue attachment to its handsome appearance, shapeliness, nourishment, anointing, decorating, etc. This is found in ordinary persons. The Śivayogin deems the body only as a "dharamasādhana" and keeps it fit for that purpose and nothing more, without much attachment to it. The Śivayogin knows that — इह चेदशकद् बोद्धुं प्राक् शरीरस्य विस्रस:। तत: सर्गेषु लोकेषु शरीरत्वाय कल्पते।। (Kaṭha. U., 6.4)— "If one is able to realise that Brahman here, before the fall of the body, one becomes free from the bondage of the world; if not, one has to take body again in the worlds of creation" and that — यथाऽदर्शे तथात्मनि यथा स्वप्ने तथा पितृपोके यथाप्सु परीव ददृशे तथा गन्धर्वलोके छायातपयोरिव ब्रह्मलोके।। (Kaṭha U., 6.5)— "Brahman is realised in the Self (embodied soul) as one perceives oneself in the mirror, in the world of manes as one perceives oneself in a dream, in the world of Gandharavas as one's reflection is seen in the water, in the world of Brahman, as light and shade". The Brahman is realised as one's Self differently in different levels of consciousness. In the embodied Self in the world it can be perceived distinctly as the image in a mirror. This distinctness becomes less and less in the worlds like those of the manes, Gandharvas, etc. But in the Brahmaloka which is reached by persons who follow "Krama-mukti", the Brahman is no doubt realised clearly - as distinctly as light is separated from darkness - but as it is reached only with great effort, one should try to realise Him in the Self itself. Knowing this through experience, the Śivayogin deems the body as the "Sādhanopāya", the means of achieving the end. But the very sight and touch of a Śivayogin leads even the ignorant to Mukti.

His "ācāra" is itself the "ācāra" for all. His "ācāra" is not with any intention. He may keep silent without any action. He may move about all of a sudden according to his sweet will. Everything is his "Līlā", sport.

व्याख्या — अथ — ''निरञ्जन: परमं साम्यमुपैति दिव्यम्'' इति श्रुते: परलिङ्गरूपशिवयोगीश्वर एव शिवभावसम्पन्नत्वाज्जीवन्मुक्त इत्युक्त्वा परस्थलं समापयति—

The author concludes the Parasthala after saying that the Śivayogin who is of the nature of the Paraliṅga is the "Jīvanmukta", since he is endowed with the realisation of Śiva as his Self, as told in the Śruti-statement, viz., "Nirañjanaḥ paramaṁ sāmyamupaiti divyam" meaning: "He who is not attached to worldly life attains the utmost similarity with the Supreme Divinity"—

नित्ये निर्मलभावने निरुपमे निर्धूतविश्वभ्रमे
सत्तानन्दचिदात्मके परशिवे साम्यं गत: संयमी।
प्रध्वस्ताश्रमवर्णधर्मनिगल: स्वच्छन्दसञ्चारवान्
देहीवाद्भुतवैभवो विजयते जीवन्विमुक्त: सुधी:।।७१।।

इति श्रीमत्षट्स्थलब्रह्मिणा शिवयोगिनाम्ना विरचिते श्रीसिद्धान्तशिखामणौ भक्तस्थलान्तर्गतनवविधलिङ्गस्थलप्रसङ्गो नाम पञ्चदश: परिच्छेद: समाप्त:।।१५।।

The Śivayogin (Saṁyamin) who has attained (the utmost) similarity (non-duality) with Parśivabrahman— which is eternal, which is of pure form, which is without any similarity, which is totally free from the infatuation of the world and which is consisting of existence, bliss and intelligence— who has broken the chain of prescriptions of the Varṇas and Āśramas, who wanders at will and who possesses wonderful grandeur like an ordinary man, attains his glory as the enlightened Jīvanmukta. (71)

Thus ends the fifteenth chapter dealing with nine Liṅgasthalas of the Bhaktasthala in Śrī Siddhānataśikhāmaṇi written by Srī Śivayogin who has attained the state of Brahman through the path of Ṣaṭsthalas. (15)

व्याख्या — नित्ये, निर्मलस्वरूपे उपमातीते, निरस्तसमस्तदोषे सच्चिदानन्दात्मके परशिवे ज्ञातृत्वकर्तृत्वयोगात् साम्यं गत: प्रध्वस्तचतुर्वर्णचतुराश्रमधर्मशृङ्खल: स्वच्छन्दाचारवान् जीवन्मुक्त: सुधी: परलिङ्गरूपशिवयोगी, देहीव, देहवानपि अद्भुतवैभव: सन् आश्चर्यभूतमहत्त्वसम्पत्तिमान् सन्, विजयते सर्वोत्कर्षेण वर्तत इत्यर्थ:।।७१।।

The Śivayogin has attained the utmost similarity with Paraśivabrahman which is eternal, which is of the form of purity, which is free from all defects and which is consisting in existence, intelligence and bliss. He has attained this through the association as the knower and the doer. In this state he is free from the restrictions of the four Varṇas and four Āśramas. He moves about according to his sweet will. He is "Jīvanmukta" and enlightened. He is the Parayogin who is of the nature of "Paraliṅga". He moves with a body, with the wealth of wonderful grandeur like an ordinary man and with uncommon glory.

Parasthala ends

इति श्रीमत्पदवाक्यप्रमाणपारावारधुरीणश्रीमरितोण्टदार्येण विरचितायां तत्त्वप्रदीपिकाख्यायां श्रीसिद्धिन्तशिखामणिव्याख्यायां पञ्चदश: परिच्छेद:।।१५।।

Thus ends the fifteenth chapter in the commentary on Śrī Siddhāntaśikhāmaṇi called Tattvapradīpikā written by Srī Maritoṇṭadārya who is foremost among those who are well-versed in Grammar, Mīmāṁsā and Nyāya. (15)

Notes : "निरञ्जन: परमं..." (Śru.). The concluding stanza of the 15th chapter dealing with the nine Liṅgasthalas of Bhaktasthala, describes the Śivayogin as Jīvanmukta. All the epithets which describe Paraśiva, apply to the Śivayogin. Paraśiva is eternal, is of pure nature, is beyond similarity, is totally bereft of infatuation of the world and is of the nature of existenec, bliss and intelligence. The Śivayogin who is in "sāmarasya" with Paraśiva possesses these special virtues. He is free from the prescriptions and prohibitions of the Varṇa and Āśrama order. He is Jīvanmukta because he is free from birth and death. Whatever he sees becomes sacred, whatever he teaches is the spiritual teaching, whomever he touches becomes fit for liberation, wherever he wanders all that region becomes the holy place. Such is the greatness of the Jīvanmukta Śivayogin, whose very existence is for the ennoblement of beings. This is the significance of the Śruti statement – "Nirāñjanaṁ paramaṁ sāmyamupaiti divyam" (Muṇḍ. U., 3.1.3). In this state he has nothing to gain or lose through his action. Yet he is engaged in certain activities for the guidance of the world. His engagement in action of any form can be described in terms of what the Lord said to Arjuna: न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किञ्चन। नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि।। (Bhag. G., 3.22) — "O Arjuna, I have no duty to perform in the three worlds and I have nothing to get as something not got earlier; still I am engaged in actions". All for "Lokasaṅgraha" (guidance of the world) – says the Lord: यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः। स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते।। (Bhag. G., 3.12)— "Whatever the great persons do, all that other people do. Whatever he demonstrates as truth, the people follow that as such". As the Dīkṣaguru, Śikṣāguru, Jñānaguru, Kriyāliṅga, Bhāvaliṅga, Parātparaliṅga, Svayaliṅga, Caraliṅga and Paraliṅga, the Śivayogin experiences the bliss of Śiva and seems to do certain spontaneous actions which educate and edify the aspirants on their spiritual pilgrimage. (Vide also S.S., 16.65).



षोडशः परिच्छेदः

माहेश्वरस्थलान्तर्गतनवविधलिङ्गस्थलप्रसङ्गः

व्याख्या— अथागस्त्यप्रश्नः। अगस्त्य उवाचेति—

Agastya's question: Agastya says—

स्थलानां नवकं प्रोक्तं भक्तस्थलसमाश्रयम्।
माहेश्वरस्थले सिद्धं स्थलभेदं वदस्व मे।।१।।

The nine (Liṅga-) Sthalas belonging to the Bhakta-sthala have been told. Now tell me about the kinds of Sthalas (i.e., Liṅgasthalas) found in the Māheśvarasthala. (1)

व्याख्या— स्पष्टम् ।।१।। It is clear. (1)

व्याख्या— श्रीरेणुकः प्रत्युत्तरं वक्ति, रेणुक उवाचेति—

Śrī Reṇuka replies: Reṇuka says—

माहेश्वरस्थले सन्ति स्थलानि नव तापस।
क्रियागमस्थलं पूर्वं ततो भावागमस्थलम्।।२।।

ज्ञानागमस्थलं चाथ सकायस्थलमीरितम्।
ततोऽकायस्थलं प्रोक्तं परकायस्थलं ततः।।३।।

धर्माचारस्थलं चाथ भावाचारस्थलं ततः।
ज्ञानाचारस्थलं चाथ क्रमादेषां भिदोच्यते।।४।।

In the Māheśvarasthala, there are nine Liṅgasthalas, viz., 1. Kriyāgamasthala, 2. Bhāvāgamasthala, 3. Jñānāgamasthala, 4. Sakāyasthala, 5. Akāyasthala, 6. Parakāyasthala, 7. Dharamācārasthala, 8. Bhāvācārasthala and 9. Jñānācārasthala. Their features are told in due order. (2-4)

व्याख्या— स्पष्टम्।।२-४।। It is clear. (2-4)

अथ क्रियागमस्थलम्—(५४)

व्याख्या— अथ—''यान्यनवद्यानि कर्माणि तानि सेवितव्यानि नो इतराणि'' इति श्रुते:, ''अल्पक्रिया बहुफलं वीरशैवं महेश्वरि'' इति वातुलोत्तरवचनाच्च पूर्वोक्तपरस्थलसम्पन्न: शिवयोगीश्वर एव शिव: तस्य पूजैव क्रिया, तत्परागम एव क्रियागम इति क्रियागमस्थलं निरूपयति—

Kriyāgamasthala — (54)

Then according to the Śruti, viz, "Yānyanavadyāni karmāṇi, etc"., meaning: "One should render only those actions which are not prohibited but not others", and according to the statement of the latter part of the Vā. Ā., viz., "Alpakriyā bahuphalam, etc.," meaning: "O Maheśvari, the Vīraśaiva lies in a little action and abundant reward", the author expounds the Kriyāgamasthala saying that the "Kriyā" (action) consists in the worship of Śiva who is in the form of the Śivayogin adept in the aforesaid Parasthala and that the Kriyāgama consists in the traditional text in favour of that worship—

शिवो हि परम: साक्षात् पूजा तस्य क्रियोच्यते।
तत्परा आगमा यस्मात् तदुक्तोऽयं क्रियागम:।।५।।

Śiva is actually the Parasthala Śivayogin. His worship is said to be "action". For the reason that the Āgamas are in favour of that "action", i.e., are predominantly in favour of that "action", they are called "Kriyāgama". (5)

Notes : यान्यनवद्यानि कर्माणि, इत्यादि— (Tai. U., 1.11.2). अल्पक्रिया, इत्यादि— (Vā.Ā.). तस्य पूजा— His worship; it means that the worship of the Iṣṭaliṅga, etc., rendered by the Paraliṅga Śivayogin. In Vīrasaivism, predominance is given not only to "knowledge" but also to "action"— अपश्यन्नन्धको दग्ध: पश्यन् दहति पङ्गुल:। अन्ध: पङ्गुवदन्योन्यसापेक्षे ज्ञानकर्मणी।। (Candra J.Ā., kri. pā., 12.6) — "The blind man was burnt without being able to see and the lame person was burnt in spite of being able to see; the knowledge and action, are interdependent like the blind person and the lame person". (See also S.S., 16.11). The knowledge without action is blind and the action without knowledge is lame. They should be, therefore, mutually dependent. Even a person who has attained Jīvanmukti and remains in a state of knowledge, should not give up action or the deeds of worship of the Iṣṭaliṅga, etc. This is for the guidance of the world, i.e., "Lokasaṅgraha". (Vide S.S., 16.65; Bhag. G., 3.20-21).

व्याख्या— अथ तत्पूजाक्रियामेव पञ्चभि: सूत्रैर्विशेषयति—

Then the author brings out the special features of his deeds of worship in five stanzas—

प्रकाशते यथा नाग्निररण्यां मथनं विना।
क्रियां विना तथान्तस्थो न प्रकाशो भवेच्छिव:।।६।।

Just as fire does not appear in the Araṇī stick (sacred fuel) without rubbing, so does Śiva inside not manifest without action, i.e., deeds of worship. (6)

व्याख्या— अरण्यां दारुपात्रे वह्निर्मन्थनं विना यथा न प्रकाशते, तथा पूजादिक्रियां विना अन्तस्थो लिङ्गमध्यस्थ: शिव: प्रकाशो न भवेदित्यर्थ:।।६।।

Just as the fire does not appear in the Araṇī, i.e., the wooden vessel, without churning, so does Śiva not manifest in the midst of the Liṅga without the deeds of worship, etc. (6)

Notes: The Sanskrit commentator has explained "Araṇī" as "dārupātra", i.e., the wooden vessel. It is "the hole in a piece of wood"— as explained by Śrī N. R. Karibasava Śāstrin or "the churning vessel made of wood"— as explained by Śrī M.L. Nāgaṇṇa. Actually "Araṇī" means a piece of wood of the Śamī tree used for kindling the sacred fire by attrition, a fire-producing wooden stick. अरण्याम् इन्धनं विना—is the reading found in the edition of S.S. with Ujjinīśa's commentary (Ed. G.G. Manjunathan, pub: Kannaḍa Sāhitya Pariṣat, Bangalore, 1998). It means: "(Just as the fire does not appear) without the fuel in the Araṇī (strangely interpreted as "in the forest"). How can "Araṇyām" mean "in the forest"? Again the term "antasthaḥ" has been explained by the Sanskrit commentor as "Liṅgamadhye", i.e., in the Liṅga. N.R. Karibasava Śāstrin has interpreted it as "antarliṅagarūpa Śiva"; "antasthaḥ Śivaḥ" should mean Śiva inside, i.e., Śiva in the form of Antarliṅga. Śiva resides in the hearts of all, just as fire in the "Araṇīs" (firesticks). It is through worship alone that Śiva is realised. This emphasises the importance of "Kriyā" (worship).

व्याख्या— अथ सा पूजा कथं कर्तव्येत्यत्राह—

If it is asked as to how that worship has to be done, the author answers—

न यथा विधिलोपः स्यद्यथा देवः प्रसीदति।
यथागमः प्रमाणं स्यत्तथा कर्म समाचरेत्।।७।।

The "action", i.e., worship should be rendered in such a way as there would be no transgression of the prescribed method, as the God would be pleased and as conforming to the authority of the Āgama (traditional text). (7)

व्याख्या— विधिलोप इतिकर्तव्यतालक्षणनियमलोप इत्यर्थः। विधेर्लोपे शिवो न प्रसीदति, अथागमस्याप्रामाण्यं प्राप्नुयात्। तस्माद् यथा विधेर्लोपो न भवति तथा पूजा कर्तव्येत्यर्थः।। (७)

"The transgression of the prescribed method" means "the transgression of rule of the nature of what is to be done". When there is the transgression of the prescribed method, Śiva is not pleased. Then it would not get the approval of the Āgama. Hence, the worship should be rendered in such a way as there would be no trangression of the prescribed method. (7)

Notes : It may be asked here as to why this is said at this stage? The concurrence with the procedure of worship and the absence of transgression of that procedure are the instructions given to the aspirant at the initial stage of his religious life. Why are these told in the mature stage of the Jīvanmukta? Such questions are out of place here because the prescription is meant for the aspirants. The worship rendered by the Śivayogin (i.e., Jīvanmukta) is spontaneous and by itself it conforms to the "Vidhi". He is Śiva himself. He worships Śiva. The palm of his hand is the base (Pīṭha) of the Liṅga. The hand which worships the Liṅga is the hand of Śiva himself. The Aṅga (body) which bears the Liṅga is the Aṅga (body) of the Liṅga. There is no difference between the Aṅga and the Liṅga. Inside and Outside he is the Liṅga. His is the "Liṅgadeha". Whatever deed of worship he renders, is the spontaneous manifestation of instinctive "Vidhi". Since it is for the guidance of the aspirants, it is called Kriyāgama. Further "Vidhi" in his case is not merely the deed of worship according to a prescribed method, but also the observance of certain "Vidhis" which are again part of his life and which occur spontaneously. They are: नित्यानित्यवस्तुविवेक— discrimination between what is eternal and what is not; इहामुत्रफलभोगविराग— absence of desire for enjoyments here and hereafter; शमदमादिषट्कसम्पत्— The wealth of six virtues, viz., Śama (calmness), Dama (self-restraint), Uparati (abstinence from all worldly entanglements), Titikṣā (forbearance), Samādhāna (deep contemplation) and Śraddhā (faith); मुमुक्षुत्व— steady adherence to the state of Jīvanmukti. These are called "Sādhanacatuṣṭaya"; these are the very habit of a Jīvanmukta. Sarvārpaṇabhāva, Sāmarasya, Sarvabhedatyāga, Sāttvikatva, etc., are the other

"Vidhis" which are a part and parcel of his holy personality. He teaches all this through his example. All the stanzas in this section on the Kriyāgamasthala have to be understood in the light of the above explanation.

व्याख्या— ननु शिवपूजा किमर्थं कर्तव्योत्यत्राह—

If it is asked as to why the worship of Śiva should be done, the author asnwers the question here—

विधिः शिवनियोगोऽयं यस्माद्विहितकर्मणि।
शिवाराधनबुद्ध्यैव निरतः स्याद्विचक्षणः।।८।।

This prescribed method of worship is the ordination of Śiva. Hence, a person with spiritual awareness should be engaged in the prescribed actions with his dedication to the service of Śiva. (8)

व्याख्या— विहितकर्मणि शास्त्रोक्तकर्मण्ययं विधिः शिवपूजा कर्तव्येति विधिः शिवनियोगः शिवस्याज्ञारूपः तस्मात् विचक्षणः शिवाराधनबुद्धौ निरत आसक्तः स्यात्, अन्यथा शिवाज्ञालङ्घने नरकं व्रजेदित्यर्थः।।८।।

This procedure in the case of the enjoined action or the action as told in the religious code (Śāstra) that the worship of Śiva should be performed, has been the order of Śiva. Hence, an accomplished aspirant should be deeply engaged in that worship of Śiva. Otherwise when he transgresses that ordination of Śiva, he would go to hell. (8)

Notes : The warning in terms of hell is applicable in general to the aspirant who is to follow the example of the Śivayogin's spontaneous deeds of worship. Everything that the Śivayogin does by way of Śiva's worship is with "Śivārādhanabuddi", the intention of pleasing Śiva. The aspirant should follow his example and cultivate the culture of doing everything with the intention of pleasing Śiva. It is implied by this that all the actions should be free from the aspiration for a reward (phalāpekṣā).

This is what the Lord calls as "Karmasu kauśalam" as the Yoga (Bhag. G., 2.50). Thus, as the Lord says, the wisdom lies in the renunciation of the fruits of action, but not in the renunciation of action.

व्याख्या— अथ शिवपूजाप्रकारः कथं ज्ञातव्य इत्यत्राह—

Then the author says with a view to clarifying how that procedure of the worship of Śiva should be known—

गुरोरादेशमासाद्य पूजयेत् परमेश्वरम्।
पूजिते परमेशाने पूजिताः सर्वदेवताः।।९।।

One should worship Śiva, the Supreme Lord (Parameśvara), by getting the guidance from the Guru. When the Supreme Lord is worshipped all deities are worshipped. (9)

व्याख्या— गुरूपदिष्टप्रकारेण शिवलिङ्गं पूजयेत्। तस्मिन् पूजिते सर्वे देवाः पूजिताः स्युः, शिवलिङ्गस्य सर्वदेवमयत्वेन सर्वदेवाः प्रसन्नाः स्युरित्यर्थः।।९।।

One should worship the Śivaliṅga according to the guidance of the Guru. When it is worshipped, all deities are worshipped. Since the Śivaliṅga has all the deities contained in it, all the gods become pleased (through the worship rendered to it). (9)

Notes : The guidance of the Guru is the most invaluable acquisition of the aspirant. The aspirant should follow the advice of the Guru and render his worship to the Śivaliṅga. Here the Guru is the Śivayogin himself whose deeds of worship are for the guidance of the aspirants. In doing the worship of the Śivaliṅga, the aspirant should know that he is pleasing all the deities because all the deities are residing in the Śivaliṅga. Rendering worship to the Śivaliṅga is like watering the root of the tree. Just as the watering of the root of the tree makes the branches with leaves, flowers, etc., to flourish with nourishment, so does

the worship of the Śivaliṅga make all the deities residing in it pleased.

व्याख्या— ननु शिवपूजनस्य किं फलमित्यत्रह—

If it is asked as to what is the outcome of the worship of Śiva, the author says—

सदा शिवार्चनोपायसामग्रीव्यग्रमानसः।
शिवयोगरतो योगी मुच्यते नात्र संशयः।।१०।।

The Yogin who is ever engaged in the contemplation of Śiva in the form of engrossment in acquiring the materials required for the worship of Śiva, is undoubtedly prone to liberation. (10)

व्याख्या— सर्वदा शिवलिङ्गपूजासाधनसामग्रीसम्पादनरूपशिवयोगनिष्ठः शिवयोगी मलमायादिपाशमुक्तो भवति। अस्मिन्नर्थे संशयः नास्तीत्यर्थः।।१०।।

The Śivayogin who is engaged in the contemplation on Śiva in the form of engrossment in procuring the materials required for the worship of Śiva, becomes free from bonds of Mala, Māyā, etc. In this regard there is no doubt at all. (10)

Notes: The Śivayogin does not exist apart from Śiva. His very existence is not different from the worship of Śiva. Having thus engrossed in the worship of Śiva, he seems to be engaged in collecting the materials required for worship such as Bhasma, Gandha, Akṣata, Puṣpa, Dhūpa, Dīpa, Naivedya, Tāmbūla, etc. This is for the guidance of aspirants. The Śivayogin is totally free from the bonds of Mala, Māya, etc., i.e., from the Pāśas. Through his guidance he makes the other aspirants to get themselves free from those Pāśas.

व्याख्या— ननु ''ज्ञानादेव तु कैवल्यम्'' इत्यादिवचनैर्ज्ञानस्यैव मोक्षसाधनत्वं प्रतीयते, न कर्मण इत्याशङ्क्य ''न क्रियारहितं ज्ञानं न

ज्ञानरहिता क्रिया। अपश्यन्नन्धको दग्धोऽगच्छन् पङ्गुश्च दह्यते।।'' इति शिवरहस्यवचनानुसारेण समाधत्ते—

Having raised an objection that knowledge alone is the means to liberation but not action as per the statement "Jñānādeva tu kaivalyam", meaning: "Liberation is through knowledge only", the author answers according to the statement of the Śiva R., viz., "Na kriyārahitam, etc.", meaning : "The knowledge without action or the action without knowledge is not conducive to liberation. Without seeing the blind man was burnt and without being able to walk, the lame man was burnt"—

अन्धपङ्गुवदन्योन्यसापेक्षे ज्ञानकर्मणी।
फलोत्पत्तौ विरक्तस्य तस्मात्तद्द्वयमाचरेत्।।११।।

Knowldege and action are mutually interdependent. Hence, this idea, knowledge and action should both be adopted in practice by the Śivayogin (Virakta) for accomplishing the fruit in the form liberation, higher or lower. (11)

Notes: In the case of the Śivayogin who is Śiva himself, the knowledge is the realisation that he is Śiva and the action in the form of Śivapūjā, etc., is a formality. Yet from the point of view of the aspirant on the way to liberation, the knowledge is to be achieved and the action in the form Śivapūjā, etc., is a means to that end. Hence both knowledge and action are said to be mutually interdependent. This is nicely brought out through an analogy of the blind man and the lame man. Knowledge without action is "lame" and action without knowledge is "blind". "Andhapaṅguvat" is a time-ridden parable teaching how the united efforts of a blind man and a lame man solved each other's day-to-day problem of earning livelihood. The blind man who was unable to see was to be guided by the lame man, whom he carried on his shoulders. Their common end was meted out by this mutual assistance. The knowledge like the lame man in the

parable, is to be carried on through the action, which, like the blind man in the parable, is unable to march on the path without being guided by the knowledge. They must go together to achieve the end, i.e., the attainment of liberation which is in the form of the realisation that "I am Śiva" (Śivo'haṁ-bhāva or Ātmasākṣātkāra). In the case of the Śivayogin who is in "Śivo'hambhāva", the knowledge is accomplished (siddha) and the action is a necessary formality for the guidance of the world. In spite of his engagement in action, all his deeds of worship have no touch of selfishness, no prompting by desire. Setting a background of sylvan fire, the parable of the blind man and the lame man has been explained by the Candra J. Ā. and the Śiva R. to bring home the mutual dependence of the knowledge and the action : अपश्यन्नन्धको दग्धः पश्यन् दहति पङ्गुलः। अन्धपङ्गुवदन्योन्यसापेक्षे ज्ञानकर्मणी।। (Chandra J.Ā., Kri. pā., 12.6); न क्रियारहितं ज्ञानं, etc. (Śiva R.). In this context, it is interesting to note that there is a discussion between Devī and Mahādeva in Kā. Ā. Devi raises a doubt: ज्ञानादेव तु कैवल्यमिति प्रोक्तं त्वया पुरा। एतद्व्रतेनैव भवेन्मुक्तिरित्युच्यते कथम्।। ज्ञानेन न विना मुक्तिर्यदि स्याद् देहधारिणाम्। व्रतेनानुष्ठितेन स्यात् किं फलं ब्रूहि तत्त्वतः।। (Kā., Ā., kri. pā., 2.3-4) — "You said once that liberation is through knowledge only. How do you say now that liberation is through this vow (Vrata) only — Śāmbhavavrata told in the previous chapter? If it is not possible to attain liberation without knowledge, what is the use of practising this Vrata? Please tell me as to what is the reality". Mahādeva answers saying : ज्ञानादेव तु कैवल्यमिति सत्यं वचो मम।। तथापि ज्ञानसम्प्राप्तिर्व्रतेन न विना भवेत्। ज्ञानोपदेशः कार्त्स्न्येन व्रतेऽस्मिन्नुच्यते किल।। व्रतेनानेन न विना ज्ञानायाधिकृतो भवेत्।। (Ibid., 2.5-6)— "That liberation is through knowledge alone is truly my statement. Yet the acquision of that knowledge is not possible without that Vrata. The instruction of that knowledge is in entirety given in this Vrata. Without this Vrata, one cannot become eligible for that knowledge". What is that Vrata? How does that constitute the means to that knowledge? Mahādeva answers these questions clearly: अदीक्षासंस्कृते जन्तावपवित्रहृदाकुले उपदिष्टमपि ज्ञानं मरुवन्न प्ररोहति।। लब्धं कथमपि ज्ञानं लिङ्गनिष्ठाविवर्जिते। न फलाय भवत्येव यथा सस्यमरक्षितम्।। दीक्षासंस्कृतिसंशुद्धे चित्ते जन्तोः समर्पितम्। लिङ्गाङ्गसामरस्याव्यं मन्निष्ठागोपितं परम्। भक्तिसिक्तं मम ज्ञानं मोक्षाय भवति ध्रुवम्।। (Ibid., 2.7-9) —

"When a person is not sanctified by the initiation (Dīkṣā) and when he is in a state of confusion due to his unsanctified heart, the knowledge given will not grow like a plant in the desert. Although that knowledge is somehow obtained and yet is without firm devotion towards the Liṅga, it will not bear fruit like a plant which is not protected. The knowledge about Śiva (me) which is called as the knowledge of communion of the Aṅga (Self) with the Liṅga, which is given to a person whose mind is purified by the process of Dīkṣā, which is well-guarded by a firm devotion towards Śiva (me) and which is charged with devotion, is bound to bring liberation". The Śāmbhavavrata is the vow of Vīraśaivism which begins with the Dīkṣā (of three kinds). This Dīkṣā contains an instruction regarding the significance of the Iṣṭaliṅga infused with the 'Cit-kalā' of the disciple (the spark of knowledge from the cerebrum of the disciple to whom the Liṅga is given by the Guru) and regarding its relation with the inner Liṅgas, Prāṇaliṅga and Bhāvaliṅga. It is this culture imparted mystically by the Guru that makes the heart of the aspirant ripe enough to receive the knowledge of "Liṅgāṅga-sāmarasya" and to realise it through worship and meditation. That realisation is Mukti which is of the nature of Śivādvaita. Yet the action (Vrata) charged with devotion which imparts that culture to realise that knowledge, cannot be undermined and ignored.

व्याख्या— ननु सिद्धज्ञानिनां कर्मणा प्रयोजनं नास्तीत्यत्राह—

If it is argued that there is no use of action for those who are accomplished in knowledge, the answer is given here—

ज्ञाने सिद्धेऽपि विदुषां कर्मापि विनियुज्यते।
फलाभिसन्धिरहितं तस्मात् कर्म न सन्त्यजेत्।।१२।।

Even when the knowledge is fulfilled in realisation, action, too, is made use of by the wise. Hence, action which is not associated with any desire for the fruit should not be discarded. (12)

व्याख्या— ''न कर्मणा'' इति श्रुते: काम्यकर्मपरत्वाद् विदुषां ज्ञाने सिद्धेऽपि वेदान्तेऽग्निहोत्रवत् फलापेक्षारहितं कर्म विधीयत एव, तत्तदाश्रम-विहितकर्मपरित्यागे पातित्यात्, ''ज्ञानं प्रधानं न तु कर्महीनं कर्म प्रधानं न तु चिद्विहीनम्। तस्माद् द्वयोरेव भवेत् प्रसिद्धिर्न ह्येकपक्षो विहग:प्रयाति।।'' इत्यभियुक्तोक्तेश्च निष्कामकर्मानुष्ठानं न सन्त्यजेदित्यर्थ:।।१२।।

Since the Śruti statement "Na karmaṇā" (not by action) refers to action performed with a motive, in the case of the wise, even when the knowledge is accomplished in realisation, the action which is without any desire for a fruit is necessarily ordained, like "Agnihotra" in Vedānta. This is because the discarding of action ordained in accordance with the Āśramas would lead to degradation. In accordance with the statement of the noble persons, viz., "Jñānaṁ pradhānam, etc.," which means: "Knowledge is predominant, but not without action; action is predominant, but not without knowledge. Hence both are known to be acceptable, because a bird with one wing cannot fly," one should not discard the action which is not associated with any desire for a reward. (12)

Notes: ''न कर्मणा, इत्यादि'' (Kai. U., 3-4); the full statement is: न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वमानशु:। परेण नाकं निहितं गुहायां विभ्राजते यद्यतयो विशन्ति।। वेदन्तविज्ञानसुनिश्चितार्था: संन्यासयोगाद्यतय: शुद्धसत्त्वा: ते ब्रह्मलोके तु परान्तकाले परामृता: परिमुच्यन्ति सर्वे—। "Not by action, nor by children, nor by money, but by renunciation alone, some persons have attained immortality. The heaven hidden in the cave of the heart is enlightened by the Supreme. Into that the Yogins enter. The Yogins have before them the objective determined by the knowledge of Vedānta and attain purity of spirit through resorting to Sanyāsayoga. They reside in the Brahmaloka until the annihilation of the world in the highest state of immortality and finally get total liberation". The action meant here is Kāmyakarma, i.e., the action undertaken with motive. Such an action is prohibited. But the action which is not associated with any desire for a reward should not be discarded. It is called "Niṣkāma-karma". The Bhagavān says: मा कर्मफलहेतुर्भूर्मा ते सङ्गोस्त्व-कर्मणि। (Bhag. G., 2-47)— "Do not have any desire for a fruit as the motive of your action and may you not adhere to non-action". "ज्ञानं प्रधानं न तु कर्महीनं..." (Abhi. Va.). The wisdom lies in the renunciation of the fruit in action, but not in the renunciation of action altogether. That is Yoga. Wisdom (as said above) in action is Yoga— योग: कर्मसु कौशलम्। (Bhag. G., 2.50). Such an action should go together with knowledge. Action and knowledge are like the two wings of a bird. Just as the two wings are necessary for a bird to fly so are both the action and the knowledge necessary for an aspirant to attain liberation. Śiva. Dha. P. says: यथा न्यूनो विधिर्न स्यात् प्रसीदति यथा शिव:। यथा पूतं भवेच्चित्तं तथा कुर्यात्सतीं क्रियाम्।। (Quoted in the Kannaḍa commentary of N.R.Karibasava Śāstrin)— "Pure action should be performed in such a way as there would be no short-coming in what is prescribed, as Śiva would be pleased and as the mind would become purified". Vāy. Saṁ. puts the same idea emphatically: अर्थहीना यथा वाणी धर्महीना यथा तनु:। पतिहीना यथा नारी शिवहीना तथा क्रिया।। (Quoted in the Kannaḍa commentary of N.R. Karibasava Śāstrin)— "Action without Śiva (i.e., the knowledge of Śiva) is like the speech without meaning, the body without any righteous action and the woman without her husband".

व्याख्या— अथाचारस्याधिक्यं प्रतिपादयति—

Then the author propounds the predominance of "Ācāra", righteous practice—

आचार एर सर्वेषामलङ्काराय कल्पते।
आचारहीन: पुरुषो लोके भवति निन्दित:।।१३।।

The righteous practice alone is meant for the adornment of all persons. A person who is without such a practice would stand condemned in the world. (13)

व्याख्या— स्पष्टम्।।१३।। It is clear. (13)

Notes: Five Ācāras (Pañcācāras) are spoken in Vīraśaivism. (Vide notes on S.S.,9.27 for details about Pañcācāras). This stanza is verbatim the same as Candra J.Ā., kri. pā., 9.16. Further the Candra J.Ā. glorifies Ācāra with Jñāna: ज्ञानेनाचारयुक्तेन प्रसीदति महेश्वरः। तस्मादाचारवान्ज्ञानी भवेदादेहपातनात्।। शिवस्य भक्तिराधार आचारः सर्वदेहिनाम्। आचारः परमो धर्म आचारः परमं धनम्। ज्ञानमाचारहीनं चेन्न तद् भवति सिद्धये। (kri. pā., 9.17-19)— "Maheśvara is pleased with Ācāra coupled with Jñāna. Hence one should be an enlightened person endowed with Ācāra as long as one lives. The basic Ācāra for all the embodied souls is devotion towards Śiva. Ācāra is the supreme duty, Ācāra is the supreme wealth. If the Jñāna is without Ācāra, it does not yield any fruit". Ācāra is ultimately the worship of Śiva through the body (hands), mind and speech (trikaraṇa). It is the repayment of the due for the obligation received as it were from the God. All the beings have emerged from him. All this world is fashioned by him. Man attains fulfilment of his life by worshipping him through his righteous actions: यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम्। स्वकर्मणा समभ्यर्च्य सिद्धिं विन्दति मानवः।। (Bhag. G., 18.46). The creation of beings is to provide them with an opportunity to exhaust all Karman through experience and attain liberation. The creation of the objective world is meant for the experience of beings. The aspirant should take to "Śuddha ācāra" with Jñāna to attain that liberation for which the Paramātman has created him. The fire in the Araṇis is not meanifest unless they are rubbed together. Man has the Mahāliṅga in him but the Mahāliṅga is realised by him only when he takes recourse to "Ācāra".

व्याख्या— तस्मात् सत्कर्माचरणवान् भवेदित्युक्त्वा क्रियागमस्थलं समापयति—

Then after saying that in view of that the aspirant should be engaged in performing his meritorious deeds, the author concludes the Kriyāgamasthala—

ज्ञानेनाचारयुक्तेन प्रसीदति महेश्वरः।
तस्मादाचारवान् ज्ञानी भवेदादेहपातनात्।।१४।।

Maheśvara is pleased with spiritual knowledge coupled with religious practices. Hence, one should be an enlightened person engaged in religious practices till the body falls off. (14)

व्याख्या— स्पष्टम् (१४) It is clear. (14)

इति क्रियागमस्थलम्

Kriyāgamasthala ends

Notes: In profane sciences, it is insisted that theory and practicals should go together. In this spiritual science also, the theory in the form of the knowledge obtained from the Guru and through the study of Śāstras should go together with the religious practices, which represent the practicals. Knowledge without practice is dry. Through this dry knowledge alone one cannot get the grace of God. To win God's favour one should have knowledge coupled with action. Knowledge and action (Ācāra) are like the two wings of a bird or the two wheels of a chariot. This is verbally same as Candra J.A., kri. pā., 9.17.

अथ भावागमस्थलम्—(५५)

व्याख्या— अथ— ''यं यथोपासते तदेव यद्भावं तद्भवति यथाकारी -थाचारी तथा भवति'' इति बृहदारण्यकश्रुतेः ''शिवभावानुसन्धानाच्छिवो भावे प्रकाशते'' इति योगजागमस्थितेश्च निष्कामकामानुष्ठानवतो विरक्तस्य भावचिह्नमेव भावागमस्थलमिति निरूपयति—

Bhavāgamasthala—(55)

Then, as per a statement of the Bṛ. U., viz., "Yaṁ yathopāsate; etc.," ., which means: "Whatever conception one adores one becomes like that; whatever conception one cherishes one becomes the same; whatever action one does one becomes used to it; and whatever practice one adopts one becomes used to that only," and as per a

statement of the Yogaja Ā., viz., "Śivabhāvānusandhānāt", etc., which means: "Through the cherishing of Śiva's form (the conception of Śiva) one gets the flash of that form in his mind (thought or conception), the author propounds that the special gestures of faith of the Śivayogin who is engaged in disinterested action with a spirit of renunciation, constitutes the Bhāvāgamasthala—

भावचिह्नानि विदुषो यानि सन्ति विरागिणः।
तानि भावागमत्वेन वर्तन्ते सर्वदेहिनाम्।।१५।।

All those gestures of faith which are discerned in an enlightened recluse (Śivayogin), form the Gospel of Faith (Bhāvāgama) for all the embodied beings. (15)

व्याख्या— विरागिणः असत्क्रियाफलविरक्तस्य, विदुषो ज्ञानिनः शिवयोगिनः यानि भावचिह्नानि सन्ति, तानि सर्वदेहिना प्राकृतानां भावागमत्वेन वर्तन्त इत्यर्थः।।१५।।

The 'Virāgin' is one who has renounced the fruits of unfair actions. The Śivayogin with enlightenment is such a 'Virāgin'. The special gestures of faith which are discerned in him, constitute the articles of faith for all the beings. (15)

Notes: The word "Bhāva" has a wide implication in Sanskrit. It means "a feeling, emotion, devotion, etc". These words individually cannot signify all that is meant by the word. The nearest possible equivalent in English, here, is "faith", "faith in God, belief in his greatness". Āgama is something handed down by tradition; Bhāvagama is here a Gospel of Faith, a testimony of religius practices handed down through a long and unbroken heritage of spiritual teachers, whose every gesture meant an expression of the divine revelation in them. Those gestures of faith have gone a long way in framing and inspiring faith in the hearts of the disciples who are on the path of Mukti. (The statement of Bṛ. U. quoted by the Sanskrit commentator in the preamble to the stanza, is "यं यथोपासते, etc". This seems to be a

different reading. The statement, as found in the printed texts now available, is in this form:"..... सर्वमयस्तद्यदेतदिदंमयोऽदोमय इति यथाकारी यथाचारी तथा भवति साधुकारी साधुर्भवति पापकारी पापो भवति पुण्यः पुण्येन कर्मणा भवति पापः पापेन" (Bṛ. U., 4.4.5) — "He is of all forms; that which is of this form is of that form. Thus whatever he does and whatever he practises he becomes that. He who does good deeds becomes good, while he who does bad deeds becomes sinful. Merit accrues through meritorious deeds and sin through sinful deeds". The "Bhāva" of the Śivayogin embraces Śiva and becomes "Śivamaya". His "Aṅga" has become "Liṅgamaya". Whatever he does is the activity of Śiva. Whatever he speaks is the word of Śiva. Whatever he thinks is the thought of Śiva. These are the expressions or gestures of the Śivayogin which are to be grasped by the aspirants of Mukti for their guidance. Thus the gestures of faith of the Śivayogin form the Gospel of Faith for all.

व्याख्या— अथ पूर्वोक्तज्ञानाचारापेक्षया भाव एव विशिष्ट इति सूत्रद्वयेन कथयति—

Then the author propounds in two stanzas that the "Bhāva" alone has some speciality vis-a-vis knowledge and religious practice told earlier—

शिवोऽहमिति भावोऽपि शिवतापत्तिकारणम्।
न ज्ञानमात्रं नाचारो भावयुक्तः शिवो भवेत्।।१६।।

The conception that "I am Śiva" is the means to attain the state of Śiva, neither mere knowledge nor mere religious practice. He who possesses this faith becomes Śiva. (16)

व्याख्या— शिवोऽहमिति भावः शिवत्वप्राप्तिकारणम्, ज्ञानमात्रं न, शिवतापत्तिकारणं न भवतीत्यर्थः। आचारः केवलसत्क्रियाचारोऽपि न, शिवत्वप्राप्तिकारणं न, किन्तु भावयुक्तः शिवोऽहमिति भावेन संयुक्त एव शिवः शिवस्वरूपी भवेदित्यर्थः।।१६।।

The conception (faith) that "I am Śiva" is the cause of attaining 'Śiva-hood'. Mere knowledge is not so. That is, it is not the cause of attaining the state of Śiva. The practice, i.e., the practice of good deeds, too, is not so by itself. It is not (separately) the cause of attaining the state of Śiva. But he who is endowed with the firm faith that "I am Śiva", can alone become Śiva, i.e., attain the form of Śiva. (16)

Notes: To become Śiva is the highest aspiration of all human beings. The supreme truth is that the Jīva is Śiva in the ultimate analysis. It is that truth which the Jīva should know, make efforts to realise and cherish in his thoughts. Thus the effort to become Śiva is three-pronged, i.e., through knowledge (Jñāna), action (Ācāra) and cherishing in mind (Bhāva). The knowledge is in the form of "Śivo'ham" ("Ahaṁ brahma asmi"— Bṛ. U., 1.4.10; Tat tvam asi" — Chānd.U., 6.8.7; "Ayam ātmā brahma" —Bṛ. U. 2.5.19) as taught by the Guru and as known from the Śāstras. The action or practice is in the form of converting the thought waves into the form of Śiva through Yoga. (Vide Prāṇaliṅgārcanasthala and Śivayogasamādhi-sthala, S.S., 12.14-20, 22-23 and 25-27, also notes thereon). The cherishing in the mind is an incessant attunement of the mind to Śiva through which the Soul assumes the form of Śiva as per the maxim of the Bhramara and the Kīṭa (Bramarakīṭanyāya).

व्याख्या— ननु ज्ञानभावयो: को भेद इत्यत्राह—

If it is asked as to what is the difference between knowledge and conception, the answer is given here—

ज्ञानं वस्तुपरिच्छेदो ध्यानं तद्भावकारणम्।
तस्माज् ज्ञाते महादेवे ध्यानयुक्तो भवेत्सुधी:।।१७।।

Knowledge is the ascertainment of an object. Meditation is the means to the conception of that object. Hence, when the Mahādeva is known, the enlightened preson (i.e., Śivayogin) should turn to meditation. (17)

व्याख्या— वस्तुपरिच्छेद इदमेतादृशमिति वस्तुस्वरूपनिर्णायकं ज्ञानम्, तद्भावकारणं निर्णितस्य वस्तुनो भावस्य धर्मलाभस्य कारणं ध्यानं तदेवाहमिति मननम्। तस्मात् शिवे ज्ञाते सति सुधी: सुज्ञानी ध्यानयुक्तो भावेन संयुक्तो भवेत् स्यादित्यर्थ:।।१७।।

Knowledge consists in the ascertainment, i.e., finding out for certain the nature of the object that "It is like this". The cause for that, i.e., the cause for the conception of an object, in the sense of the assumption of the property of that object, is meditation, the cherishment in the mind that "I am that". Hence, when Śiva is known, the enlightened Śivayogin should fully become engaged in meditation, i.e., he should become endowed with that conception. (17)

Notes: Knowledge is an ascertainment of the form of the object. Bhāva is the stream of consciousness assuming the form of that object which is so ascertained. In the present case, knowledge is the knowledge of Śiva as instructed by the Guru and as learnt from the Śāstras. Bhāva is the stream of consciousness which has assumed the form of Śiva. The thought–waves assume the form of Śiva in a continuous flow without any break. It is only when this happens that the experience of divine bliss (Śivānanda) is possible. In that experience, the subject-object distinction is completely lost sight of.

व्याख्या— अथ कथं भावयेदित्यत्राह—

If it is asked as to how that is assumed, the answer is given here—

अन्तर्बहिश्च सर्वत्र परिपूर्णं महेश्वरम्।
भावयेत् परमानन्दलब्धये पण्डितोत्तम:।।१८।।

The best among the enlightened (Śivayogin) should conceive of the Maheśvara as having pervaded everywhere, inside and outside, in order to attain the supreme bliss. (18)

व्याख्या— अन्तर्बहिश्च शरीरान्तर्बहिश्चेत्यर्थः। शिष्टं स्पष्टम्।।१८।।

"Antarbahiśca" (inside and outside) means "inside and outside one's body". The rest is clear. (18)

Notes: The interpretation of "Antarbahiśca" as "śarīrāntarbahiśca" is "Adhyātma" interpretation. Parameśvara is inside the body as the 'Antaryāmin' and 'Preraka'. The "Adhiviśva" interpretation is intended here. Parameśvara is all pervasive. He is immanent in the world as the "Antaryāmin" and He is also transcendent enveloping the world from outside. The Puruṣasūkta says: स भूमिं विश्वतो वृत्वा अत्यतिष्ठद्दशाङ्गुलम्।। (Ṛv. 10.90.1)— He pervades the earth (universe) everywhere and transcends it by ten inches (i.e., to an infinite extent). Parameśvara has no spatio-temporal limits. He pervades everything inside and envelops everything outside. Such a Parameśvara should be realised within himself by the aspirant. "यथाऽऽदर्शे तथात्मनि"— "One can realise Brahman in one's soul as one can see his face in a mirror" (Kaṭha U, 6.4), is the key to that end.

व्याख्या— अथ सा क्रियापूजा भावरहिता चेद् वृथेति सदृष्टान्तं सूत्रद्वयेनाह—

Then the author tells in two stanzas with analogies that the action in the form of worship is futile without the conception of one's self as Śiva—

अर्थहीना यथा वाणी पतिहीना यथा सती।
श्रुतिहीना यथा बुद्धिर्भावहीना तथा क्रिया।।१९।।

चक्षुर्हीनो यथा रूपं न किञ्चिद्वीक्षितुं क्षमः।
भावहीनस्तथा योगी न शिवं द्रष्टुमीश्वरः।।२०।।

Action without the spiritual conception is like the speech without meaning, a devoted wife without her husband, and knowledge without scripture. (19) Just as he who is without eyes cannot see any form, so is the Yogin not competent to have a vision of Śiva without spiritual conception. (20)

व्याख्या— श्रुतिहीना वेदश्रुतिसम्मतिरहिता बुद्धिर्ज्ञानमित्यर्थः।।१९।। ईश्वरः समर्थ इत्यर्थः। शिष्टं स्पष्टम्।।२०।।

"The intellect without the scripture" means "the knowledge without the sanction of the scriptures in the form of Veda". (19) "Īśvara" means "capable, competent". The rest is clear. (20)

Notes : Speech without meaning, i.e., lacking in compatibility like "Agninā siñcati" (he sprinkles with fire), "Vandhyāputraḥ sundaraḥ" (the son of a barren woman is handsome), "Khapuṣpamālayā alaṅkaroti" (he decorated with a garland of sky-flowers), etc., is never taken as authoritative. What is not authoritative is without any use. Similarly speech employed without understanding the meaning, is also not useful for the speaker and it may put the speaker in a ridiculous position. Yāska says about Veda: स्थाणुरयं भारहारः किलाभूदधीत्य वेदं न विजानाति योऽर्थम्। योऽर्थज्ञ इत्सकलं भद्रमश्नुते नाकमेति ज्ञानविधूतपाप्मा। ..... अनग्नाविव शुष्केधो न तज्ज्वलति कर्हिचित्।। (Yā. Ni., 1.18)— "He who, having read Veda, does not know its meaning, is a tree or donkey bearing the burden. He who knows the meaning gets all auspicious rewards, goes to heaven with his sin washed by knowledge. Dry fuel fallen on the ground without fire, is not for burning". A tree bears the burden of the leaves, flowers and fruits. Yet it cannot experience the fragrance, the taste, the form, the touch, etc., of any of them. A donkey may bear the sandle-wood sticks on its back, but cannot experience their fragrance. In the same way he who knows Veda without knowing its meaning, bears the burden of the memorised Veda, but cannot get the due rewards from it. The second analogy is that of a devoted wife without her husband either due to his death or due to abandonment. In the absence of her husband, she is looked upon either as inauspicious for all purposes or as a destitute. Her life is regarded as futile. So is the state of actions (deeds of worship) in the absence

of the spiritual conception of the Self as Śiva. The third analogy is that of the intellect without the approval of Veda (scriptures). The study of Veda gives a spiritual, social and moral culture without which the intellect (knowledge) is a sheer burden. In the same way the deeds of worship and meditation are futile without the spiritual conception of the Self as Śiva. Stanza 20 gives a striking analogy to demonstrate that the actions (worship and meditation) with any such conception, do not bring about the vision of Śiva. A blind man cannot see the forms of objects. Eyes are inevitable for the sight of external objects. A blind man thus cannot see the forms of objects. Nor can he do anything on his own accord because he is a destitute. He needs the help of others which he cannot get always and which makes him always dependent. Similarly action without "Bhāva" is futile. In this background, it should be noted that the knowledge, consists in the conception of the body as the form of Parameśvara and that the body is not different from the Supreme Principle. This conception (Bhāva) makes the body to toil for the realisation of Śiva. The conception that the mind is born from Śiva and is rooted in Śiva, makes the mind totally pure and prone to Śiva. Further the conception of Prāṇa (life beath) is a manifestation of Śiva's power, makes the Prāṇa prone to Śiva by being controlled through Yoga coupled with the notion of the Self as Śiva. Thus the body, the mind and the life principle surrender themselves to Śiva. Then all misconceptions totally subside to forge the unity of knowledge, action and the spiritual conception and bring the experience of spiritual bliss. Now the author highlights the importance of "Bhāva" (the spiritual conception of the Self as Śiva).

भावशुद्धेन मनसा पूजयेत्परमेष्ठिनम्।
भावहीनां न गृह्णाति पूजां सुमहतीमपि।।२१।।

The Śivayogin should worship the Parameśvara (Supreme Lord) with the mind endowed with pure intentions (thoughts). The Lord does not accept the worship which is without the spiritual conception however great it might be. (21)

व्याख्या— भावशुद्धेन ध्यानशुद्धेनेत्यर्थः। सः स परमेश्वर इत्यर्थः। शिष्टं स्पष्टम्।।२१।।

"Bhāvaśuddhena" (Manasā) means "(with the mind) which is pure in meditaiton or purely attentive towards Śiva". "Bhāvahīnāṁ.... sumahatīmapi"— the subject of this sentence should be understood as "saḥ", i.e., the Parameśvara. The rest is clear. (21)

Notes: In rendering worship to Śiva, both external purity and internal purity (bahiraṅgaśuddhi and antaraṅgaśuddhi) are required. The condition of external purity is fulfilled by taking bath in sacred water, putting on clean "dhoti" with a loincloth as the underwear, sitting in a clean chamber, etc. More important than this is the condition of internal purity. This is achieved through the purification of the thought-waves in the mind. This is regarded as "Bhāvaśuddhi". Without this "Bhāvaśuddhi" no deed of worship, however great and however grand it might be, would be acceptable to Śiva. In our external worship, all the materials of worship such as water for ablution, Bhasma, Rudrākṣa, Gandha, Bilva-leaves, flowers, fruits, etc., are Śiva's gift to mankind. Nothing is ours among the things that we offer to Śiva. It is only when they become charged with our pure feelings of divine love, they become acceptable to Śiva, who not only accepts them but also becomes immencely pleased with them to the extent of granting his 'darśana' to our inner eye.

व्याख्या— अथ— ''भ्रमद्भ्रमरचिन्तायां कीटोऽपि भ्रमरायते। शिवचिन्तासमाक्रान्तः शिवरूपी भवेद्ध्रुवम्।।'' इति वीरागमवचनानुसारेण भावमहत्त्वं प्रकाशयति—

Then, in accordance with a statement of the Vī. Ā., viz., "Bhramadbhramaracintāyāṁ, etc.," which means: "Though the (continuous) thought about the hovering bee, even the worm becomes the bee; he who is caught with the thinking about Śiva, assumes definitely the form of Śiva, the author reveals the importance of 'Bhāva' " —

नैरन्तर्येण सम्पन्ने भावे ध्यातुं शिवं प्रति।
तद्भावो जायते यद्वत् क्रिमेः कीटस्य चिन्तनात्।।२२।।

When the mental cherishing (Bhāva) by way of meditating on Śiva becomes incessant, the attainment of Śiva's form is possible, as is the case with a worm (which becomes the bee) through the (continuous) thought about an insect (i.e., bee). (22)

व्याख्या— क्रिमेः कीटस्य भ्रमरस्य चिन्तनाद् यद्वत् यथा तद्भावो भ्रमरकीटभावो जायते, तथा भावे चित्ते चित्तविशिष्टे शिवं ध्यानुं नैरन्तर्येण सम्पन्ने सति तद्भावः शिवस्वरूप एव जायते, शिवं प्रतीयत इत्यर्थः।।२२।।

Just as the form of an insect (i.e., bee) is born in the case of a worm due to continuous thinking of that insect, so when the mind in its special attunement gets engaged in an incessant cherishing of Śiva through meditation, the form of Śiva is born in its case also. (22)

Notes : Here in "krimeḥ kīṭasya cintanāt" both the words "krimi" and "kīṭa" respectively mean 'a worm' and 'an insect', as applied respectively to the worm that is kept a captive in a shell and to the bee which torments it vehemently. It is said that the worm begins to think of the bee continuously due to the fear of the bee which torments it everytime. Then it becomes the bee itself and flies away. This is the maxim called "Bhramarakīṭa-nyāya". It may be noted here that the word "kīṭa" is used in the sense of the worm. As per the distinction drawn between the "worm" and the "insect", the former is a creeping invertebrate animal with a slender body and no limbs, while the latter is a small invertebrate animal having a head, thorax, abdomen, two antennae and thoracic wings. These features of the worm and the insect apply respectively to the worm that is kept a captive and the bee that captivates it. It is interesting to note that Ujjanīśa, in his Kannaḍa commentary, has taken the word "kīṭa" in sense of an insect called "Kuruḍihuḷu" in Kannaḍa (otherwise known 'Kāḍajīrigehuḷu'). This insect conforms to the

above description of an insect. Its sting is very painful just like the sting of a bee. Its hovering in the houses is a common sight in the villages. People fear its sting. It brings a worm from somewhere and captivates it in a cocoon-like shell built around it. Such shells can be seen on the wooden shutters, door pans, windows or the joints of two walls. That insect produces a humming noise when it hovers. It often comes to the shell wherein the worm is held captive and sits on it. It stings the worm. After some days that worm becomes the insect and flies away by breaking open the shell. This can be commonly seen in the village houses. In all probability the word "bhramara" was applied to that insect also. This doubt arises because the honey-bee which is understood by the word "bhramara" is not known to convert a worm to its form in our common experience.

Whatever may be the case, the maxim is drawn into service here to establish the fact that the incessant thinking about an object would result in the transformation of the thinker into the form of the object of his adoration. Thinking about Śiva incessantly one (i.e., the Jīva) becomes Śiva. This is the wonderful power of "Bhāvanā".

व्याख्या— अथ निष्कलशिवचिन्तने यद्यसमर्थस्तद्विभूतिं वा चिन्तयेदित्युक्त्वा भावागमस्थलं समापयति—

Then the author concludes the Bhāvāgamasthala after saying that in case one is incapable of cherishing in mind the formless Śiva, one can cherish in mind His magnificence in merits (such as omniscience, omnipotence, immanence, transcendence, etc.)—

निष्कलङ्कं निराकारं परब्रह्म शिवाभिधम्।
निर्ध्यातुमसमर्थोऽपि तद्विभूतिं विभावयेत्।।२३।।

If one is incapable of meditating on Śiva, the Para-brahman, who is free from flaws and who is without any form, one can meditate upon his meritorious magnificence. (23)

व्याख्या— तद्विभूतिं सर्वज्ञत्वादिमहैश्वर्यमित्यर्थः। शिष्टं स्पष्टम्।।२३।।

इति भावागमस्थलम्

"His meritorious magnificence" means "the great wealth of His merits such as omniscience, etc". The rest is clear. (23)

Bhāvāgamasthala ends

Notes: Śiva has two aspects, one is called Saguṇa aspect and the other is Nirguṇa aspect. In his Saguṇa aspect he has a form and his Śakti assumes a form that is made up of three Guṇas. It is this aspect that is prevalent in all his five cosmic activities namely, Sṛṣti (creation), Sthiti (preservation), Laya (annihilation), Tīrodhāna (covering the real power of the Self) and Anugraha (conferring grace on the Self). In His other original aspect called Nirguṇa aspect, He is formless and His Śakti is without Guṇas. In both of His aspects, His Śakti is inherent in Him. The meditation prescribed in this Bhāvāgamasthala is the mental attunement to the original Nirguṇa (Nirākāra) aspect of Śiva. This can be achieved only by a chosen few Yogins. In the case of others, it is suggested that they can cherish in their mind the munificence of Śiva's divinity in the form of omniscience, omnipotence, all-pervasiveness, immanence, transcendence, etc.

अथ ज्ञानागमस्थलम्—(५६)

व्याख्या— अथ— ''ज्ञानी विज्ञानतत्परः'' इत्यमृतबिन्दुश्रुतेः ''ज्ञानमेतच्छैवसंस्थम्'' इति पतिपरातन्त्रवचनाच्च तद्भावागमसम्पन्नस्य परयोगिनो ज्ञानचिह्नमेव ज्ञानागमस्थलमिति प्रतिपादयति—

Jñānāgamasthala—(56)

Then as per the Amṛta B.U. which says "Jñānī vijñānatatparaḥ" meaning: "The enlightened person is devoted to special knowledge" and a statement of Pati Parā., viz., "Jñānamentacchaivasamstham," meaning: "This knowledge is that which pertains to Śiva", the author propounds Jñānāgamasthala as consisting of the gestures of knowledge on the part of the Supreme Yogin who is adept in Bhāvāgamasthala—

परस्य ज्ञानचिह्नानि यानि सन्ति शरीरिणाम्।
तानि ज्ञानागमत्वेन प्रवर्तन्ते विमुक्तये।।२४।।

Those gestures of knowledge which belong to the Para Śivayogin, are in vogue as the Jnānāgama (Gospel of Knowledge) for the emancipation of the beings. (24)

व्याख्या— परस्य भावागमसम्पन्नस्य परमशिवयोगिनो ज्ञानचिह्नान्येव प्राकृतानां पशुजनानां विमुक्तये सद्गतये ज्ञानागमत्वेन प्रवर्तन्त इत्यर्थः।।२४।।

The Parayogin is the Parama Śivayogin who is adept in Bhāvāgama. The gestures of his knowledge constitute the Jñānagama (Gospel of Knowledge) for the emancipation, i.e., the beatitude, of the ordinary people who are lacking in knowledge. (24)

Notes: ''ज्ञानी विज्ञानतत्परः'' (Amṛta B.U., i.e., Bra. B. U., 18). Actually the reading is ''मेधावी ज्ञानविज्ञानतत्त्वतः।'' This is told about the Parayogin who is adept in Bhāvāgama. Jñāna is Brahmajñāna, the knowledge of Brahman. It is the knowledge of the Supreme which is most esoteric in nature and which is to be revealed by the most competent Guru like the Parayogin. The Upaniṣads say: अत्मैवेदं सर्वम्। (Chānd. U., 7.25.2); एकमेवद्वितीयम्। (Chānd. U., 6.2.1). This is known as Samyajjñāna, which is actually the means to Mokṣa. Vijñāna, on the other hand is the knowledge that is derived from worldly experience. The Jñāna with Vijñāna is the means for the escape from bondage. Bhag. G. Says: इदं तु ते गुह्यतमं प्रवक्ष्याम्यनसूयवे। ज्ञानं विज्ञानसहितं यज्ज्ञात्वा मोक्ष्यसेऽशुभात्।। (9.1). Para Śivayogin is the ocean of knowledge of Śiva as said in

the Pati Parā. quoted in the preamble to this stanza. His gestures are the Jñānāgama for the spiritual progress and liberation of the ordinary people. Those gestures are the manifestations of divine qualities that are rooted in the spiritual knowledge. They are: अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम्। दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम्।। तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता। भवन्ति सम्पदं दैवीमभिजातस्य भारत।। (Bhag. G., 16.2-3) — "Non-violence, truthfulness, absence of anger, generosity, tranquility, absence of pettiness, compassion towards all beings, absence of weakness for sense-objects, softness (absence of cruelty), shyness, absence of fickleness, boldness, forgiveness, restraint over the senses, external and internal purity, absence of hatred, absence of egoism—these constitute the divine wealth in the case of a noble person. These are the gestures of knowledge which constitute the Jñānāgama for all.

व्याख्या — अथ — ''यथेह कर्मचितो लोकः क्षीयते, एवमेवामुत्र पुण्यचितो लोकः क्षीयते'', ''ज्ञात्वा देवं मृत्युपाशांश्छिनत्ति'' इति श्रुत्यनुसारेण पूर्वोक्तकेवलभावकर्मभ्यां फलं नास्तीत्युक्त्वा ज्ञानमेव पञ्चभिः सूत्रैर्विशेषयति—

Then according to the Śruti statements, viz., "Yatheha karmacito lokaḥ, etc.," and "Jñātvā devaṁ, etc.,", which respectively mean: "Just as this world won by action (Karman) comes to an end here so does the other world won by merit (Puṇya) comes to an end hereafter" and "Knowing the God one cuts away the fetters of death", the author advocates the importance of knowledge after having said that there is no use of the aforesaid mere "Karman" and mere "Bhāva"—

भावेन किं फलं पुंसां कर्मणा वा किमिष्यते।
भावकर्मसमायुक्तं ज्ञानमेव विमुक्तिदम्।।२५।।

What is the use of (mere) "Bhāva" for the aspirants? What is it that is aspired by (mere) "Karman"? The knowledge which is combined with "Bhāva" and "Karma", alone brings Mokṣa.(25)

व्याख्या— ''अहं ब्रह्मास्मि'' इत्यपरोक्षज्ञानं ज्ञानमित्यर्थः। शिष्टं स्पष्टम्।।२५।।

This direct experience as "I am Brahman", is the knowledge. The rest is clear. (25)

Notes: ''यथेह कर्मचितो लोकः, इत्यादि''— Chānd. U., 8.1.6; actually in stead of "Karmacito" and "Puṇyacito", we find "Karmajito" and "Puṇyajito" in the printed texts. ''ज्ञात्वा देवं मृत्युपाशान् छिनत्ति''— the actual statements are: ज्ञात्वा देवं मुच्यते सर्वपाशैः (Śve. U., 1.8; 4.16; 5.13); ज्ञत्वा देवं सर्वपाशापहानिः Ibid., 1.11); तमेवं ज्ञात्वा मृत्युपाशांश्छिनत्ति (Ibid., 4.15). ''अंह ब्रह्मास्मि'' (Bṛ. U., 1.4.10). Here knowledge (Jñāna) stands for the direct experience as "I am Brahman". Mere "Bhāva" or "Karman" is not conducive to Mokṣa. The present Jñānāgamasthala is intended to emphasise this point. It is also implied that Jñāna alone is not conducive to Mokṣa. Karman. Bhāva and Jñāna are together, but not severally, conducive to Mokṣa. Among the three, Bhāva is the linking force between Karman and Jñāna. It is already noted that Karman and Jñāna should go together like a blind man and a lame man to achieve the end, i.e., Mokṣa (vide stanza 11 above and the notes thereon). Bhāva is linked with both. Bhāva linked with Karman is "Bhakti" and it is "Nididhyāsana" when linked with Jñāna.

The next stanza refers to Karman and Jñāna—

केवलं कर्ममात्रेण जन्मकोटिशतैरपि।
नात्मनां जायते मुक्तिर्ज्ञानं मुक्तेर्हि कारणम्।।२६।।

The Jīvas cannot attain Mukti through Karman alone even in hundreds of crores of lives. It is the Jñāna that is the cause of Mokṣa. (26)

व्याख्या— हि ''न कर्मणा'' इति ''तरति शोकमात्मवित्'' इत्यादिबहुश्रुत्यादिप्रसिद्धोऽयमर्थः। शिष्टं स्पष्टम्।।२६।।

This is well known through a number of Śruti statements such as "Na karmaṇā", "Tarati śokam ātmavit", etc. The rest is clear. (26)

Notes: "न कर्मणा" — (Tai. Ā., 7.10). The full statement is — न कर्मणा न प्रजया धनेन, त्यागेनैके अमृतत्त्वमानशुः। It means: "Not by Karman, nor by progeny nor by wealth, but by renunciation alone they attained immortality". It is only those who are "Vedāntavijñāna-suniścitārthāḥ" (having the knowledge ascertained by Vedānta and Vijñāna, the spiritual knowledge derived from the Upaniṣads and the knowledge derived from experience respectively. It is a delusion (bhrama) to think that one can attain Mokṣa through Karman only, i.e., Karman with some desire (sakāma karma). Even if Karman is resorted to in hundreds of crores of lives, it does not have the power to bring liberation. Sakāma Karman always leads to bondage. Hence, it cannot bring liberation. But when it is coupled with Bhāva (devotion) and Jñāna, it can also lead to Mokṣa, because the fruits of Karman, whether sin or merit, are totally burnt by the fire of Knowledge: यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन। ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा।। (Bhag. G., 4.37)— "Just as the fire which is lit reduces the sacred fuel to ashes, so does the fire of knowledge reduce all the Karman to ashes". Once the Karman is burnt by the fire of knowledge nourished by Niṣkāma Karman and Bhāva (devotion), Mukti is not far to seek. The same point is emphasised by the statement "Tarati śokam ātmavit" (Chānd. U., 7.1.3). "Ātmavit" is the enlightened Soul (Jīva) which has realised its identity with Śiva. This is the Jñāna. Through this Jñāna, the enlightened soul is beyond the reach of worldly sufferings. Kaṭha U. also says: स्वप्नान्तं जागरितान्तं चोभौ येनानुपश्यति। महान्तं विभुमात्मानं मत्वा धीरो न शोचति।। (4.4)— "The enlightened person does not grieve, having realised that great, all-pervading Ātman through whom he perceives all objects in the dream as well as in wakeful state". Śaṅkara observes on this Mantra: "तं महान्तं विभुमात्मानं मत्वाऽवगम्यात्मभावेन साक्षादहमस्मि परमात्मेति धीरो न शोचति"—"Having known that great, all-pervading Ātman, i.e., having realised that 'I am actually the Paramātman', the enlightened person does not grieve".

व्याख्या— अथ कर्मणा मुक्तिर्नास्तीत्येतदेव न, किन्तु कर्म ज्ञानहीनं चेत् पुनः संसारकारणमित्याह—

Then the author says that it is not just that there is no liberation through Karman, but it is implied that Karman without Jñāna is the cause for transmigration (saṁsāra)—

ज्ञानहीनं सदा कर्म पुंसां संसारकारणम्।
तदेव ज्ञानयोगेन संसारविनिवर्तकम्।।२७।।

Action without knowledge is always the cause for the transmigration of beings. The same action coupled with knowledge is the means of relief from transmigration. (27)

व्याख्या— स्पष्टम्।।२७।। It is clear. (27)

व्याख्या— अथ ज्ञानहीनं कर्म कथं पुनः संसारकारणमित्यत्राह—

Then if it is asked as to how the action without knowledge is the cause of tramsmigration, the answer is given here—

फलं क्रियावतां पुंसां स्वर्गाद्यं नश्वरं यतः।
तस्मात्स्थायिफलप्राप्त्यै ज्ञानमेव समभ्यसेत्।।२८।।

The fruit in the form of heaven, etc., in the case of those who are engaged in sacrifical action, is transitory. Hence, in order to attain a permanent fruit, knowledge alone should be practised. (28)

व्याख्या— "ते तं भुक्त्वा स्वर्गलोकं विशालं क्षीणे पुण्ये मर्त्यलोकं विशन्ति" इत्यादिवचनबलात् केवलक्रियानिष्ठानां पुंसां स्वर्गाद्यं फलं नश्वरं नाशशीलम्, तस्मात् स्थायिमोक्षफलप्राप्त्यै ज्ञानमेव सम्यगभ्यसेदित्यर्थः।।२८।।

On the authority of the statement "Te taṁ bhuktvā, etc.," which means: "They, after enjoying the extensive heavenly world, enter the world of mortals when their merit is exhausted," those persons who are engaged in the sacrificial activity only will get only the transitory fruit in the form of heaven, etc., i.e., the fruit which is bound to come to an end. Hence, the aspirant should practise only knowledge in order to attain a permanent fruit in the form of liberation. (28)

Notes : ''ते तं भुक्त्वा, इत्यादि'' — Bhag., 9.21. The fruit of sacrificial Karman is heaven, etc., and that is not permanent. Muṇḍ. U. (1.2.7) makes this point every clear: प्लवा ह्येते अदृढा यज्ञरूपा अष्टादशोक्तमवरं येषु कर्म। एतच्छ्रेयोऽभिनन्दन्ति मूढा जरामृत्युं ते पुनरेवापि यन्ति।।— "This Karman resorted to by the eighteen performers of sacrifices who are subjected to transitoriness and infirmity, is of the lower order. Those ignorant persons who take delight in it thinking that it brings the good, will be subjected to old age and death again". The eighteen, as explained by Śaṅkara, are the sixteen Ṛtviks and the couple (the sacrificer and his wife). This action is called 'avara' (lower) because it is mere action without know-ledge ("Avaraṁ kevalaṁ jñānavarjitaṁ karma"—(Śrī Śaṅkara). Those who resort to such action go to heaven by virtue of the 'Apūrva' created by it, stay for some time there until the fund of accumulated merit is exhausted and take birth again in this world to undergo the states of bodage and death. "They are the self-conceited persons who, in spite of their merging into Avidyā, consider themselves as wise and undergo the suffering due to old age, illness and other disasters. They are the fools who, under the impact of delusion, go about like blind men led by a blind man": अविद्यायामन्तरे वर्तमानाः स्वयं धीराः पण्डितंमन्यमानाः। जघन्यमानाः परियन्ति मूढा अन्धेनैव नीयमाना यथान्धाः।। (Muṇḍ.U., 1.2.8). This Mantra comes in Kaṭha U. (2.5)—with 'दन्द्रम्-यमाणाः' in the place of 'जघन्यमानाः'. "They feel that the sacrificial action (Iṣṭa) and action for the good of society (Pūrta) as important and do not, in their delusion, consider any other thing as good. Such persons enjoy the fruit of Karman in heaven, the home of enjoyment and then

enter this world or any other world which is lower than this": इष्टापूर्तं मन्यमाना वरिष्ठं नान्यच्छ्रेयो वेदयन्ते प्रमूढाः। नाकस्य पृष्ठे ते सुकृतेऽनुभूत्वा इमं लोकं हीनतरं वा विशन्ति।। (Ibid., 1.2.10). The Śivayogins who are fully aware of this, are not interested in such an "Avaraṁ karma". Such a Karman is called "Paśukarman". The Śivayogins think that it does not lead to Mokṣa and resort to Karman with the full awareness of their Self as Śiva, which is the supreme knowledge. They are deeply immersed in the bliss of that knowledge. Even when they perform certain actions either consequent on their being alive or with a view to guide the people (Lokasaṅgraha), they are not touched by the fruit of any action. Hence their Karman is called "Patikarma".

व्याख्या— ननु तज्ज्ञानं कथमभ्यसनीयमित्यत्राह—

If it is asked as to how that knowledge should be acquired, the answer is given here—

शास्त्राभ्यासादियत्नेन सद्गुरोरुपदेशतः।
ज्ञानमेव समभ्यस्येत् किमन्येन प्रयोजनम्।।२९।।

Knowledge alone should be acquired through the effort of studying Śāstras and through the teaching of the Guru. What is the use of anything else? (29)

व्याख्या— शास्त्राभ्यासादियत्नेन निगमागमशिरःसिद्धवीरशैवशास्त्राभ्यासादिप्रयत्नेन सद्गुरोरूपदेशतोऽनुग्रहाज् ज्ञानमेव शिवज्ञानमेव समभ्यस्येत् सम्यगभ्यासं कुर्यात्। अन्येन पाशवहविर्भक्षणोपयुक्तपूर्वमीमांसादिशास्त्रेण किं प्रयोजनम्? न किञ्चित्प्रयोजनमित्यर्थः।।२९।।

Through the effort of studying Śāstras, i.e., through the effort of studying in particular the Vīraśaiva Śāstra which is held in esteem in the Vedas and Āgamas and through the teaching of the Guru and his favour, the knowledge of Śiva alone should be acquired and properly practised. What is the use of the Pūrvamīmāṁsāśāstra

which is useful only for offering oblation in the Paśu-karma? It is implied that it is of no use. (29)

Notes: There are two sources of knowledge: Śāstrābhyāsa and Gurūpadeśa. Śāstrābhyāsa is through one's own effort (svaprayatna) and Gurūpadeśa is through Śrī Guru's favour and compassion (gurukāruṇya). Sometimes what is studied in the Śāstras may not be intelligible, may be difficult to understand. Then the refuge is Śrī Guru only. Śrī Guru's teaching becomes necessary to understand it theoretically and practically. The Śāstra meant here is Vīraśaivaśāstra which is rooted in Vedānta (Upaniṣads) and Siddhānta (Śaivāgamas). The statement ''वेद-सिद्धन्तयोरैक्यम् एकार्थप्रतिपादनात्'' which is made earlier (i.e., S.S., 5.13), emphasises the point that Veda (Vedānta) and Siddhānta teach the same doctrine. For instance what the Vedānta calls as "Brahman" is designated as "Liṅga" in the Siddhānta (Vide S.S., 1.2). The study of both Vedānta and Siddhānta is crystallised in the Vīraśaivaśāstra. The knowledge that is derived from the Śāstras, is made intimate through practical experience under the guidance of the Guru. What is knowledge in the ultimate analysis is explained and its importance is pointed out in the next two stanzas.

व्याख्या— अथ तज्ज्ञानमहत्त्वं सूत्रद्वयेन प्रकाशयति—

Then the author reveals the importance of that knowledge in two stanzas—

ज्ञानं परशिवाद्वैतपरिपाकविनिश्चयः।
येन संसारसम्बन्धविनिवृत्तिर्भवेत् सताम्।।३०।।

"Knowledge" is the mature ascertainment of the non-duality of Śiva, by which there would be the removal of the relation with transmigration in the case of virtuous persons. (30)

व्याख्या— परब्रह्ममहालिङ्गादन्यन्नास्तीति परिपक्वनिश्चय एव ज्ञानं येन ज्ञानेन सतां संसारबाधानिवृत्तिर्भवेदिति।।३०।।

The mature ascertainment that there is nothing other than the Mahāliṅga, which is the Parabrahman (Paraśiva), is the knowledge. Through that knowledge, the virtuous persons will be relieved of the sufferings of "saṁsāra". (30)

व्याख्या— अथ तदेव विशदयति—

Then the same idea is elucidated further—

शिवात्मकमिदं सर्वं शिवादन्यन्न विद्यते।
शिवोऽहमिति या बुद्धिस्तदेव ज्ञानमुत्तमम्।।३१।।

All this is consisting of Śiva. There is nothing other than Śiva. I am Śiva. The conviction of this nature is the best knowledge. (31)

व्याख्या— स्पष्टम्।।३१।। It is clear. (31)

Notes: This knowledge is given in the Upaniṣads: 1. सर्वं खल्विदं ब्रह्म (All this is Brahman), (Chānd. U., 3.14.1); 2. ब्रह्मैव सन् ब्रह्माप्येति— Being Brahman, enters into Brahman, (Bṛ. U., 4.4.6); 3. ब्रह्मैवेदं सर्वम्— All this is nothing but Parabrahman (Muṇḍ. U., 2.2.11); 4. ब्रह्मैवेदममृतं पुरस्ताद्ब्रह्म पश्चाद् ब्रह्म दक्षिणतश्चोत्तरेण— All this is Brahman, the immortal; in the east is the Brahman, in the west is Brahman, in the south as well as north. (Muṇḍ. U., 2.2.11); 5. तस्मात्सर्वगतः शिवः— Śiva is in everything, (Śve. U., 3.11); पुरुष एवेदं सर्वं यद्भूतं यच्च भव्यम् — All this is Brahman, so was what existed and so will what will come into being, (Ṛv. 10.90.2; Śve. U., 3.15); 6. अहं ब्रह्मास्मि— I am Brahman (Bṛ. U., 1.4.10). This knowledge given in the Upaniṣads is inculcated by the efficient Guru through practical guidance.

व्याख्या— अथ तज्ज्ञानमहत्त्वं सूत्रद्वयेन प्रकाशयति—

Then the author reveals the greatness of that knowledge in two stanzas —

अन्धो यथा पुरस्थानि वस्तूनि च न पश्यति।
ज्ञानहीनस्तथा देही नात्मस्थं वीक्षते शिवम्।।३२।।

Just as a blind person does not see the objects before him, so does the embodied soul which is devoid of knowledge not see Śiva residing in itself. (32)

व्याख्या— स्पष्टम्।।३२।। It is clear. (32)

Notes: Knowledge is the inner eye through which Śiva residing in the soul can be seen. Without that inner eye, the aspirant cannot witness Śiva inside. S.S. (5.36) says that Śiva resides in the soul just as water resides in the Candrakānta stone, fire in the Sūryakānta stone and sprout in the seed: चन्द्रकान्ते यथा तोयं सूर्यकान्ते यथाऽनलः। बीजे यथाङ्कुरः सिद्धस्तथात्मनि शिवः स्थितः।। It is only through the inner eye of knowledge (in the form of "Ahaṁ brahmāsmi") that the aspirant can have a vision of Śiva who is in the relation of identity (tādātmyasambandha) with the Soul inside. Bṛ.U. (4.3.35) says : अयं शारीर आत्मा प्राज्ञेनात्मनान्वारूढः — "This embodied Soul is associated with the Supreme Soul". "आत्मा वा अरे द्रष्टव्यः" (Bṛ. U., 2.4.5)— "Ātman (Supreme Ātman) is to be realised"— This is the aim of life. What is the means? It is through the Ātman (Embodied Soul) that the Ātman (Supreme Ātman) should be realised: "अत्मनैवात्मानं पश्यति" (Bṛ. U., 4.4.23). Without the knowledge as to what is Ātman and where, how and through what Ātman should be realised, how can anybody realise Ātman, i.e., Śiva? Can a blind person see the objects just before him?

व्याख्या— ननु शिवदर्शनेन किमित्यत्राह—

If it is asked as to what is the use of the vision of Śiva—

शिवस्य दर्शनात् पुंसां जन्मरोगनिवर्तनम्।
शिवदर्शनमप्याहुः सुलभं ज्ञानचक्षुषाम्।।३३।।

The vision of Śiva is the means by which the disease of transmigration is removed in the case of human beings.

The vision of Śiva is said to be easy for those who have the eye of knowledge. (33)

व्याख्या— अत्र स्यादिति शेषः। जन्मरोगनिवर्तनं स्यादिति सम्बन्धः। शिष्टं स्पष्टम्।।३३।।

Here "it should be (possible)" should be understood. The syntactical relation is that "it should be the remover of the disease of transmigration". The rest is clear. (33)

Notes: Birth and death are the two ends of human life. Both are regarded as "saṁsāra", i.e., transmigration. This transmigration is the greatest of the great diseases. It is only the realisation of Śiva as one's own Self and merging in Śiva that removes that disease permanently. Vide S.S. 5.63 which says that birth after death and death after birth constitute what is called "Bhavacakra" (the cycle of birth and death). It is endless in the case of those who are without knowledge, however deeply they are engaged in worship and meditation. But to those who are enlightened through Śāstras and Guru's guidance it is easy to escape from that "Bhavacakra".

व्याख्या— तस्माज् ज्ञानेन विना अज्ञाननिवृत्तिर्नास्तीत्युक्त्वा ज्ञानागमस्थलं समापयति—

Hence, the author concludes the Jñānāgamasthala by saying that without knowledge there will not be removal of ignorance—

दीपं विना यथा गेहे नान्धकारो निवर्तते।
ज्ञानं विना तथा चित्ते मोहोऽपि न निवर्तते।।३४।।

Just as the darkness in the house does not go away without a lamp, similarly even the delusion in the mind does not get reverted without knowledge. (34)

व्याख्या— ज्ञानं विना शिवज्ञानं विनेत्यर्थः। मोहोऽज्ञानम्। शिष्टं स्पष्टम्।।३४।।

इति ज्ञानागमस्थलम्

"Without knowledge" means "without the knowledge of Śiva". "Delusion" means "ignorance". The rest is clear. (34)

Jñānāgamasthala ends

Notes: As it is already noted, "knowledge" means "the knowledge of Śiva", in other words "the Śivādvaita-jñāna" (i.e., the knowledge of Śiva as one's Self). As soon as it arises, even the thickest ignorance is removed, just as a even a small lamp can remove the thickest darkness. The inner temple of the heart where Śiva resides as the Self is more beautiful than the most beautiful temple constructed outside. The Self as god inside is more fascinating than the most fascinating statue of god installed in the temple outside. What is inside can alone be realised. He who has realised the divinity of Self inside is the Jñānāgamasthalin".

अथ सकायस्थलम्— (५७)

व्याख्या— अथ—''शरीरमाद्यं खलु धर्मसाधनम्'' इति वचनानुसारेण तच्छिवज्ञानसम्पन्नस्य योगिनः शरीरस्य क्रियाभावज्ञानकारणत्वेनात्मत्वनिरुपणादयं लोकः सकाय इति षड्भिः सूत्रैः सकायस्थलं प्रतिपादयति—

Sakāyasthala—(57)

Then, as per the statement "Śarīramādyaṁ khalu dharmasādhanam", meaning: "The body is the first means of acquiring religious merit", the author propounds in six stanzas the Sakāyasthala saying that since in the case of the Śivayogin, who is endowed with the knowledge of "Śivādavaita", the body which is a means of action, thought and knowledge, is deemed as its Soul itself, this world is called "Sakāya" (embodied or endowed with a body)—

परस्य या तनुर्ज्ञेयाऽदेहकर्माभिमानिनः।
तया सकायो लोकोऽयं तदात्मत्वनिरूपणात्।।३५।।

With that body which is known (by others) to be belonging to the Paraśivayogin, who is unattached to the actions of that body, this world is "Sakāya" (endowed with a body) since it is deemed as the Soul of it. (35)

व्याख्या— अदेहकर्माभिमानिनः स्थूलोऽहमहं करोमीति लौकिकवद्देहकर्माभिमानशून्यस्य परस्य पूर्वोक्तज्ञानसम्पन्नस्य योगिनः परैर्ज्ञेया या तनुरस्ति, तया तन्वा तदात्मत्वनिरूपणात् तच्छरीरस्य आत्मत्वनिरूपणाद् अयं लोकः सकाय इति कायेन सहित इत्यर्थः।।३५।।

The "Para", i.e., the Śivayogin who is endowed with the aforesaid knowledge, is free from all attachment to the body and its action as "I am fat", "I am doing", etc. Ordinary persons have such attachment. With that body which is known by others as belonging to him, this world is deemed as "Sakāya" (endowed with a body) because that body is regarded as its Soul. "Sakāya" means one associated with a body. (35)

Notes: ''शरीरमाद्यं खलु धर्मसाधनम्'' (Kā. Ku. Saṁ, 5.33). ''क्रियाभावज्ञानकारणत्वेन''— Śrī M.L. Nāganna has interpreted "Kriyābhāva-jñānakāraṇatvena" as — "Since (the body of the Śivayogin) is the cause for the knowledge free from action". This is wrong. What are referred to here are Kriyāgama, Bhāvāgama and Jñānāgama, the three immediately preceding Sthalas. Hence, the statement means that the body of the Śivayogin is deemed as the means of "action", "thought" and "knowledge" as told in those Sthalas. Hence, firstly the Śivayogin is called "Sakāya", although he is totally free from all attachment to his body and the actions that go on through it. In fact he is unaware of his own body. It is others who see his body and regard him as "Sakāya", since he is not attached to the body and its actions unlike the the ordinary worldly people. He is without a body, although he is

endowed with a body, because he is totally free from attachment towards it and its actions: अदेहकर्माभिमानात् परस्यैव सकायता। जगद्यस्य निजः कायः स्वयं ब्रह्मेति वेदनात्। चिद्धर्मस्सर्वदेहेषु विशेषो नास्ति कुत्रचित्। अतस्तन्मयं सर्वं भावयन् भवजिज्जनः।। (A.Vi. Sā.) – "Due to the absence of attachment to the body and its action, Parayogin is himself has the state of having a body. The world is his body because he has realised that he is himself the Brahman. In all the bodies, there is 'cit' (knowldege, consciousness) as the property. There is absolutely no difference among them in that regard. Man conquers the mundane existence by the conviction that everything is consisting of that consciousness." To others his body looks like an ordinary body. Yet, the possession of his body and the performance of actions through it, are for "Lokasaṅgraha", i.e., for the guidance of the people. The entire world including his body is of the form of consciousness (cit). Since he has realised this, he does not make any distinction among the objects as superior or inferior. He looks upon everything as Brahman and conquers rebirth. In the light of this, it is clear that his body is the Ātman. Hence he is "Sakāya." With him the world is also "Sakāya".

व्याख्या— ननु देहाभिमानशून्यस्य परयोगिनः कायापेक्षा किमर्थमित्यत्राह—

If it is contended as to what is the necessity of the body in the case of the Parayogin who is free from attachment to the body, the answer is given here—

कायं विना समस्तानां न क्रिया न च भावना।
न ज्ञानं यत्ततो योगी कायवानेव सञ्चरेत्।।३६।।

In the case of all, there is no action, no feeling or faith and no knowledge without the body. That is why the Yogin should move about with a body. (36)

व्याख्या— यस्मात् कारणात् समस्तानां च कायं विना क्रियाध्यानशून्यत्वात् शिवज्ञानसम्पन्नः शिवयोगी कायवानेव सञ्चरेदिति।।३६।।

Since in the case of all, without the body there is no action, nor meditation, (nor knowledge), the Śivayogin who is endowed with the knowledge of Śiva (as his Self), should move about with a body. (36)

Notes: Body is the seat of all actions, faith and knowledge. It should be noted here that Vīraśaivism does not believe in nor advocates the emaciation of the body by undertaking such vows as "upavāsa" (fasting), etc. Physical health is necessary for practising Yoga. A weak body cannot fulfil the requirements of Yogic practice. It is through the body only that not only the actions of worldly needs but also the actions such as upāsanā, dhyāna, etc., are possible. It is through the body only one can develop both Parā Vidyā and Aparā Vidyā. it is said: देहयुक्तस्य तत्सिद्धिर्देहान्तेऽपि न तस्य वै। देहयुक्तो लभेत् ज्ञानं न सिद्धिर्ज्ञानवर्जिता।। (Yo. Vā.– quoted in the Kannaḍa Commentary of N. R. Karibasava Śāstrin)—"That accomplishment (knowledge) is possible only for one who has a body. When the body falls off, it is not possible. Knowledge is possible in the case of one who has a body. Without knowledge there is no accomplishment of the goal. Skānda P. also says: आकाशगमनादीनि सर्वज्ञानसमृद्धयः। भवन्त्येव सकायस्य शिवसंसक्तचेतसः।। (quoted in the Kannaḍa Commentary of Karibasava Śāstrin)– "The actions like walking in the sky and the acquisitions of all wealth of knowledge are possible only for the person who possesses a body (Sakāya) with his mind attached to Śiva." This is the secret of the instruction of the Kaṭha U.: इह चेदशकद्बोद्धुं प्राक् शरीरस्य विस्रसः। ततः सर्गेषु लोकेषु शरीरत्वाय कल्पते।। (6.4)— "If one is able to realise (that Brahman) here, before the fall of the body, (one becomes free from the bondage of the world); (if not), one has to take body (again) in the worlds of creation." Hence, just as the body is required for the worldly people, so is it necessary for the Yogin. In order to perform Liṅgapūjā, etc., to practice Yoga and to acquire the spiritual knowledge, the Yogin requires a body. These are not possible for a person without a body.

व्याख्या— नन्वस्य योगिनः शिवज्ञानसम्पन्नत्वात् किमिति कायापेक्षेत्यत्राह—

If it is again contended as what is the requirement of the body for the Yogin as he has already acquired the knowedge of Śiva (as his Self), the answer is given here—

शिवैकज्ञानयुक्तस्य योगिनोऽपि महात्मनः।
काययोगेन सिद्ध्यन्ति भोगमोक्षादयः सदा।।३७।।

Even in the case of the Śivayogin, who is endowed with the knowledge of Śiva alone and who is great (in accomplishments), it is only with the association of the body that enjoyment (in this world), and liberation, etc., always become possible. (37)

व्याख्या— मोक्षस्य ज्ञानमूलत्वात्, ज्ञानस्य कायमूलत्वादिति भाव।।३७।।

What is meant here is that Mokṣa is rooted in knowledge and knowledge is rooted in the body.

Notes: There is no knowledge without the body and there is no liberation without knowledge. Just as the body is necessary for the enjoyment of pleasures in life (bhoga), so is it necessary for the experience of spiritual bliss of liberation (Mokṣa).

व्याख्या— अत्र दृष्टान्तमाह—

Here the author gives an analogy—

काष्ठं विना यथा वह्निर्जायते न प्रकाशवान्।
मूर्तिं विना तथा योगी नात्मतत्त्वप्रकाशवान्।।३८।।

Just as the fire does not possess its shining without the fuel, so the Yogin does not get the flash of the principle of Self (as śiva) without the body. (38)

व्याख्या— स्पष्टम्।।३८।। It is clear. (38)

व्याख्या— पुनश्च दृष्टान्तान्तरमाह—

मूर्त्यात्मनैव देवस्य यथा पूज्यत्वकल्पना।
तथा देहात्मनैवास्य पूज्यत्वं परयोगिनः।।३९।।

Just as God becomes worthy of worship only through his form of a statue, so is the worshipful status for the Parayogin only through the form of a body. (39)

व्याख्या— स्पष्टम्।।३९।। It is clear. (39)

Notes: In the case of fire, there should be a receptable so that it can burn and shine. So in the case of the Yogin, the body is the instrument through which he can get divine realisation. Just as the fire cannot burn without fuel, so the Yogin cannot have self-realisation without a body. Further God assumes the form of a statue to receive worship. His worship is rendered through the worship of his statue. In the same way, the Śivayogin receives worship through his body.

व्याख्या— किमुत शिवोऽपि मूर्त्यात्मनैव सृष्ट्यादीन् करोतीत्याह—

If it is asked as to whether Śiva also performs creation, etc., through the form of his body, the answer is given here—

निष्कलो हि महादेवः परिपूर्णः सदाशिवः।
जगत्सृष्ट्यादिसंसिद्धै मूर्तिमानेव भासते।।४०।।

The Great Lord Sadāśiva who is without parts and who is completely full, appears as having a body for the accomplishment of creation of the world, etc. (40)

व्याख्या— स्पष्टम्।।४०।। It is clear. (40)

Notes: Paraśiva Brahman is originally partless and complete. Yet for the purpose of creation of the world, etc., he assumes certain divine forms. It is implied that Paraśiva Brahman, too,

requires some forms for the purpose creation of the world. The Śivayogin should be a "Sakāya" to instruct, inspire and inculcate spiritual knowledge in the devotees and make them relieved of their sorrow.

व्याख्या— अथ ब्रह्मादिदिव्यज्ञानिनोऽपि कायवन्त एवेत्याह—

Then it is observed that the enlightened persons including Brahman, etc., too, possess bodies—

ब्रह्माद्या देवताः सर्वा मुनयोऽपि मुमुक्षवः।
कायवन्तो हि कुर्वन्ति तपः सर्वार्थसाधकम्।।४१।।

Even the Gods such as Brahman and all the sages who are desirous of liberation, do, in deed, perform penance with their bodies for attaining all their desires. (41)

(व्या॰) स्पष्टम्।।४१।। It is clear. (41)

Notes: The Gods such as Brahman, Viṣṇu, etc., in order to achieve anything, should perform penance. The sages who aspire for Mokṣa, too, should perform penance. For this purpose they must have a body.

व्याख्या— अथ— "वैराग्येण वपुस्त्यागो नैव कार्यो मनीषिभिः" इति देवीकालोत्तरवचनानुसारेण शरीरस्य सकलसिद्धिमूलत्वान्न तत्परित्यागो युक्त इत्युक्त्वा सकायस्थलं समापयति—

Then, in accordance with a statement of D.K., viz., "Vairāgyeṇa, etc.," meaning: "The relinquishment of the body should not be resorted to in the mood of renunciation", the author says that it is not proper to give up the body because it is the means of all accomplishments (siddhis) and concludes the Sakāyasthala—

तपो हि मूलं सर्वासां सिद्धीनां यज्जगत्त्रये।
तपस्तत्कायमूलं हि तस्मात् कायं न सन्त्यजेत्।।४२।।

Penance is the means to attain all the accomplishments in the three worlds. Penance inevitably depends on the body. Hence, the body should not be relinquished. (42)

व्याख्या— सर्वासां सिद्धीनां तपः कारणम्, तपसः शरीरं कारणम्, तस्मात् वैराग्येण न परित्यजेदिति।।४२।।

इति सकायस्थम्।

Penance is the cause of the accomplishments; the body is the cause of penance; hence, out of renunciation, one should not give up one's body. (42)

Sakāyasthala ends

Notes: Penance is the means of attaining all higher things in life such as good life helpful to the world (bhukti), liberation (mukti), etc. It is not possible without the body. That is why all accomplishments are possible through penance before the body falls off. (Vide notes under stanza 36 above for the Kaṭha. U. statement quoted). In the case of the enlightened persons, the attainment of superhuman powers (Aṇimā, Mahimā, Laghimā, Garimā, Prāpti, Prākāmya, Īśitva and Vaśitva — the eight powers) or the attaiment of heaven, etc., are lower values. It is the liberation that is the highest end for them. They are already in a state of Jīvanmukti. The experience of the highest bliss of that Mukti (sāmarasya with Śiva) is possible for a "Sakāya" only.

अथ अकायस्थलम्—(५८)

व्याख्या— ''अच्छायमशरीरम्'' इति शुतेः परयोगिनश्चौपचारिकदेहित्वादकाय इति पञ्चभिः सूत्रैः प्रतिपादयति—

Akāyasthala—(58)

Then as per the Śruti statement, viz., "Acchāyam aśarīram" meaning "that which is without shade, that which is without a body," the author propounds in five

stanzas that the Parayogin is Akāya (bodiless one) as his having a body is only in the secondary sense—

औपचारिकदेहित्वाज्जगदात्मत्वभावनात्।
मायासम्बन्धराहित्यादकायो हि परः स्मृतः।।४३।।

The Parayogin is called Akāya (bodiless one) as his state of possessing a body is only seeming, as he conceives the world as spiritually one with him and as he is free from any relation with Māyā. (43)

व्याख्या— पर उक्तलक्षणसकायः परयोगी, औपचारिकदेहित्वाद् देहाभिमानशून्यत्वाद् जगदात्मत्वभावनात् ''स्वशक्तिप्रचयो विश्वम्'' इति शिवसूत्रस्थितेः सर्वं विश्वं शिवस्वभावभूतचित्क्रियाशक्तिमयम्, तद्विषयत्वात्, अन्यथा तद्बाह्यत्वेनाप्रमेयकार्यं स्यादिति चिन्तनाद् मायासम्बन्धराहित्यात्, अत एवान्योन्यभावलक्षणभेदबुद्धिराहित्याद् अकाय इति स्मृतः, हि प्रसिद्ध इत्यर्थः।।४३।।

"Para" is the Parayogin who is "Sakāya" with the aforesaid characteristics. He seemingly possesses the body as he is free from the conceit of (possessing) the body. He conceives the body as spiritually one with him, i.e., as per the Śiva Sū. "Svaśaktipracayo viśvam", meaning that "the universe is the expansion of His own Śakti", he conceives the world as consisting of the combination of Cicchakti and Kriyāśakti which is of the very nature of Śiva because it (the world) is the object of Citkriyāśakti" (Śakti in the form of intelligence and action). Otherwise it would be external to Him and would not appear as the knowable effect of Him. He is free from any relation with Māyā in the sense that he is free from the conception of difference in the form that "this is existing separately from the other". Hence, he is called Akāya. "Hi" comes in the sense that this is well known. (43)

Notes: ''अच्छायमशरीरम्''— Pra. U., 4.10. The full text is—परमेवाक्षरं प्रतिपद्यते स यो ह वै तदच्छायमशरीरमलोहितं शुभ्रमक्षरं वेदयते यस्तु सौम्य। स सर्वज्ञः सर्वो भवति तदेष श्लोकः।। "He who realises that the Immutable One which is free from the darkness (ignorance), which is without a body (the root cause of the adjuncts such as name, form, etc.), which is free from all colours, red, etc., and (hence) which is pure (free from all adjectives), attains the Supreme Immutable One; he is omniscient and all pervasive (due to the removal of ignorance)." Such is the state of the Parayogin. Although he has a body, he is without a body because he has absolutely no attachment to the body. Hence his having a body is only seeming. ''स्वशक्तिप्रचयो विश्वम्'' (Śiva Sū., 3.30). In accordance with this sūtra, the universe is an expansion of Śiva's own Śakti. When this is realised, the Māyā who creates difference as "this is different from that", disappears. This Māyā is used in the sense of "worldly entanglement" which diverts the Soul from its upward pursuit. It is called "Avidyā" (nescience) in this sense. Yet Māyā is not "illusion", as it is real, because it is a form of Śiva's Śakti evolved for the cosmic sport of Śiva. The Śivayogin who is beyond the reach of this Māyā, has a body and he is conscious of its necessity in serving God and gaining knowledge. Still when the spiritual plane of supreme bliss (Śivānanda) is attained, the body and its inclinations are totally absent. This Sthala is known as "Akāyasthala". Thus the special features of the Akāya Parayogin are three, viz., (i) aupacārikadehatva (seemingly having a body), (ii) jagadātmatvabhāvanātva (deeming the world as the Self) and (iii) māyāsambandharahitatva (estrangement from any relation with Māyā).

व्याख्या— नन्वस्य देहाभिमानशून्यत्वेनाकायत्वेऽपि देहसम्बन्धस्य विद्यमानत्वात् तत्कृतविकारोऽस्ति किमित्यत्राह—

If it is asked as to whether in spite of the absence of attachment to the body, there is the perversion consequent on the relation with the body, the answer is given here —

परस्य देहयोगेऽपि न देहाश्रयविक्रिया।
शिवस्येव यतस्तस्मादकायोऽयं प्रकीर्तितः।।४४।।

In spite of the association with the body there is no mental perturbation on account of the body in the case of the Parayogin, as in the case of Śiva. Hence, he is regarded as "Akāya".(44)

व्याख्या— शिवस्य देहयोगेऽपि यथा शरीरप्रयुक्तकामादिविकारो नास्ति, तथा परयोगिनः शिवतुल्यत्वाद् देहप्रयुक्तविकारो नास्तीत्यर्थः।।४४।।

Just as in the case of Śiva, there is no mental perturbation such as passion (sexual urge), etc., on account of the body, in spite of the association with the body, so in the case case of the Parayogin there is no mental perturbation consequent on having a body since he is similar to Śiva. (44)

Notes: It may surprise the readers when it is said "dehayoge'pi" in the case of Śiva. But Śiva has a body and it is in the form of the universe consisting of the movable and the immovable. It is said that Śiva manifested himself as the universe through Tapas. This is called "creation". "Creation of the world" is nothing but "the manifestation of Śiva". It is also said that He created the universe and entered into it as its Soul (Preraka). See: सोऽकामयत। बहु स्यां प्रजायेयेति। स तपोऽतप्यत। स तपस्तप्त्वा। इदं सर्वमसृजत। यदिदं किञ्च। तत्सृष्ट्वा तदेवानुप्राविशत्। (Tai. U., 2.6)—"He desired as 'let me become many'; He performed penance. Having performed penance He created all this, whatever that exists. Having created that He entered into it." Thus the universe is the Śarīra of Śiva and Śiva is its Soul (Śarīrin). The relation between the world and Śiva is "Śarīraśarīribhāva." Here it is relevant to say that in spite of having a body, Śiva is not affected by any of the perturbations consequent on having a body. His body in the form of the universe is subject to modifications every moment. Yet He is not associated with those changes. In the same way the Parayogin who is not different from Śiva at this stage is not at all associated with the perturbations due to the body. This body is the home of perversions governed by the mind which is the stage on which the six enemies of spirit, called "Ṣaḍ-ripu" (Ariṣaḍvarga), viz., Kāma, Krodha, Moha, Mada, Matsara and Lobha dance. The Parayogin is

totally free from those enemies. This is the secret of peaceful state of "Akāya", one with a body deemed as one without a body in the sense that he is not associated with the "vikāras" consequent on having a body.

व्याख्या— नन्वकायसकायत्वेन भासनं किंप्रयुक्तमित्यत्राह—

If it is contended as to why he is deemed as "Akāya" and "Sakāya", the answer is given here—

परलिङ्गे विलीनस्य परमानन्दचिन्मये।
कुतो देहेन सम्बन्धो देहिवद्भासनं भ्रमः।।४५।।

When the Yogin has merged into the Supreme Liṅga which is consisting of blissful consciousness, whence is the relation with the body? His appearance as the body is an illusion. (45)

व्याख्या— द्रष्टॄणां भ्रम इत्यर्थः। शिष्टं स्पष्टम्।।४५।।

It means that it ("the appearance as the body") is a misapprehension in the case of the onlookers. The rest is clear. (45)

Notes: Muṇḍ. U. calls such a Parayogin as the "Paryāptakāma", whose desires and aspirations are merged into the ocean of bliss and intelligence, which is Śiva: कामान्यः कामयते मन्यमानः स कामभिर्जायते तत्र तत्र। पर्याप्तकामस्य कृतात्मनस्तु इहैव सर्वे प्रविलीयन्ति कामाः।। (Muṇḍ. U., 3.2.2) — "He who cherishes desires knowing their nature, will be born in many lives with those desires. But he in whom all the desires have been fulfilled (who is self-contented) and who is in his own supreme state of the Self, has all his desires merged into the Self". It means that the desires have disappeared without any traces of their existence. When he has merged into the Supreme Self, i.e,. Śiva, he has his highest aspiration totally fulfilled. He is "Āptakāma" *par excellence*. There cannot be any desire consequent on having the body in his

case. Without knowing this people mistake him as one having a body.

व्याख्या— अथ देहसम्बन्धे सत्यपि तेन बाधकं नास्तीत्याह—

Then the author says that there is no problem even if there is association with the dody—

देहाभिमानहीनस्य शिवभावे स्थितात्मनः।
जगदेतच्छरीरं स्याद् देहेनैकेन का व्यथा।।४६।।

What is the harm with one body in the case of the Self who is totally free from attachment to the body and who is in the state of Śiva as he has the world itself as his body? (46)

व्याख्या— देहाभिमानशून्यन्वे शिवभावे स्थितस्वरूपवत एतत्पर-योगिनः शिववद् विश्वं शरीरं स्यादित्येकेन शरीरेण का व्यथा न कापी-त्यर्थः।।४६।।

Since he is free from attachment to the body and since he stands in the form of Śiva , he has the universe as his body, like Śiva. In that case what is the harm if he has a body? It implies that there is no harm at all. (46)

Notes: Since the Parayogin does not respond to the needs and desires of the body, he is totally impervious of the body. The actions that go on consequent upon having the body are spontaneous. He has no attachment towards them. He is in the state of Śiva. In that state the Śivayogin being Śiva himself has the entire universe as his body. When he looks upon this universe, i.e,. the "samaṣṭi" as his body, of what consideration is this "vyaṣṭi" as his body? It is implied that it is of no consideration at all. (46)

व्याख्या— अथ शिववत् स्वातन्त्र्याभावात् कस्मान्नास्तीत्यत्राह—

Then if it is asked as to why he is said to have no account of the body, as he has no freedom like Śiva, the answer is given here—

शिवज्ञानैकनिष्ठस्य नाहंकारभवभ्रमः।
न चेन्द्रियभवं दुःखं त्यक्तदेहाभिमानिनः।।४७।।

In the case of the Parayogin who is firmly rooted in the knowledge of oneness with Śiva and who has totally relinquished attachment to the body, there is no delusion arising from egoism and there is no sorrow arising from the senses. (47)

व्याख्या— शिवोऽहंभावनिष्ठस्य परिच्छिन्नशरीराहङ्कारशून्यत्वाद् नाहमीश्वर इति तत्कृतभ्रान्तिरिन्द्रियजन्यं दुःखं च नास्तीत्यर्थः।।४७।।

In the case of the Parayogin who is deeply rooted in the conception that "I am Śiva", there is no delusion due to the notion that "I am not Īśvara" and no sorrow arising from the senses, because he is totally free from the vanity of a separate body. (47)

Notes: "Śivajñāna" means "Śivaikyajñāna" or "Śivo'haṁbhāva". It is a state of the Parayogin in which he has realised the oneness of Ātman with Śiva. The translation of "Sivo'haṁbhāva" as "the conception that 'I am Śiva'" shows the inadequacy of the words to describe that state, which is neither a conception nor a notion, but an actual realisation so far as the Parayogin is concerned. In that state there is absolutely no scope for any delusion due to egoism and for any sorrow arising from the senses. It is the shooting up of "I-ness" that makes man to forget that behind every activity of his and its success there is the enthusing power (Preraka), i.e,. Śiva and to arrogate himslelf as the efficient performer. This is the case with success. What about failure? It is this 'abhimāna' that is the root cause of delusion and sorrow. The Parayogin is free from this 'abhimāna' as his personality is totally merged into the ocean of divinity. Hence he is untouched by delusion and sorrow. Bliss is his nature.

व्याख्या— अथोक्तार्थमेव स्फुटीकृत्याकायस्थलं समापयति—

Then the auhor elucidates the same idea and concludes the Akāyasthala—

न मनुष्यो न देवोऽहं न यक्षो नैव राक्षसः।
शिवोऽहमिति यो बुद्ध्यात् तस्य किं देहकर्मणा।।४८।।

In the case of him who thinks firmly that "I am not a human being, not a god, not a semi-divine being (yakṣa) or a demon, but I am Śiva", what is the use of physical action? (48)

व्याख्या— तस्याऽकायस्य शारीरककर्मणा किम्? किं प्रयोजनम्? न किमपीत्यर्थः। शिष्टं स्पष्टम्।।४८।।

इत्यकायस्थलम्

What of physical activity in the case of the bodiless one? What is the use of it? It is implied that it is of no use at all. (48)

Akāyasthala ends.

Notes: "तस्य कायस्य" is obviously wrong reading. The correct reading is "तस्याऽकायस्य" (तस्य + अकायस्य). Hence, the Sanskrit commentator means that there is no use of physical action in the case of the "Akāya". The Parayogin should be looked upon as a divine entity, not as a physical entity, because his having the body is only seeming. Those who take him as a physical entity are totally mistaken.

अथ परकायस्थलम्—(५९)

व्याख्या— "स एवैतत्परमं ब्रह्म धाम" इति मुण्डकश्रुतेः, अकायः परयोगी प्रकृतिमायातीतपरब्रह्मशरीरत्वात् परकाय इति पञ्चभिः सूत्रैः प्रतिपादयति—

Parakāyasthala—(59)

In accordance with the statement of Muṇḍ. U., viz., "Sa evaitat paramaṁ brahma dhāma, etc.," which means that "He alone is the Supreme State, i.e., Brahman, etc.," the author propounds in five stanzas that the Parayogin who is described as "Akāya" above, is called Parakāya because Parabrahman has been his body—

वशीकृतत्वात् प्रकृतेर्मायामार्गातिवर्तनात्।
परकायोऽयमाख्यातः सत्यज्ञानसुखात्मकः।।४९।।

Since he has conquered Prakṛti and has transcended the path of Māyā, the Parayogin (ayam) who is of the nature of Truth, Knowledge and Bliss, is called the "Parakāya" (One housed in the Supreme Entity). (49)

व्याख्या— अयमकायः शिवयोगी प्रकृतेर्वशीकृतत्वाद् वशीकृतेर्मायामार्गोल्लङ्घनात् सत्यज्ञानसुखात्मकः सच्चिदानन्दस्वरूपवान् परकाय इत्याख्यात इत्यर्थः।।४९।।

Since this Śivayogin who is called "Akāya" and who is of the nature of existence, intelligence and bliss has conquered Prakṛti and has trangressed the path of Māyā of the conquered Prakṛti, he is called "Parakāya". (49)

Notes: "स एवैतत्परमं ब्रह्म धाम" etc., (Muṇḍ. U., 3.2.1). "स एवैतत् परमं" should be read as "स वेदैतत्परमं"; The full text is: स वेदैतत्परमं ब्रह्मधाम यत्र विश्वं निहितं भाति शुभ्रम्। उपासते पुरुषं ये ह्यकामास्ते शुक्रमेतदतिवर्तन्ति धीराः।।— "He (who is free from desires), realised that Brahman as the Supreme Abode in which the entire universe is hidden and which shines brightly (on its own). Those wise persons who are free from desires, adore that enlightened Yogin (Puruṣa) as Śiva Himself, will transcend the clutches of sensuous life (Śukram =nṛbījam, the seed of life, semen)". This Śruti statement firstly, describes the Parayogin as the one who has realised the Brahman

which is the cause of the world and which is self-luminous, and secondly, emphasises the greatness of the Parayogin as worthy of worship for all the aspirants. Such a Parayogin is called "Parakāya" here. "Parakāya" is a Bahuvrīhi compound— ''परः कायः यस्य सः'', He whose body (abode) is Para, i.e., Paraśiva. It may be noted here that the first half of the stanza has been explained in the Sanskrit commentary as: प्रकृतेर्वशीकृतत्वाद् वशीकृतेर्मायामार्गोल्लङ्घनात्। Here वशीकृतेः does not give any meaning. Probably it is meant to be वशीकृतप्रकृतेः मायामार्गाल्लङ्घनात्। Accordingly the translation of the passage is given. वशीकृतत्वात् प्रकृतेः and मायामार्गातिवर्तनात् are the two grounds on which the Parayogin is called "Parakāya". Prakṛti is the physical reality which is the cause of the twenty-three evolutes (Tattvas) from Buddhi to Pṛthvī (out of the thirty-six Tattvas accepted). The Parayogin conquers this and keeps it under his control. Thus Prakṛti and its twenty three evolutes (Buddhi, Ahaṅkāra, Manas— Antaḥkaraṅas; Śrotra, Tvak, Netra, Jihvā, Ghrāna—Jñānendriyas; Vāk, Pāṅi, Pāda, Pāyu, Upastha— Karmendriyas; Śabda, Sparśa, Rūpa, Rasa, Gandha— Tanmātras; Ākāśa, Vāyu, Vahni, Jala, Pṛthvī—Bhūtas; 3+5+5+5+5 = 23) do not have any effect on him. Māyā is the cause of Prakṛti and its "Mārga" is the mundane path leading to Sukha, Duḥkha and Moha. The Parayogin is beyond the reach of Māyā and Prakṛti. Hence he is in his original form of Śiva characterised by Sat, Cit and Ānanda (Satya, Jñāna and Sukha) and is called "Parakāya".

व्याख्या— नन्वेवं परकायत्वे कथितेऽपि स्थूलशरीरस्य विद्यमानत्वात् कथमधुनैव परकायत्वमित्यत्राह—

If it is contented as to how he could become "Parakāya" so immediately because he has the gross body although he is called as Parakāya, the answer is given here—

परब्रह्म वपुर्यस्य प्रबोधानन्दभासुरम्।
प्राकृतेन शरीरेण किमेतेनास्य जायते।।५०।।

What harm can be caused by this body which is born of Prakṛti to the Parayogin who has Parabrahman which is illumined with knowledge and bliss, as his body (abode). (50)

व्याख्या— चिदानन्दाभ्यां प्रकाशमानं परब्रह्म यस्य वपुः शरीरं जायते; अस्य परकायस्य प्राकृतेन शरीरेण किम्? अन्योन्यभेदभावबुद्धिरूपमायामार्गोल्लङ्घनेन तत्कार्यरूपप्रकृतितत्त्वस्य वशीकरणात् सागरतरङ्गन्यायेन स्वाधीनीकारणात् प्रकृतिसंभवेन शरीरेण किं बाधकम्? न किमपि बाधकमित्यर्थः।।५०।।

What is the use of this body born of Prakṛti to the Parakāya who has Parabrahman, which is shining with intelligence and bliss, as his body (abode)? What is the harm that is caused to him (Parakāya) by this body born of Prakṛti as he has transgressed the path of Māyā which is in the sense of subjugating it as per the maxim of the ocean and the waves? It is implied that no harm is caused.(50)

Notes: The Parabrahman is illumined by knowledge and bliss. This Parabrahman is the body (abode)of the Parayogin. It is asked here as to what is the use of the body born of Prakṛti. "Prākṛta-śarīra" means the body made up of the five elements (Pañcabhūtas) which are the evolutes of Prakṛti. There is absolutely no use of "Prākṛta-śarīra" to the Parayogin, when he has transgressed or transcended the path of Māyā which is by nature one that creates the notion of mutual difference. Once it is taken under control, the principles that have arisen from it such as the elements and its effects automatically come under control. When the ocean itself is under control, is it necessary to take its modifications such as waves under control separately? Similar is the case of Prakṛti and Māyā on the one hand and their evolutes on the other hand. Hence there is no harm caused to the Parayogin by the Prākṛta-śarīra.

व्याख्या— ननु तथापि शरीरमेव प्रतिबन्धकमित्यत्राह—

सम्यज्ज्ञानाग्निसन्दग्धजन्मबीजकलेवरः।
शिवतत्त्वावलम्बी यः परकायः स उच्यते।।५१।।

He whose body has its seed of birth thoroughly burnt by the fire of right knowledge and who depends upon the Principle of Śiva, is called "Parakāya" (51)

व्याख्या— सम्यज्ज्ञानाग्निना दृढतरशिवाद्वैतज्ञानाग्निना सन्दग्धं पुनरूत्पत्तिशङ्का यथा न भवति तथा सम्यग् दग्धं जन्मैव बीजं यस्य तादृशः कलेवरो भवान्तरकारणीभूतसूक्ष्मशरीरो यस्य तथाविधः शिवतत्त्वावलम्बी परशिवस्वरूपवान् योऽस्ति, स परकाय इत्युच्यत इत्यर्थः। जन्मरोग-प्रवर्तकस्य सूक्ष्मशरीरस्य नष्टत्वात् स्थूलशरीरे सत्यपि बाधकः नास्तीति भावः।।५२।।

His body, i.e., subtle body which happens to be the cause for rebirth, has its seed of birth thoroughly burnt in such a way as the possibility of taking birth is ruled out by the fire of right knowledge, i.e., the firmly rooted knowledge of non-duality with Śiva. He resorts to the Śivatattva in the sense that he stands in the form of Supreme Śiva. Such a Parayogin is called the "Parakāya". Since his subtle body which brings about the disease of rebirth, is totally lost, there is no harm even if the gross body exists. This is the implied sense. (51)

Notes : The Sanskrit Commentator has noted that the body which is burnt by the fire of "Śivādvaitajñāna" is the subtle body (Sūkṣmaśarīra). It is the subtle body that is the cause of rebirth according to one's Karman. It is called "Puryaṣṭaka" in Śaiva philosophy. In Śaiva Philosophy, in general, three categories called Pati, Paśu and Pāśa are accepted. Pati is "Paraśiva", Paśu is the "Jīvātman" and Pāśa means "Mala, Karman, Māyā and Rodhaśakti". The Paśu (Jīva) is classified as threefold, viz., Vijñānākala, Pralayākala and Sakala. Here the second one called Pralayākala is twofold as Pakvapāśadvaya (One with two

Pāśas—Mala and Karman—ripened) and Tadvilakṣaṇa (One without the ripening of those two). The first type of Pralayākala is prone to Mukti. The second type is called "Puryaṣṭaka". It is this Puryaṣṭaka Jīva that undergoes rebirth according to his Karman: प्रलयाकलेषु येषामपक्वमलकर्मणी व्रजन्त्येते। पुर्यष्टकदेहयुता योनिषु निखिलासु कर्मवशात्।। Tattva P. quoted in Sa. Da. Sa., B.O.R.I, Pune, 1978, P. 184)— "Those among the Pralayākalas whole Mala and Karman are not ripened, possess the Puryaṣṭaka body and get into all sorts of wombs according to their Karman." This body is the subtle body which is made up of thirty Tattvas from Pṛthivī to Kalā in the ascending order. It is this subtle body which is prone to rebirth entering into all the bodies of the world according to Karman: वसुधाद्यस्तत्त्वगणः प्रतिपुंनियतःकलान्तोऽयम्। पर्यटति कर्मवशाद्भुवनजदेहेष्वयं च सर्वेषु।। (Ibid., P. 185). With the eradication of the Sūkṣmaśarīra (Puryaṣṭaka) the Parayogin is not prone to rebirth at all, because he depends exclusively on Śivatattva, but not on Viṣayas at all. Hence, even though he has the gross body, he is free from harm on that count. It is the "Rāga" (attachment) that makes man depend upon the Viṣayas. It is the seed of rebirth. When this seed is burnt by the fire of knowledge, i.e., Śivādvaitajñāna, there is no fear of rebirth. He is totally free from sorrow on account of the body: महान्तं विभुमात्मानं मत्वा धीरो न शोचति। (Katha U, 3.4)— "The wise man does not grieve having realised the Great All-pervading Ātman."

व्याख्या— ननु शरीरस्य विद्यमानत्वेनेन्द्रियव्यापारानुवृत्तेर्बाधक-मेवेत्यत्राह—

If it is contended that trouble is inevitable because of the continuation of the functions of senses due to the existence of the body, the answer is given here—

इन्द्रियाणि मनोवृत्तिवासनाः कर्मसंभवाः।
यत्र यान्ति लयं तेन सकायोऽयं परात्मना।।५२।।

The Parayogin is regarded as one with a body (Sakāya) with the Paramātman in whom the senses and the impre-

ssions of the mental operations arising from Karman (past deeds) get absorbed. (52)

व्याख्या— कर्मसंभवाः कर्मपाशसंभूता मनोवृत्तिवासना इन्द्रियार्थ-वासना इन्द्रियाणि च दशेन्द्रियव्यापारा यत्र लयं यन्ति, तेन परात्मना परब्रह्मणा अयम् एष परकायः सकायः कायेन सहितः सन् वर्तते। एतत्कायस्यापि ब्रह्ममयत्वादित्यर्थः।।५२।।

The impressions of the mental operations, i.e., the impressions (images)of the objects of senses and the sense organs, i.e., the operations of the ten senses, get merged into the Paramātman, i.e., Parabrahman. With such Parabrahman (as his body), the "Parakāya" is regarded as one endowed with a body, because this body is also of the nature of Brahman. (52)

Notes: It may be noted here that in the edition of Śrī Kashinath Shastri and that with Ujjinīśa's commentary, the reading of the first line is: इन्द्रियाणि मनोवृत्तिर्वासनाः कर्मसंभवाः। This is better reading. "The senses, mental operations and impressions born of Karman..." would be the meaning. The gross body which is still existing is not the body of the Parayogin. He has a body in the form of Parabrahman. Everything has emerged from Parabrahman and everything gets absorbed into it. This is elucidated by the analogy of the fire and the sparks (Pāvaka and Sphuliṅgas) in the Muṇḍ. U. (2.1.1). In the case of the Parayogin the group of senses, etc., or in other words the Sūkṣmaśarīra called Puryaṣṭaka becomes absorbed in the Paramātman. He is "Sakāya" with Paramātman but not so with the gross body. The senses operate in their respective fields because of the impressions (vāsanāḥ) of past deeds stored in the mind. Since all the impressions in the case of the Parayogin are totally merged into the Parabrahman, his senses do not proceed towards the objects. In other words, since his senses and the mental impressions are absorbed into Paramātman, his body, too, remains in the form of the Paramātman.

व्याख्या— ननु शरीरस्य कथं ब्रह्ममयत्वमित्यत्राह—

If it is contended as to how the particular body could be of the form of Brahman, the answer is given here—

पराहन्तामनुप्राप्य पश्येद् विश्वं चिदात्मकम्।
सदेहोऽतिभ्रमस्तस्य निश्चिता हि शिवात्मता।।५३।।

Having attained the state of the Supreme Principle ("Supreme I-ness") as his own self, he should look upon the universe as of the nature of consciousness. His being of the nature of Śiva is a matter of certainty. To think of him as endowed with a body is a deep delusion. (53)

व्याख्या— पराहन्तां परब्रह्मपरशिवपरात्मपर्यायपरतत्त्वमेव स्वय-मिति भावमनुप्राप्य विश्वं सकलजगज्जालं चिदात्मकं परब्रह्मस्वभावभूत-चित्क्रियान्तर्गतत्वात्तन्मयमिति यः पश्यति, तस्य सदेहः देहेन सह वर्तमानत्वम्, अतिभ्रमः पश्यतां प्राकृतानां भ्रमः। निश्चिता हि शिवात्मता, किन्तु तस्य शरीरस्य शिवत्मता निश्चिता, शक्तिमयत्वादिति।।५३।।

"Parāhantā" means the conception that the Supreme Principle of which Parabrahman, Paraśiva and Parātman are the synonyms, is one's own Self. Having been firmly rooted in that conception, he looks upon the universe, i.e., the net-work of worlds as of the nature of consciousness in the sense that it is identical with the consciousness-cum-action which constitute the nature of Paraśivabrahman. That he is remaining as one endowed with a (gross) body is a deep delusion on the part of the ordinary people looking at him. His state of being identical with Śiva is a matter of certainty, because his "body" is of the nature of Śiva's Śakti.

Notes: पराहन्ता परः एव अहं पराहम्, तस्य भावः पराहन्ता। "Para", i.e., Parabrahman is myself (aham); the state of the Parabrahman

as one's Self is "Parāhantā". Para is the Paratattva which is otherwise known as Parabrahman, Paraśiva and Parātman. The firm conception of Para as one's Self is Parāhantā. The Parayogin has been firmly placed in that state. He looks upon the entire universe as consisting of Śaiva consiousness. He is a part and parcel of that Śaiva consciousness without any distinction from the universe. Of the two "Ahantās" Parāhantā and Aparāhantā, the former is the "I-ness" of the macrocosm (Universal I-ness, "Samaṣṭi ahantā") and the latter is the "I-ness" of the microcosm (individual I-ness, "Vyaṣṭi ahantā"). The former is not at all harmful, while the latter is certainly harmful. Since the Parayogin is in that state of Śaiva consciousness consisting in the all-inclusive "Universal I-ness", the conception of "sadehatva" in his case is a matter of total delusion, while his identity (oneness) with Śiva is totally a matter of certainty. The "parakāyatva" in his case has been described as "Paramaṁ vapuḥ". मानसं चेतना शक्तिरात्मा चेति चतुष्टयम्। यत्र प्रक्षीणतां यान्ति तदा तत्परमं वपुः।। Ru. Yā. quoted in the Kannaḍa commentary of Śrī N.R. Karibasava Śāstrin)—"That in which the quadruple consisting of the mind, consciousness, power and Ātman are lost sight of, is the Supreme Body." The Parayogin has the Supreme Body. He is Śiva himself: स्ववित्तिलीनं तद्विश्वं विमृशन् स शिवो भवेत्। (Śiva Sū. quoted in the Kannaḍa commentary of Śrī N.R. Karibasava Śāstrin)—"He who looks upon the universe as absorbed into his consciousness, is Śiva." Yo. Vā. (quoted in the same Kannaḍa Commentary) also says: आकेशमापदाद्देहं बहिरन्तश्च चिन्मयम्। जगद्वा युगपद्योगी विमृशन् स्यात् क्षणाच्छिवः।। (Yo. Vā. quoted in the same commentary)— "Contemplating on the body from the hair to the feet, inside and outside, and the world together as of the nature of consciousness, the Yogin is instantaneously Śiva himself".

व्याख्या— तर्हि स परकायः शिववदकायः सन् परममुक्त एव स्यादित्यत्राह—

Then the Parakāya without a body like Śiva, should be totally liberated. Here the author says—

स्वस्वरूपं चिदाकारं ज्योतिः साक्षाद्विचिन्तयन्।
देहवानपि निर्देहो जीवन्मुक्तो हि साधकः।।५४।।

Cherishing his own form as actually the light of the nature of consciousness, the aspirant (i.e., Parayogin) who is as good as one without a body although he has a body, is indeed liberated even while alive. (54)

व्याख्या— स्वस्वरूपं साक्षाच्चिदाकारं ज्योतिरिति चिन्तयन् साधको देहवानपि पुनर्देहान्तराभावान्निर्देहो जीवन्मुक्त इति हि प्रसिद्धमित्यर्थः।।५४।।

Contemplating on his own form as the light in the form of consciousness, the aspirant is without a body although he has a body because he is not prone to take up another body (rebirth). It is well known that such a Parayogin is liberated even while alive. (54)

Notes: The Parayogin looks upon his Self as illumined by the consciousness of oneness with Śiva. In that state he is consciousness itself without even the slightest scope for the darkness of ignorance. He is divine illumination. That divine illumination is his body and the body which is seen is not binding on him, because he is impervious of all its activities. He is thus liberated even while alive and is well known as "Jīvanmukta". His Jīvanmukta state is further emphasised in the next stanza.

व्याख्या— तदेवोपपादयति—

The same is elucidated here—

देहस्तिष्ठतु वा यातु योगिनः स्वत्मबोधिनः।
जीवन्मुक्तिर्भवेत् सद्यश्चिदानन्दप्रकाशिनी।।५५।।

Let the body go or stay. Jīvanmukti is bound to come to the Yogin endowed with self-realisation and reveal the bliss of consciousness instantaneously.(55)

व्याख्या— स्पष्टम्।।५५।। It is clear. (55)

Notes: The body may stay or may not stay. It is of no account to the Parayogin. The body is on its own and the Parayogin is on his own. He is totally unattached to the body and on that count he is unattached to the mundane existence. Thus he is Jīvanmukta. It is said: यस्मिन् काले स्वमात्मानं योगी जानाति केवलम्। तस्मात्कालात्समारभ्य जीवन्मुक्तो भवेदसौ।। (Quoted in the Kannaḍa commentary Śrī N.R. Karibasava Śāstrin)— "Right from the time the Yogin realises solely his own self as Śiva, he becomes liberated even while he is alive."

व्याख्या— अत्र दृष्टान्तमाह—

Here an analogy is given—

आत्मज्ञानावसानं हि संसारपरिपीडनम्।
सूर्योदयेऽपि किं लोकस्तिमिरेणोपरुध्यते।।५६।।

The torture of mundane existence lasts up to self-realisation. Is the world obstructed by darkness even after sun-rise? (56)

व्याख्या— उपरुध्यते व्याप्यत इत्यर्थः। शिष्टं स्पष्टम्।।५६।।

"Uparudhyate" means "is pervaded". The rest is clear. (56)

Notes: The cause of "Saṁsāra", i.e., the cycle of birth and death, transmigration or mundane existence, is "Ajñāna" (nescience) or "Avidyā". "Avidyā" consists in the conception of the non-eternal as eternal, the impure as pure, the painful as pleasant and the non-ātman as the Ātman: अनित्याशुचिदुःखानत्मसु नित्यशुचिसुखात्मख्यातिरविद्या। (Yo. Sū., 2.5). It is a case of false identification. It is a misunderstanding of one's real nature. As a result of this misunderstanding, man has to undergo endless suffering and gets frustrated. This misunderstanding and the consequent

suffering lasts until the dawn of self-realisation. Darkness lasts until sun-rise.

व्याख्या— अथ परकायस्थलं समापयति—

Then the author concludes the Parakāyasthala—

देहाभिमाननिर्मुक्तः कलातीतपदाश्रयः।
कथं याति परिच्छेदं शरीरेषु महाबुधः।।५७।।

How can the great enlightend person who is totally relieved of the vanity of the body and who occupies a state which is beyond "Kalās", succomb to the limitation of the bodies? (57)

व्याख्या— शरीरकलाभिमानशून्यः सन् शरीरस्य पाञ्चभौतिकत्वात् तत्कारणीभूतनिवृत्त्यादिकलातीतपरब्रह्मपदाश्रितो महाबुधः परमज्ञानी परकायः शरीरेषु परिच्छेदं परिमितत्वं कथं केन प्रकारेण याति? न केनापि यातीत्यर्थः।।५७।।

इति परकायस्थलम्।

The great enlightened person, who has been free from the attachment towards the qulities of the body and who is stationed in the state of Parabrahman which is beyond the reach of Kalās, Nivṛtti, etc., consequent on the body's constitution by the five elements, is the Parakāya. How or in what way he undergoes the limitations of the bodies? It means that he does not undergo that in any way. (57)

Parakāyasthala ends

Notes: The Śarīra (Body) is made up of five elements (Pañcabhūtas), viz., Pṛthivī, Ap, Jejas, Vāyu and Ākāśa. Śarīrakalās are the five qualities of the five elements, viz., Gandha, Rasa, Rūpa, Sparśa and Śabda. The Parayogin is "Śarīrakalābhimānaśūnya" in the sense that he is free from attachment towards those qualities of the elements. "Parabrahmapada" (the state

of the Parabrahman) is "Kalātīta" (beyond the Kalās). The Kalas are five: Nivṛttikalā, Pratiṣṭākalā, Vidyākalā, Śāntikalā and Śāntyatītakalā. These are respectively related to Karman-sādākhya, born of Kriyāśakti, Kartṛsādākhya born of Jñānaśakti, Mūrtasādākhya born of Icchāśakti, Amūrtasādākhya born of Ādiśakti and Śivasādākhya born of Parāśakti. The five Śaktis mentioned here were evolved from Paraśiva when he thought of creating all the principles for the creation of the world. The five Sādākhyas coupled the five Kalās happen to be the cause of the world. Paraśiva who transcends these Kalās is the ultimate resort of the Parayogin who is endowed with all-comprehensive knowledge. He becomes one with Paraśiva and shares his bliss and consciousness. Although he is seemingly endowed with a body, he is beyond the body, because he has merged into the ocean of bliss and consciousness, which is Paraśiva. Having attained such a state of all-pervaśive divinity, which is the Parakāya state, how can he limit himself in a body or bodies?

अथ धर्माचारस्थलम्—(६०)

व्याख्या— अथ—''यद्वेदविद्याधिगमः धर्मस्यानुचरणं स्वाश्रमेष्वेवानुक्रमणं स्वधर्म एव संवर्धते स्तम्भशाखेवेतराण्यनेनोर्ध्वभाग् भवत्यन्यथा पतति'' इति मैत्रेयश्रुतेस्तस्य परकायस्याचार एव सर्वजनानां धर्माचार इति धर्माचारस्थलं प्रतिपादयति—

Dharmācārasthala—(60)

"Through the understanding of the knowledge taught in the Veda, the practice of Dharma and the pursuit of the Path of one's own Āśrama, one's own Dharma grows. Then like the branches from the trunk of a tree, others also grow. He who causes the Dharma to grow in that manner, would be on the upward path and he who is otherwise falls"— in accordance with the Mai. U. statement, "Yadvedavidyā-dhigamaḥ, etc.," which means as above, then, the author expounds the Dharmācārasthala saying that the practices of the Parakāya are the pious practices for all the people—

तस्यैव परकायस्य समाचारो य इष्यते।
स धर्मः सर्वलोकानामुपकाराय कल्पते।।५८।।

Those pious practices which are to the liking of the Parakāya-yogin are the code of pious practices for the good of all the people. (58)

व्याख्या— तस्य परब्रह्मकायस्य शिवयोगिनो य आचार इच्छाविषयीक्रियते, स धर्मः सन् समस्तजनानाम् उपकाराय कल्पत इत्यर्थः।।५८।।

That practice which is to the liking of the Śivayogin who has the "Parabrahman" as his body, is the pious practice that is meant for the good of all people. (58)

Notes: "यद्वेदविद्याधिगमः ..." (Mai. U., 4.3). The Parakāyayogin is the enlightened person who is Śiva in both form and spirit. He is respected by all and looked upon by the aspirants (sādhakas) as their guide and philosopher. The entire universe of the movable and the immovable is within the compass of his divine consciousness. He visualises the bound souls with compassion and acts in such a way as to guide them on the path to liberation. His actions in that context happen to be the code of conduct, i.e., Dharmācāra, for all people.

व्याख्या— अथ तद्धर्माचारं सूत्रत्रयेण कथयति—

Then the author speaks of that Dharmācāra (code of pious practices) in three stanzas—

अहिंसा सत्यमस्तेयं ब्रह्मचर्यं दया क्षमा।
दानं पूजा जपो ध्यानमिति धर्मस्य संग्रहः।।५९।।

Non-violence, truth, non-stealing, celebacy, kindness, forgiveness, charity, worship, repetition of the Mantra and meditation— these form the succinct code of Dharma. (59)

व्याख्या— दानं सहजदानम्, पूजा शिवलिङ्गपूजा, ध्यानं शिवलिङ्गचिन्तनम्, जपः शैवपञ्चाक्षराभ्यास इत्यर्थः। शिष्टं स्पष्टम्।।५९।।

"Dāna" (charity) is natural (spontaneous) charity; "Pūjā" (worship) is the worship of the Śivaliṅga (the Liṅga-synthesis); "Dhyāna" (meditation) is the mental cherishing of the Śivaliṅga; 'Japa' (muttering) is the repetition of the Śivapañcākṣarī mantra. The rest is clear. (59)

Notes: These are the ten principles of piousness accepted and advocated by Vīraśaivism. These give Vīraśaivism a status of universal faith. These are the mandates of any true religious faith worth the name. With these "ācāras", the Parakāya-yogin stands exemplary to all the aspirants. Patañjali refers to violence, untruth, etc., as the obstacles to Yoga: वितर्काहिंसादयः कृतकारितानुमोदिता लोभक्रोधमोहपूर्वका मृदुमध्याधिमात्रा दुःखाज्ञानानन्तफला इति प्रतिपक्षभावनम् (Yo. Sū., 2.34). The obstactes to Yoga, violence, untruth, etc., may be directly created or indirectly caused or approved, may be motivated by greed, anger or self-interest and may be small or moderate or great, and yet they never cease to result in pain and ignorance; one sould overcome those distracting thoughts by raising opposite thought-waves. Here Patañjali speaks of thoughts of violence, untruth, etc. They may be translated into speech and action. Everything we do, say or think (kāyena, vācā, manasā), or even indirectly cause or silently approve of, will inevitably lead to consequences, good, bad or mixture of good and bad. Those consequences will have effect on us. The ill-feeling that we entertain towards others will boomrang on us and culminate in hurting us through the increase of our own ignorance and pain. Remembering this at all times we should learn to control our thoughts and actions. The steadfastness in Ahiṁsā, etc., will lead to excellent results. Now the first principle of the Dharmācāra, viz., *Ahiṁsā*, when practised with relentless firmness, will result in the end of enmity in the presence of the person practising it. If violence is truly and entirely relinquished by a person, it is possible for him to create an atmosphere of amity around himself in which violence and enmity cease to exist. Even the animals are sensitive to such an atmosphere. This is the content and implication of the Yo. Sū., 2.35: अहिंसाप्रतिष्ठायां तत्सन्निधौ वैरत्यागः। The next principle is *Satya*. When a person is steady in his adherence to *satya*, he gets the ability to

secure for himself and others the fruits of good deeds: सत्यप्रतिष्ठायां क्रियाफलाश्रयत्वम्। (Yo.Sū. 2.36). The man of the stature of the Parayogin is perfected in truthfulness. He has gained control over the truth. He no longer obeys the facts, while the facts themselves obey him. The path of Satya is the best of all. सत्यमेव जयते नानृतम्। (Muṇḍ.U.,3.1.6)— "Truth alone prevails, but not untruth"; समूलो एष परिशुष्यति योऽनृतं वदति। (Pra. U., 1.11)— "Dried up entirely would he be who speaks falsehood" — these are the guiding lines of the Śruti advocating the greatness of truth and the harmfulness of falsehood. सत्यं ब्रूयात् प्रियं ब्रूयात् न ब्रूयात् सत्यमप्रियम्। प्रियं च नानृतं ब्रूयादेष धर्मः सनातनः।। (Ma. Smṛ, 4.138)— this is a practical advice in view of worldly safety. *Asteya*, the third principle of the pious code, when steadfast in a person, brings all wealth to him even without being asked for: अस्तेयप्रतिष्ठायां सर्वरत्नोपस्थानम्। (Yo.Sū., 2.37). स्तेयं परस्वापहरणम्, तदभावोऽस्तेयम्'' (Bhoja: Yo.Sū.vṛtti). Taking away another's wealth is Steya (stealing) and the absence of it is Asteya (non-stealing). मा गृधः कस्यस्विद्धनम् Īsa.U.,1)— "Do not covet for another's wealth"— this is the golden rule which when followed, would lead to individual as well as universal good and social security. *Brahmacarya* is the fourth principle binding the individual: ब्रह्म वेदः, तदर्थं चरतीति ब्रह्मचारी, तस्य भावः ब्रह्मचर्यम्। Brahman means Veda (knowledge); he who follows a code of conduct for acquiring it is the Brahmacārin; his state is called Brahmacarya. He has to follow certain moral principles. That he should not have sexual relation with any woman in mind, speech and deed, is one of those moral principles. This is also called Brahmacarya, i.e., celebacy. The word Brahmacarya means both devotion to knowledge and celebacy. Taking it in the second sense, it is said that Brahmacarya, when observed in a steadfast manner, results in the acquisition of spiritual energy: ब्रह्मचर्यप्रतिष्ठायां वीर्यलाभः। (Yo. Sū., 2.38). Sexual activity and the thoughts and fantacies of sex exhaust a great amount of our vital force. If that vital force is conserved through abstinence, it becomes sublimated as spiritual energy. In the case of the Parakāyayogin, that energy is sublimated into spiritual energy and gets manifested in many ways if occasions arise. As he is one with the Paramātman he is divine energy itself. He is the highest energy in manifestation. *Dayā* is the fifth principle consisting in compassion towards all

beings. आत्मवत् सर्वभूतानि (S.S., 16.62)— "all beings are like one's self— if this outlook becomes a spontaneous reality, it becomes a natural way of life (Dharma). In the case of the Parayogin, it has become a natural propensity. But it should not be a pretext for cowardice. Dayā is a way of life by which harmony and understanding grow in society. The most heinous crime like untouchability will be totally routed out from the society. *Kṣamā* is the sixth principle of the pious code which stands for forgiveness in general. In the individual capacity it stands for forbearance at all times of distress and disaster. In the general capacity it is a way of forgiving others' faults and giving them an apportunity to correct themselves. It is the golden policy of tolerance for the harmony in society. It also should not be a pretext for cowardice and inaction when occasion demands. *Dāna* has been already explained under the three Sthalas, viz., Sopādhikadāna, Nirupādhikadāna and Sahajadāna. (Vide, S.S., 9.79-93). The absence of generosity is indicative of meanness and selfishness. The Ṛv. 10.117.6 says: मोघमन्नं विन्दते अप्रचेताः सत्यं ब्रवीमि वध इत्स तस्य। नार्यमणं पुष्यति नो सखायं केवलाघो भवति केवलादी।।— "The foolish miser gets food in vain. I tell you the truth that it is his death itself. He does not nourish God Aryaman or his own friend. He who eats alone eats sin only." *Dāna* is a symbol of the generous mind and compassionate heart. तेन त्यक्तेन भुञ्जीथाः (Īśa U.,1)— "Give and eat"— is the golden rule that one should give a part of one's earning and make a living with the rest. Thus Dāna is for individual good as well as for social prosperity. *Pūjā* is the eighth principle of pious code consisting in the worship of the Iṣṭaliṅga (the Liṅga-synthesis), Guru and Jaṅgama. Through the growth of concentration, the external worship transforms into internal worship of the Prāṇaliṅga. Respecting the Guru and the Jaṅgama through the worship of their feet, partaking of their Pādodaka and Prasāda and honouring them with gifts, also constitutes Pūjā. This is the way of the Jīva becoming Śiva. *Japa* means the muttering or repetition of the Śaiva Pañcākṣarī-mantra, which is the symbol of the Supreme. It may be in the form of uttering, wispering or mentally cherishing. The first one is called Vācikajapa, the second one is termed as Upāṁśujapa and the third one is named Mānasajapa. Among the three types

of Japa, the third one is the best. (Vide S.S., 8. 27-29, 32). The Mānasajapa stands for perfect concentration of mind. *Dhyāna* is the tenth principle of the pious code. It is defined an an unbroken flow of thought towards the object of concertration: तत्र प्रत्ययैकतानता ध्यानम्। (Yo. Sū., 3.2). It is a case of prolonged concentration, perfect continuity and mental fixation on the object of adoration which is reflected inside. It is through Dhyāna that one can have a vision of the Saguṇa as well as well as the Nirguṇa aspects of Paramaśiva. It is through Dhyāna only that one realises the truth of Śivajīvaikya or Liṅgāṅgasāmarasya, i.e., "I am Śiva". These ten principles of the pious code harmonise man with Paramātman on the one hand and with the society on the other hand.

व्याख्या— नन्विदं धर्माचरणं किमर्थं कर्तव्यमित्यत्राह—

If it is asked as to why this practice of Dharma is to be undertaken, the answer is given here—

शिवेन विहितो यस्मादागमैर्धर्मसंग्रहः।
तस्मात्तमाचरन् विद्वान् तत्प्रसादाय कल्पते।।६०।।

Since the code of pious practices has been prescribed by Śiva through the Āgamas, the wise one becomes eligible for his (Śiva's) favour by practising it.(60)

व्याख्या— आगमैः शिवेन धर्मसमूहो विहित इति विधेय एव। तस्माद्धर्माचारवान् शिवप्रसादाय समर्थो भवति, अन्यथा शिवप्रसादशून्यः सन् नरकं व्रजेदित्यर्थः।।६०।।

Since the code of pious practices is prescribed by Śiva through Āgamas, one should necessarily follow it. Hence he who is devoted to that code of pious practices, becomes fit for Śiva's favour. Otherwise he would go to hell in the absence of the favour of Śiva.(60)

Notes: Śiva is the embodiment of knowledge, the canvas of all consciousness and the culmination of all awareness. The

Parakāyayogin has owned all that through constant practice. Cherishing Śiva as inside, outside and in all his limbs, he has united with him. There is no "dvaita" between him and Śiva. In that state, all his speech constitutes the Āgama and all his action constitutes the code of pious conduct, i.e., Dharmācāra. He who follows that is bound to get Śiva's favour. He who neglects that is bound to suffer.

व्याख्या— ननु स धर्मः कथं कर्तव्य इत्यत्राह—

If it is asked as to how that Dharma has to be practised, the answer is given here—

अधर्मं न स्पृशेत् किञ्चिद् विहितं धर्ममाचरेत्।
तं च कामविनिर्मुक्तं तमपि ज्ञानपूर्वकम्।।६१।।

One should never do any impious deed; the prescribed pious deed one should do, and that too without desire and that again with the aid of knowledge. (61)

व्याख्या— विहितमहिंसादिरूपमित्यर्थः। शिष्टं स्पष्टम् ।।६१।।

The prescribed Dharma is of the nature of "non-violence", etc. The rest is clear. (61)

Notes: That deed by which individual peace and soical harmony are disturbed is an impious deed (Adharma), as for instance, violence, untruth, stealing, etc. That which brings good to the individual as well as the society is a pious deed (Dharma). Adharma is prohibited deed or duty. Dharma is the precribed deed or duty. One should do the prescribed deed or duty. One should do the prescribed duty and avoid the prohibited duty. While doing one's duty, the golden rule is that one should do it without any desire for the fruit. Again one should do one's duty with the knowledge as to whether it is prescribed or prohibited. In the case of the Parakāyayogin, this is a spontaneous way of doing duty without attachment. This is called "Naiṣkarmya-siddhi" in the Bhag. G., 18.49: असक्तबुद्धिः सर्वत्र जितात्मा विगतस्पृहः। नैष्कर्म्यसिद्धिं परमां सन्यासेनाधिगच्छति।।— "With his mind unattached to

anything, with self-control and with all desire desisted, the Yogin attains the supreme state beyond earthly action through renunciation". This "Naiṣkarmyasiddhi" is "Sadyomukti": "नैष्कर्म्यसिद्धिं .....सद्योमुक्त्यवस्थानरूपाम्....।'' (Śaṅkara). The state of "Naiṣkarmya" is : सर्वकर्माणि मनसा संन्यस्य नैव कुर्वन्न कारयन्नास्ते। (Bhag. G., 5.13)— "Having relinquished all actions in mind, he remains neither doing selfish action nor causing others to do it."

व्याख्या— अथ तज्ज्ञानं कीदृशमित्यत्र— ''मातृवत् परदारांश्च परद्रव्याणि लोष्टवत्। आत्मवत्सर्वं भूतानि यः पश्यति स धर्मिराट्।।'' इति श्रुत्यनुसारेण सूत्रद्वयेनाह—

Then in the context of a possible question as to what kind of knowledge it is, the author answers in two stanzas the question as per the Śruti statement, viz., "Mātṛvat para-dārāṁśca, etc.," meaning "He who tooks upon another's wife as his mother and another's valuables as a clump of mud and all beings as one's self, is the king among the pious persons—

आत्मवत् सर्वभूतानि संपश्येद् योगवित्तमः।
जगदेकात्मताभावान्निग्रहादिविरोधतः ।।६२।।

The best among the Yogins (Parakāyayogin) looks upon every being as his own Self through the notion of the world as of one form due to the absence of scope for subjugation, etc.(62)

व्याख्या— योगवित्तमो योगीश्वरो जगदेकात्मताभावाज्जगतः प्रकाशैकरूपत्वचिन्तनान्निग्रहादिविरोधतः निग्रहानुग्रहयोरवकाशाभावात् सर्वभूतानि आत्मवत् स्वात्मवत् संपश्येत्, अपक्षपातेन पश्येदित्यर्थः।।६२।।

The best among the Yogins, i.e., the lord among the Yogins, looks upon all the beings as his own Self without any partiality, due to his conception of the world as of one

form, as of the nature of uniform brightness and also due to the incompatibility of or lack of scope for subjugation, extension of favour, etc. (26)

Notes: "मातृवत्..." (Śru.). The Parakāyayogin looks upon all beings as his own self. The source of this point is given in the preamble to the stanza: मातृवत् परदारांश्च, etc. Two grounds are given to substantiate the spontaneity of the Yogin's attitude towards all beings: (i) जगदेकात्मताभावात् (ii) निग्रहादिविरोधतः। (i) It is the conception of the world as one indivisible whole with no shade of difference. To the Yogin it is not differnet from him, it is a part of that "whole" which remains a "whole" at all times. In spite of all the changes that are seemingly taking place, it remains a "whole". It is one mass of brightness in the awareness of the Śivayogin: पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते। पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते।। (Īśa. U., Śāntimantra) —"That is the whole, this is the whole, the whole arises from the whole, having taken the whole, it remains the whole". (ii)There is no scope for one subjugating the other or one doing favour to the other, when there is no difference. Since there is no difference here, there is no scope for all that. The following Śruti gives a striking description of such a Yogin who is never given to any disgust or hatred: यस्तु सर्वाणि भूतानि आत्मन्येवानुपश्यति। सर्वभूतेषु चात्मानं ततो न विजुगुप्सते। यस्मिन् सर्वाणि भूतानि आत्मैवाभूद्विजानतः। तत्र को मोहः कः शोक एकत्वमनुपश्यतः।। (Īśa. U.,6-7) "He who perceives all beings (objects) in his Self and his own Self in all the beings, does not feel disgust. He, the wise one, in whom all the beings are his own Self, cannot have any delusion nor any sorrow, as he is having the vision of one-ness within himself".

एक एव शिवः साक्षज्जगदेतदिति स्फुटम्।
पश्यतः किं न जायेत ममकारो हि विभ्रमः।।६३।।

What is not attainable to him who clearly visualises that this world is actually Śiva only? The notion of "I and mine" is, indeed, a delusion. (63)

व्याख्या— शिव एक एवैतज्जगदिति स्फुटं साक्षात् पश्यतः किं न जायेत? सर्वं स्यादेव। तस्मिन् जगति ममकारः प्रतिनियतवस्तु ममेत्यभिमानो विभ्रमो नास्तीत्यर्थः।।६३।।

What is not obtained by one who actually visualises this world as Śiva alone? It means that everytihing is obtained. In that world, there is no notion of "I and mine", that 'everything that I see is mine'. Such a notion of "I and mine" is a delusion and such a delusion is totally absent in the Parakāyayogin.

Notes: Nothing is unattainable to the Parakāyayogin who visualises everything as Śiva. He has no desire. Although he can get anything, he does not aspire for anything. He is ever contented. The notion of "I and mine" does not arise in him because he is everything and there is nothing beside him.

व्याख्या— अथ तद्धर्माचारं विरक्तो न त्यजेदित्याह—

Then the author says that even the recluse (virakta) should not give up the code of pious practices—

धर्म एव समस्तानां यतः संसिद्धिकारणम्।
निस्पृहोऽपि महायोगी धर्ममार्गं च न त्यजेत्।।६४।।

Since the code of pious duties is the cause for all accomplishments, even the great Yogin, although he is without desire, should not give up the path of Dharma.(64)

व्याख्या— संसिद्धिकारणं भोगमोक्षकारणमित्यर्थः। शिष्टं स्पष्टम्।।६४।।

"The cause for all accomplishments" means "the cause for enjoyment and liberation". The rest is clear. (64)

Notes: The aims of man are Bhoga, i.e., happiness in life and Mokṣa, i.e., liberation in the end. The first aim is at the Laukika level and it drags the man away from the real goal, if

proper balance is not struck between mundane desires and the highest aspiration of life, i.e., liberation. The code of pious practices are intended for comfort in life so that higher aspirations are pursued and attained. So far as the Mahāyogin is concerned, he observes the code for the guidance of the people (Lokasaṅgraha). For all those who aspire for Bhoga and Mokṣa, Kaṭha U. sounds a clear warning: श्रेयश्च प्रेयश्च मनुष्यमेतस्तौ सम्परीत्य विविनक्ति धीरः। श्रेयो हि धीरोऽभिप्रेयसो वृणीते प्रेयो मन्दो योगक्षेमाद् वृणीते।। (2.2) "Both the good and the pleasant approach man; the wise one discriminates the two having examined them well. The wise man prefers the good to the pleasant, but the fool chooses the pleasant, through avarice and attachment."

व्याख्या— ननु ज्ञानिनां किं धर्माचरणेनेत्यत्राह—

If it is asked as to what is the use of pious practices for the enlightened persons, the answer is given here—

ज्ञानामृतेन तृप्तोऽपि योगी धर्मं न संत्यजेत्।
आचारं महतां दृष्ट्वा प्रवर्तन्ते हि लौकिकाः।।६५।।

Although contented with the ambrosia of knowledge, the Yogin should not relinquish religious practices (Dharma), for, it is by the example of the pious practices of the great that the ordinary persons act.(65)

व्याख्या— ज्ञानामृतेन शिवज्ञानामृतेन तृप्तोऽपि महायोगी लोकहितार्थं धर्माचारं न परित्यजेदित्यर्थः।।६५।।

Although contented with the ambrosia of knowledge, i.e., the ambrosia of the knowledge of Śiva, the great Yogin (Parayogin) should not give up the religious practices for the sake of the good of the world.(65)

Notes: It is incessantly insisted that even the Śivayogin who is the embodiment of Śaiva knowledge (the knowledge that his Self is Śiva), should not give up pious practices. Here the reason

for that insistence is made clear. The pious practices of the Śivayogin are for the guidance of the disciples on their path of religion. This is the concept of "lokasaṅgraha". (Vide notes on S.S., 15.71 also.)

व्याख्या— अथ कारणान्तरमाह—

The author speaks of another reason—

सदाचारप्रियः शम्भुः सदाचारेण पूज्यते।
सदाचारं विना तस्य प्रसादो नैव जायते।।६६।।

Śiva is fond of virtuous practices. He is worshipped by virtuous practices. Without pious practices His favour cannot be obtained. (66)

व्याख्या— ज्ञानिनोऽपि शिवप्रसादसिद्ध्यर्थमहिंसादिधर्माचरणमावश्यकमिति भावः।।६६।।

इति धर्माचारस्थलम्

What is intended here is that even the enlightened persons should necessarily undertake the practice of pious values like non-violence, etc.(66)

Dharmācārasthala ends.

Notes: "Sadācāra" is here used in the sense of pious practices in general, but not in the sense of the Sadācāra, which is one of the five Ācāras (Pañcācāra). The enlightened persons should not give up the practice of those pious values such as non-violence. Śiva confers his blessings on those who are constantly engaged in pious practices.

अथ भावाचारस्थलम्—(६१)

व्याख्या— अथ—''ज्योतीरूपं शिवं पूर्णं विश्वतेजोनिवर्तकम्। आशयं भासयन्तं च भावयंस्तन्मयो भवेत्।।'' इति कामिकवचनानुसारेण धर्माचारसम्पन्नस्य शिवयोगिनो भाव एव सर्वेषां भावचार इत्युपपादयति—

Bhāvācārasthala—(61)

Then as per the Kā.Ā. statement, viz., "Jyotīrūpam, etc.," meaning: "One should become one with Śiva by mentally cherishing him as of the nature of lustre, as the absolute, as the One who fades the brightness of all the luminaries and as the One who makes the inner feelings to flash", the author substantiates that the "faith" (feelings) on the part of the Śiva-yogin who is adept in the Dharmācāra, is the "Gospel of Faith" for all the people—

भाव एवास्य सर्वेषां भावचारः प्रकीर्तितः।
भावो मानसचेष्टात्मा परिपूर्णः शिवाश्रयः।।६७।।

His (Śivayogin's) mental actions with Śivabhāva (faith in Śiva) are said to be "Bhāvācāra" (Precepts of faith) for all. "Bhāva" is mental action, marked with perfection and rested in Śiva. (67)

व्याख्या— अस्य धर्माचारसम्पन्नस्य शिवयोगिनो भाव एव सर्वेषां प्राकृतानां भावाचार इति परिकीर्तितः। भावो नाम क इत्यत्राह, मानसेति। मनोव्यापाररूपः सन् परिपूर्णशिवाश्रयोन्तर्बहिश्च पूर्ण शिव एव आश्रयो यस्य, तादृशस्तु विशेषणाभाव इत्यर्थः।।६७।।

The "faith" of the Śivayogin who is adept in Dharmācāra is said to be the "Gospel of faith" for the ordinary people. What is "Bhāva" (faith)? The answer is given as "Mānasa, etc." It is of the nature of mental action, which is completely dedicated to Śiva in the sense that the absolute Śiva is the resort inside and outside for him. Such is the pure faith which is without any adjective, i.e., without any similarity. (67)

Notes: The 'performance of all actions with Śivabhāva' is doing them without any selfish motive. All those actions are consecrated to the glory and service of Śiva. All the fruits of such actions are not enjoyed by the Śivayogin, but are offered to Śiva. The "Śivabhāva" (faith that everything is to the gloly of Śiva) reflected in those actions is "Bhāvācāra" (Precepts of faith) for the disciples to emulate and follow. ज्येतीरूपं, इत्यदि— (Kāmika Ā). When "Bhāvā" (faith or devotion, emotional attachment) is associated with the deed of worship (Karman), Śiva is pleased with that action. When the deed of worship (Karman) is charged with Bhāvā, then it does not remain as mere Karman, but turns into Karmayoga.

व्याख्या— अथ भावयुक्तकर्म सूत्रद्वयेन विशेषयति—

Then the author brings out the special feature of the Karman associated with Bhāvā—

भावनाविहितं कर्म पावनादपि पावनम्।
तस्माद् भावनया युक्तं परधर्मं समाचरेत्।।६८।।

The Karman guided by Bhāvā is the holiest among the holy. Hence one should practise the pious observances of the Parayogin always endowed with Bhāvanā. (68)

व्याख्या— स्पष्टम्।।६८।। It is clear. (68)

Notes: Karman without Bhāva is mechanical, dry. It is incapable of pleasing Śiva. When it is charged with "Bhāva" it becomes an inner power. All the deeds of the Śivayogin are enough to create that inner power because they are perfumed with "Bhāva". Then that Karman becomes a value leading man to the highest stage of Mukti. It is said that Bhāvā is "Mānasaceṣṭātmā". If that Bhavā assumes the form of the Paramātman, then it becomes holy, while it becomes unholy if it assumes the form of the objects of senses.

व्याख्या— ननु भावेन किमित्यत्राह—

If it is asked as to what is the use of Bhāva, the author answers it here—

भावेन हि मन:शुद्धिर्भावशुद्धिश्च कर्मणा।
इति सञ्चिन्त्य मनसा योगी भावं न सन्त्यजेत्।।६९।।

Mind becomes pure through devotional feeling; the devotional feeling becomes pure by deeds of worship. Having thought like this, the Yogin should not give up Bhāva. (69)

व्याख्या— स्पष्टम्।।६९।। It is clear. (69)

Notes: The devotional feeling renders the mind pure by arresting all selfish and haughty thoughts, which contaminate the mind. There is no question of the contamination of the mind in the case of the accomplished Śivayogin like the Parayogin. That question arises in the case of the ordinary Sādhakas. For them the Ācāra of the Śivayogin is the guiding force. Bhāvācāra is ordained for them. Their Bhāvā becomes pure through pious deeds of worship, meditation, etc. Śāstras prescribe certain pious deeds. The Sādhakas should respond to them with a spontaneous readiness to accept and adopt them. There should be no element of pressure of any kind on them. When they are fully convinced of the mutual purificatory power on the part of Bhāva and Dharmācāra (Karman), they need no insistence to do their action with "Bhāva". This is Bhāvācāra.

व्याख्या— ननु भावेन कर्मसिद्धिश्चेत् प्रतिबन्धक: स्यादित्यत्राह—

If it is contended that it would be an obstacle if the Karman is accomplished through Bhāva, the answer is given here—

शिवभावनया सर्वं नित्यनैमित्तिकादिकम्।
कुर्वन्नपि महायोगी गुणदोषैर्न बाध्यते।।७०।।

Even performing actions of the daily as well as of the occasional type, the great Yogin is not affected by the merit or the demerit. (70)

व्याख्या— शिव एव कर्तेति शिवभावनया कुर्वन् योगी गुणदोषैर्न लिप्यत इत्यर्त:। शिष्टं स्पष्टम्।।७०।।

Performing actions with the idea of Śiva that "Śiva is the doer" the Yogin is not associated with any merit or demerit. The rest is clear. (70)

Notes: Śāstras speak of different actions as Nitya (daily), Naimittika (occasional), Kāmya (with motive) and Niṣiddha (prohibited). Kāmya and Niṣiddha are not undertaken by the Yogin. Nitya and Naimittika are undertaken by the Yogin for the guidance of the world. Since his actions are charged with Śivabhāvanā, they do not produce either merit or demerit for him. Bhag. G. says. बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते। तस्माद्योगाय युज्यस्व योग: कर्मसु कौशलम्। कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिण:। जन्मबन्धविनिर्मुक्ता: पदं गच्छन्त्यनामयम्।। (2.50-51)— "He who is endowed with the notion of equality give up both merit and sin. Hence, be ready for Yoga and Yoga is the skill in action (i.e., absence of desire for fruits of action). Having given up the fruit of action the enlightened aspirants, become free from the bond of transmigration and attain to the pure state".

व्याख्या— ननु परयोगीश्वरस्य नित्यनैमित्तिककर्मसङ्गाभावात् कथं तदाचारणमङ्गीकृतमित्यत्राह—

If it is contended that since there is no association of the Parayogin with the fruits of daily as well as occasional actions, it is not known how that practice has been accepted, the answer is given by the author here—

अन्त: प्रकाशमानस्य संवित्सूर्यस्य सन्ततम्।
भावेन यदुपस्थानं तत्सन्ध्यावन्दनं विदु:।।७१।।

The rendering of service (worship) with pure feeling to the sun in the form of consciousness which is incessantly shining inside, is regarded as "Sandhyāvandana". (71)

व्याख्या— अन्तः ऊर्ध्वं हृत्कमले निरन्तरं भासमानस्य चिदादित्यस्य भावेन यदुपस्थानमनुवर्तनम्, तत् सन्ध्यावन्दनमिति वीरशैवाचार्याः जानन्तीत्यर्थः।।७१।।

"Antaḥ" means "at the top of the heart-lotus". That service which is rendered with pure feeling to the sun of consciousness shining incessantly inside, (i.e., at the top of the heart-lotus) is considered as the "Sandhyāvandana" by the Vīrasaiva teachers. (71)

Notes: The term "Sandhyāvandana" is prevalent among the "traivarṇikas" (Brāhmaṇas, Kṣatriyas and Vaiśyas). Since it is associated with the practice of Gāyathrījapa and offering of "arghya" to the Sun God by the Brāhmaṇas, etc., the Vīraśaivas feel that it is not prescribed for them. "Sandhyāvandana" in general means worship including Japa and Samarpaṇa rendered to the Paramātman at three junctures of the day (three 'Sandhyas'), morning just before sunrise, midday just before the sun's discent towards the west and evening after the disappearance of the sun and just before darkness envelops the sky. The first is called "Prātaḥ sandhyā", the second "Madhyāhnasandhyā" and the third "Sāyaṁsandhyā." Those times are auspicious for worship. The worship rendered to God at those times is called "Trikālapūjā". The Vīraśaivas call this as "Trikālaśivapūjā" or "Trikālaliṅgapūjā". This is the "Sandhyāvandana" which is meant here. It is portrayed as a mental worship of the sun in the form of consciousness. The source of this conception of "Sandhyāvandana" for the Vīraśaivas is Supra. Ā. (7.10): अन्तः प्रकाशमानस्य संवित्सूर्यस्य सन्ततम्। मनसा यदुपस्थानं तत्सन्ध्यावन्दनं विदुः।। (Note that ''भावेन'' comes in the text of S.S. in the place of ''मनसा'' in the Āgama text). The "Sun of consciousness" = "Śivajñāna". The "Saṁvit" here means "Śiva saṁvit" or "Śivajñāna" (Śiva-consciousness). "Santatam" implies that "Śiva-consciousness is incessant. Once it arises, it remains a stream of Śiva-conciousness. It is marked by its brilliance when it is called the "Sun of Śiva-consciousness". The "Sandhyāvandana" is here a mental worship or meditation on the "Sun of Śiva-consciousness." It is

described in terms of "Śivopāsti" by the Kā. Ā. (kri. pā., 3.55) ततः सन्ध्यामुपासीत प्राणायामपुरस्सरम्। मदीयसन्ध्यकोपास्तिः सन्ध्योपस्तिः प्रकीर्तिता। सवितुर्मण्डलस्वामी सावित्रीदेवतास्म्यहम्।। "Then one should worship the 'Sandhyā', starting it with Prāṇāyāma. It is my 'Sandhyā-worship'. That itself is called 'Sandhyopāsana' (Sandhyopāsti). (It is Śivasandhyopāsti because) myself, (i.e., Śiva) is the lord of the 'Sūryamaṇḍala' as he is, indeed, the 'Sāvitrīdevatā' himself". Such is the close relation between Śiva and the Sūryamaṇḍala as also between Śiva and Gayatrīmantra (which is in praise of Savitṛ, hence also called Sāvitrī mantra). It is called Gāyatrī because it is in the Gāyatrī metre (consisting of three octosyllabic pādas identical in construction). Śivajñāna or Śivabhāvanā is ultimately nothing but Śivādvaitajñāna or Śivaikyabhāvanā, which is called "Liṅgāṅga-sāmarasya"in the technical terminology of Vīraśaivism. Ultimately "Sandhyāvandana" amounts to the meditation on the Sūrya in the form of the brilliance of the stream of Śiva-consciousness. In the ordinary parlance it may mean simply Śivapūjā rendered at the three junctures (sandhyās) of the day, which is a necessary preparatory ground to that ultimate "Sandhyāvandana" which is spoken in the case of the Parayogin at the stage of the Bhāvācārasthala.

व्याख्या— तर्हि होमोऽप्यावश्यक इति स कीदृश इत्यत्राह—

Then thinking that Homa is also necessary, the author says as to what is the nature of that Homa—

आत्मज्योतिषि सर्वेषां विषयाणां समर्पणम्।
अन्तर्मुखेन भावेन होमकर्मेति गीयते।।७२।।

The offering of all the objects of senses into the fire of consciousness through their conceptions turned inwards, is called the "Homa-karma" (offering of oblations). (72)

व्याख्या— आत्मज्योतिषि चिदग्नौ, अन्तर्मुखेन भावेन अबहिर्मुखेन भावेन सर्वेषां विषयाणां यत्समर्पणं सागरतरङ्गन्यायेन लयचिन्तनं तदेकलोलीभावचिन्तनं यदस्ति, तद् होमकर्मेति गीयते कथ्यत इत्यर्थः।।७२।।

"Ātmajyotiṣ" is "Cidagni", the fire of Śiva-consciousness. The offering of all the objects of senses turned inwards as concepts, i.e., without outward forms, is spoken as the "Offering of oblations" (Homakarma). This offering consists in the conception of merging (into "Cidagni") like the waves merging into the ocean, becoming one with it in such a way as individual identity is totally vanished. (72)

Notes: "Homa" is another word which is not prevalent among the Vīraśaivas. Again it is a misconception on the part of the Vīraśaivas that they have nothing to do with it. Offering oblations in the form of ghee, etc., into fire to the accompaniment of "Svāhā" in the name of the deity of one's choice is Homa which is a "Sāttvika-karma" because it does not involve any violence, killing of animals. Vīraśaivism is opposed to sacrifical activity involving violence. What is described here as "Homakarma", is again, like the Sandhyāvandana told above, of the nature of mental activity at the highest level of experience. It is an internal Homa consisting in the offering of the sum-total of the conceptual knowledge acquired through senses into the fire of Śiva-consciousness which is nothing but the Śivādvaita-jñāna. The Śivayogin at this stage of Bhāvācārasthala crosses over the limits of creation and visualises the "light of consciousness" and merges all his conceptual knowledge into it. This offering of the conceptual knowledge is the most sacred Homa. Through this Homa, the mind becomes pure. This purity of mind is the Bhāvācāra.

व्याख्या— एवं नित्यनैमित्तिककर्माणि भावयन् सङ्गरहितः स्यादित्याह—

The author says that the Śivayogin should be free from all attachments assuming the daily and occasional actions as of this nature—

भावयेत् सर्वकर्माणि नित्यनैमित्तिकानि च।
शिवप्रीतिकराण्येव सङ्गराहित्यसिद्धये ।।७३।।

In order to attain the state of absence of all attachments, the Yogin should assume all the actions, daily as well as occasional, as those that are pleasing to Śiva. (73)

व्याख्या— संसारसम्बन्धनिवृत्त्यर्थं नित्यनैमित्तिकानि सर्वाणि कर्माणि शिवप्रीतिकराण्येवेति भावयेदित्यर्थः।।७३।।

In order get released from bondage (transmigration) all the actions, whether daily or occasional, should be assumed as those that are pleasing to Śiva. (73)

Notes: The secret of the teaching is that it is not possible to give up all actions completely and that the wisdom lies in the renunciation of the fruits action. Renunciation of action means renunciation of the fruits of action. If one does actions without any aspiration for a fruit, then one becomes free from all attachments. If all actions are without any aspiration for a reward, but with the notion of dedication to Śiva and with a view to pleasing Śiva, then actions are harmless, like serpents with their fangs removed.

व्याख्या— ननु कर्मणः सङ्गहेतुत्वात् कथं सङ्गराहित्यं स्यादित्यत्राह—

If it is contended as how can there be absence of attachment since the very nature of Karman is to bring about attachment, the author answers—

शिवे निवेश्य सकलं कार्याकार्यं विवेकतः।
वर्तते यो महाभागः स सङ्गरहितो भवेत्।।७४।।

That great man who dedicates with discrimination every action, whether worthy or unworthy, to Śiva, remains free from all attachments.(74)

व्याख्या— विवेकतः कर्ता कारयिता कर्म तत्फलं च शिव एवेति विवेकतः कार्याकार्यं कर्तुं योग्यमयोग्यं च शिवे निवेश्य समर्प्य यो महाभागो महापुरुषो वर्तते, स सङ्गरहितो भवसङ्गरहित इत्यर्थः।।७४।।

"With discrimination" (vivekataḥ) means "the awareness that everything, the doer, he who causes him to do, the action and its fruit, all together is Śiva". That great man who, with such an awareness, dedicates all actions, those that are worthy and those that are not, becomes freed from all mundane attachments. (74)

Notes: The Śivayogin looks upon everything as Śiva. Looking upon everything as Śiva is Sivabhāva". With such a Śivabhāva, the Śivayogin may do anything, whether it is worthy or unworthy in the eyes of the ordinary people, yet he will not be affected or tinged by merit or demerit. This is the "saṅgarāhitya" that is meant here. Bhag.G.says: ब्रह्मण्याधाय कर्माणि संगं त्यक्त्वा करोति यः। लिप्यते न स पापेन पद्मपत्रमिवाम्भसा।। कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि। योगिनः कर्म कुर्वन्ति संगं त्यक्त्वात्मशुद्धये।। युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम्।। (5.10-12) "Dedicating all actions to Brahman, he who performs actions without attachment (to fruit), is not touched by sin, like the lotus leaf by water. The Yogins perform their action through the body, mind, intellect and the mere senses, having been freed from attachments for the purification of spirit. The Yogin who is composed in mind (thinking that I am doing these actions for Śiva but not for my benefit—युक्तः, ईश्वराय कर्माणि करोमि न मम फलायेत्येवं समाहितः— Śaṅkara), relinquishes the fruits of Karman and attains peace (in the form of Mokṣa) born of firm attachment (to Śiva)". This "Saṅga-rāhitya" is the foundation of "Bhāvācāra".

व्याख्या— ननु भावसङ्गराहित्यं शिवदर्शनेन विना न सम्भवतीत्याह —

If it is argued that the relief from the attachment to mundane life is not possible without the vision of Śiva, the author says—

आत्मानमखिलं वस्तु शिवमानन्दचिन्मयम्।
एकभावेन सततं संपश्यन्नेव पश्यति।।७५।।

Looking upon his Self, all this objective universe and the blissful consciousness, that is, Śiva as of one form, the Yogin looks upon everything as Śiva.(75)

व्याख्या— आत्मानं स्वात्मानम् अखिलं वस्तु सर्वं विश्वम् आनन्दचिन्मयं परशिवं च एकभावेन एकत्वेन सततं पश्यन्नेव चिद्रूपत्वाच्छिवजीवैक्यं शिवस्वभावभूतचित्क्रियाव्याप्तत्वात् तदबाह्यत्वेन सर्वं विश्वं शिवात्मकमिति पश्यन्नेव पश्यति शिवं पश्यतीत्यर्थः।।७५।।

इति भावचारस्थलम्

Self, i.e., one's Self, the entirety of objects, i.e., the entire universe and the blissful consciousness which is Śiva— looking upon these incessantly as one, i.e., as of one form, in other words, looking upon Śiva and Jīva as one on the ground that both are of the nature of consciousness and the entire world as of the nature of Śiva without any idea of its separateness from him on the ground that it is pervaded (surrounded) by the intellectual power (Cicchakti) and the executive power (Kriyāśakti) which happen to be the very nature of Śiva, the Yogin looks upon everything as Śiva. (75)

Bhāvācārasthala ends.

Notes: The Jīvātman, Jagat and Paramātman, according to Śve. U., are Bhoktṛ, Bhogya and Preritṛ. They are the three aspects of Paraśivabrahman: भोक्ता भोग्यं प्रेरितारं च मत्वा सर्वं प्रोक्तं त्रिविधं ब्रह्ममेतत्।। (1.12). S.S. refers to the same in 5.38. They appear as different on the basis of the functions. But they are basically one and the same. Śiva is one and only one (एकमेवाद्वितीयम्— Chānd.U., 6.2.1). But as a part of his cosmic sport he desires to become many: तदैक्षत बहुस्यां प्रजायेयेति। (Chānd. U., 6.2.3). It is the sport (Līlā) of Śiva that he manifests himself as the Jīva and the Jagat. The Śivayogin who knows this secret, realises that the world is not different from Śiva, that he is also Śiva and that there is not anything other than Śiva. This is the spiritual

realisation. In his experience he does not see anything other than Śiva. This is "Śivadṛṣṭi", which happens to be the basis of Bhāvācāra. Śivayogin who is adept in Bhāvācāra is not touched by the effects of actions, which are consequent on his possessing a body and which are spontaneous and disinterested in nature. This is the Jīvanmukta stage governed by total peace and absolute bliss.

अथ ज्ञानाचारस्थलम्—(६२)

व्याख्या— अथ—''सत्यं ज्ञानमनन्तं ब्रह्म'' इति श्रुतेस्तस्य भावाचारसम्पन्नस्य शिवयोगिनो ज्ञानाचार एव सर्वदेहिनां ज्ञानाचार इति ज्ञानाचारस्थलं निरूपयति—

Jñānācārāsthala—(62)

Then as per the Śruti statement "Satyaṁ jñānam anantaṁ brahma", meaning that "Brahman is truth, knowledge and infinity" the Jñānācārasthala is expounded saying that the pious practices based on knowledge on the part of the Śivayogin happen to be the precepts of enlightenment for all the beings—

अस्य ज्ञानसमाचारो योगिनः सर्वदेहिनाम्।
ज्ञानाचारो यदुक्तोऽयं ज्ञानाचारः स कथ्यते।।७६।।

The pious practices with the knowledge (of Śiva) on the part of this Śivayogin form the "Jñānācāra" (the precepts of enlightenment) for all beings. Hence he is called Jñānācāra. (76)

व्याख्या— भावाचारसम्पन्नस्य योगिनो ज्ञानसमाचार एव सर्वदेहिनां ज्ञानाचार इति यद्यस्मात् कारणादुक्तः, तस्मात्कारणात् सोऽयं ज्ञानाचार इति कथ्यत इत्यर्थः।।७६।।

"Asya" refers to this Yogin who is adept in Bhāvācara. The pious practices with knowledge in the case of such a

Yogin only form the precepts of enlightenment for all beings. Hence, for that reason, he is called "Jñānācāra" (one revealing the precepts of enlightenment). (76)

Notes: "Ācāra" means pious "practices", "code of conduct." This "Ācāra" which is based on Śivajñāna, is "Jñānācāra". This is the pious practice of the Śivayogin in his enlightened state. These pious practices are the spontaneous gestures of his enlightenment. सत्यं ज्ञानम् अनन्तं ब्रह्म।। (Tai. U., 2.1.1.) This is not only the realisation but also the real state of the Śivayogin who is one with Śiva. The "Jñāna" here is "Śivādvaitajñāna."

व्याख्या— अथ तज्ज्ञानाचारमेव लक्षणपूर्वकं सूत्रत्रयेण कथयति—

Then the author speaks of that Jñānacāra itself in three stanzas by giving its definition—

शिवाद्वैतपरं ज्ञानं ज्ञानमित्युच्यते बुधैः।
सिद्धेन वाप्यसिद्धेन फलं ज्ञानान्तरेण किम्।।७७।।

The knowledge consisting in the non-duality of the Self with Śiva, is said to be knowledge by the learned. (When that knowledge is attained) what is the use of another knowledge whether it is accomplished or not accomplished? (77)

व्याख्या— शिवाद्वैतमेव परं प्रधानं यस्य तादृशं ज्ञानं बुधैर्ज्ञानमित्युच्यते, शास्त्रसिद्धेन वा तदसिद्धेन वा ज्ञानान्तरेण भिन्नज्ञानेन किं फलम्? न किमपीत्यर्थः।।७७।।

"Śivādvaitaparam" is (a Bahuvrīhi compound) analysed as "that which has non-duality of Self with Śiva as principal (param) content". Such a knowledge is "knowledge" as told by the learned. Whether supported and derived from the Śāstra or not derived from the Śāstra, of what use is any other knowledge? It means that it is of no use. (77)

Notes: The knowledge of non-duality of the Self with Śiva is the utimate real knowledge. It is this knowledge which acts as the boat to take the aspirant accross the ocean of transmigration (saṁsārasāgara). All other knowledge may take one along the path of life safely and successfully. Yet its scope is within the limits of mundane existence but not beyond that. It is only Śivādvaitajñāna that takes one beyond that (See also S.S., 14.11).

व्याख्या— अथ तत्कथमित्यत्राह—

Then if it is asked as to how is that, the author answers it—

निर्मलं हि शिवज्ञानं निःश्रेयसकरं परम्।
रागद्वेषादिकलुषं भूयः संसृतिकारणम्।।७८।।

The pure knowledge of Śiva (i.e., Śivādvaita) leads to the highest end, i.e., liberation. That which is contaminated by attachment or hatred is again and again the cause of transmigration (saṁsṛti or saṁsāra). (78)

व्याख्या— शिवज्ञानं शिवाद्वैतज्ञानं निर्मलं आणवादिमलसङ्गरहितं सत् परं निःश्रेयसकारणं सर्वोत्कृष्टमोक्षप्रदमित्यर्थः। तद्व्यतिरिक्तभेदज्ञानं रागद्वेषादिकलुषं कामक्रोधादिमिश्रितं सत् भूयः पुनः पुनः संसृतिकारणं यातायातकारणमिति हि प्रसिद्धमित्यर्थः।।७८।।

The knowledge of Śiva, i.e., the knowledge of the non-duality of Self with Śiva, is pure in the sense that it is free from the three Malas, Āṇavamala, Māyāmala and Kārmikamala. Such a knowledge is the cause for the highest good, i.e., for the attainment of supreme state of liberation. The other knowledge which is in favour of difference or duality is contaminated by attachment and hatred, i.e., it is mixed with desire and anger. Such a knowledge leads again and again to transmigration. This is, indeed, well known. (78)

Notes: See notes under S.S.6.14 for details on the three Malas. When there is the knowledge of duality, it takes many forms as associated with the notion of I and mine, you and yours, which further leads to attachment if there is liking for something or to hatred if there is dislike towards something else. When likes and dislikes are involved, desire for what is to one's liking and anger towards what is not liked, would necessarily follow (See S.S., 14.11).

व्याख्या— एवं ज्ञानस्वरूपमुक्त्वा तदाचारस्वरूपं कथयति—

Thus having told the nature of the knowledge, the author now speaks of the nature of the practices consequent on that—

परिपूर्णं महाज्ञानं परतत्त्वप्रकाशकम्।
अवलम्ब्य प्रवृत्तो यो ज्ञानाचार स उच्यते।।७९।।

The pious practice which proceeds depending on the absolute, great knowledge that reveals the Supreme Reality, is called "Jñānācāra". (79)

व्याख्या— परतत्त्वप्रकाशकं परिपूर्णम् अपरिच्छिन्नं महाज्ञानं शिवाद्वैतज्ञानमवलम्ब्य धृत्वा य आचारः प्रवृत्तः, स ज्ञानाचार इत्युच्यत इत्यर्थः।।७९।।

The great "knowledge" consists in the knowledge of Śivādvaita (non-duality) of the Self with Śiva. It is that which reveals the Supreme Reality. It is that which is absolute, without any parts. That pious practice or practices which follow depending on such knowledge is said to be "Jñānācāra". (79)

Notes: The great knowledge is the knowledge of non-duality of the Self with Śiva. That knowledge is characterised by "paripūrṇatva" and "paratattva-prakāśakatva." It is like an ocean, to take a worldly analogy. The ocean is complete in itself. It does not overflow when more water or rivers flow into it. Nor

does it become reduced when its water is navigated. The non-duality of Śiva is like that, always complete: पुर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते। पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते।। (Īśa. U., शान्ति-मन्त्रः). It reveals the Supreme Truth, which is nothing but the Śivatatta, which is above all the Tattvas. The only way of getting rid of "bheda-jñāna" is the incessant realisation that everything is Śiva, who is limitless existence, limitless truth, supreme inlelligence and supreme infinity. The realisation and experience of this knowledge is that Śiva is everything and everything appears as Śiva. This is "Jñānācāra".

व्याख्या— अथ तज्ज्ञानाचारं प्रकाशयति—

Then the author reveals (the nature of) that Jñānācāra—

निर्विकल्पे परे धाम्नि निष्कले शिवनामनि।
ज्ञानेन योजयेत् सर्वं ज्ञानाचारी प्रकीर्तितः।।८०।।

He who infuses everything through knowledge into the Supreme, Non-dual and Partless State which is called Śiva, is called Jñānācārin.(80)

व्याख्या— निष्कले निरवयवे निर्विकल्पे भेदरहिते शिवनामनि शिव इत्यभिधानवति परे धम्नि परब्रह्माधारे सर्वं जगज्जालं ज्ञानेन अभेदज्ञानेन यो योजयेत् स ज्ञानाचारीति कीर्तित इत्यर्थः।।८०।।

He who infuses all that net-work of worlds through knowledge in the sense of the notion of non-duality into that "Niṣkala", i.e., Partless, "Nirvikalpa" i.e., Non-dual Supreme State named Śiva, i.e., the receptacle called Parabrahman, is called "Jñānācārin" (One who has knowledge as his dynamic power or pious practice). (80)

Notes: Everything in the world is covered by duality, difference, petty distinctions. It is endowed with parts and has forms. It is only the Supreme Entity, i.e., Śiva Parabrahman that

is non-dual, free from differences, without parts and without any form. Again everything in the world is subject to limitations of time (kālapariccheda) and of space (deśapariccheda) and limitation of objective identity (vastupariccheda). That which exists in one time but does not exist at another time is said to be subjected to the limitation of time. That which exists in one place but does not exist at another place is said to be subjected to the limitation of space. The 'mutual non-existence' as the book is not the table and the table is not the book is known as limitation of objective identity. Everything in the world is incomplete and hence, it is subjected to limitations. That which is complete (Paripūrṇa) is never subjected to limitation. Such is the Supreme Entity, the Paraśivabrahman. Although everything is of the nature of Śiva, why is it that we see everything as involving difference? How should we overcome this conception of difference? The way is to merge totally everything into the all-embracing notion of Śiva. This is "Sarvārpaṇa". He who surrenders everthing to Śiva and looks upon everything as Śiva, the Supreme Entity consisting of "Sat", "Cit" and "Ānanda" and who lives this "Śivādvaita-Jñāna" is the "Jñānācārin".

व्याख्या— अथ तस्य ज्ञानाचारिणः कर्मकार्पण्यं नास्तीति सूत्रद्वयेन कथयति—

Then the author, says that there is no wretchedness due to Karman in the case of the Jñānācārin—

ज्ञानं मुक्तिप्रदं प्राप्य गुरुदृष्टिप्रसादतः।
कः कुर्यात् कर्मकार्पण्ये वाञ्छां संसारवर्धने।।८१।।

After having obtained the knowledge that brings liberation thanks to the grace of Śrī Guru's compassion, who would aspire for the wretchedness of Karman which increases (the rope of) transmigration? (81)

व्याख्या— मुक्तिप्रदं परापरमोक्षप्रदं शिवज्ञानं गुरुकृपादृष्टिप्रसन्नतावशात् प्राप्य संसारवर्धने कर्मकार्पण्ये वाञ्छाम् इच्छां कः कुर्यात्? न कोऽपि कुर्यादित्यर्थः।।८१।।

After having obtained the knowledge of Śiva (i.e., "Śivo'ham") which brings liberation, i.e., which brings the lower and the higher liberation, by virtue of the compassionate grace of the Guru, who would have the desire for the wretchedness of Karman which increases the clutches of transmigration? It means that nobody would do so.(81)

Notes: ज्ञानादेव तु कैवल्यम्— "Liberation is obtained through knowledge alone"— is the oft-quoted statement. By studying the Śāstras the aspirant of liberation may get that knowledge. For the realisation of that knowledge, for acquiring that knowledge in reality as one's own experience, for living that experience, he should get the gracious guidance of the Guru. Without the gracious guidance of the Guru, no body can realise that knowledge. It is difficult to realise the spiritual secret of Ātman (Jīvātman) as Śiva as hidden in the cave of the heart. Kaṭha U., 2.12 depicts it thus: तं दुर्दर्शं गूढमनुप्रविष्टं गुहाहितं गह्वरेष्ठं पुराणम्। अध्यात्मयोगाधिगमेन देवं मत्वा धीरो हर्षशोकौ जहाति।।— "The enlightened man relinquishes both joy and sorrow having realised, by means of meditation on the inner Self as Śiva, that ancient effulgent One, hard to be seen, subtle, immanent, seated in the heart and residing within the body." Hence, it is through the gracious guidance of the Guru that the aspirant can have that realisation. When this realisation comes, the aspirant attains that state which transcends all relative aspects of life such as pain and pleasure, life and death, good and bad, etc. Hence, this state is the eternal absolute state of the "Jñānācārin". Such a person cannot have any contacts with effects of Karman.

व्याख्या— कुत इत्यत्राह—

If it is asked as to why it is so, the answer is given here—

कर्म ज्ञानाग्निना दग्धं न प्ररोहेत् कथञ्चन।
यदाहुः संसृतेर्मूलं प्रवाहानुगतं बुधाः।।८२।।

The fund of the fruits of action (the seed) which is once burnt by the fire of knowledge, would not sprout

again under any circumstance. That Karman is called the root-cause of transmigration by the learned in accordance with the stream of spiritual tradition. (82)

व्याख्या— यत्कर्म बुधाः संसृतेर्मूलं मूलकारणं सत् प्रवाहानुगतं जलप्रवाहन्यायेनानादित्वेन श्रुतेरनुगतं सद् आहुः, तत्कर्मबन्धनं शिवज्ञानाग्निना दग्धं सत् कथञ्चन केनापि प्रकारेण न प्ररोहेद् नाङ्कुरेदित्यर्थः।।८२।।

That binding fund of action which the learned speak of as the root, i.e., root-cause, of transmigration, in accordance with the Śruti-tradition, as it regards it as beginningless on the analogy of the stream of water, and which is burnt by the knowledge of Śiva, would not sprout or germinate again under any circumstance. (82)

Notes: The fund of action (i.e., of the fruits of action) is the root-cause of transmigration. S.S. in 5.49, says: चक्रनेमिक्रमेणैव भ्रमन्ति हि शरीरिणः। जात्यायुर्भोगवैषम्यकारणं कर्म केवलम्।। This transmigration is said to rotate like the rim of the wheel. "Saṁsāra" (saṁsṛti) is the name given significantly to that cycle of birth and death. The root-cause of the birth, duration of life, the difference in enjoyment, is Karman alone. Such a fund of Karman called accumulated Karman is burnt by the knowledge of Śiva. Once that is burnt, that will not sprout again under any circumstance. In other words, the cause being eradicated, the effect in the form of rebirth, etc., do not follow. In that state, the Śivayogin is not touched by "Kartṛtvabhāvanā". Hence the new fund of Karman will not arise and there is no rebirth under any circumstance.

व्याख्या— तर्हि कर्मबन्धनं कस्येत्यत्राह—

Then, if it is asked as to who would be bound by the rope of Karman, the answer is given—

ज्ञानेन हीनः पुरुषः कर्मणा बद्ध्यते सदा।
ज्ञानिनः कर्मसङ्कल्पा भवन्ति किल निष्फलाः।।८३।।

A Person who is bereft of knowledge would always be bound by Karman. But in the case of the enlightened person, the conceptions of Karman are all fruitless.(83)

व्याख्या— ''यथा पुष्करपलाश आपो न श्लिष्यन्ते, एवमेवंविदि पापकर्म न श्लिष्यते'' ''स उत्तमः पुरुषः'' इति छान्दोग्यश्रुतेः, ''अद्वैत-भक्तियुक्तस्य योगिनः सकलाः क्रियाः। सन्ति दग्धपटन्यायात् क्रियामात्रा हि न क्रियाः।।'' इति वीरागमोक्तेश्च ज्ञानिनः कर्मपाशो नास्तीत्यर्थः।।८३।।

In Accordance with a statement of the Chānd.U., viz., "Yathā puṣkarapalāśa, etc." which means: "Just as the leaf of the lotus is not touched by waters, so does the effect of Karman not touch him who is aware of this" and another statement, "Sa uttamaḥ puruṣaḥ" meaning : "He is the highest Puruṣa (Śiva)" and also according to a statement of the Vī. Ā. viz., "Advaitabhaktiyuktasya, etc.," meaning: "In the case of the enlightened Yogin who is endowed with the devotion of non-duality, all the actions look as actions, but not actions according to the maxim of the burnt cloth". There is no fetter of Karman in the case of the enlightened person. (83)

Notes: "यथा पुष्करपलाश, इत्यादि" (Chānd. U., 4.14.3); "स उत्तमः पुरुषः" (Chānd. U., 8.12.3) "अद्वैतभक्तियुक्तस्य, इत्यादि" (Vī.Ā). The ignorant persons are bound by the fetters of Karman and the enlightened persons are not. The analogy of the lotus leaf which is not touched by waters, is given to highlight the point that the enlightened persons are not touched by the sinful deeds.

व्याख्या— अथ ज्ञानाचारस्थलं समापयति—

Then the author concludes the Jñānācārasthala—

शुद्धाचारे शुद्धभावो विवेकी ज्योतिः पश्यन् सर्वतश्शैवमेकम्।
ज्ञानध्वस्तप्राकृतात्मप्रपञ्चो जीवन्मुक्तश्चेष्टते दिव्ययोगी।।८४।।

इति श्रीमत्षटस्थलब्रह्मिणा शिवयोगिनाम्ना विरचिते श्रीसिद्धान्तशिखामणौ माहेश्वरस्थलाश्रितनवस्थलप्रसङ्गो नाम षोडशः परिच्छेदः समाप्तः।।१६।।

The enlightened person who is of pure feeling due to pure practices (Jñānācāra), sees everywhere the one and only one lustre of Śiva with the eradication of the knowledge of the ordinary world through right (spiritual) knowledge, the divine Yogin moves about as the "Jīvan-mukta" (as one who is liberated even while alive). (84)

Here ends the Sixteenth Chapter called the chapter on the nine Sthalas of the Māheśvarasthala in Śrīsiddhānaśikhāmaṇi written by one by name Śivayogin who is adept in knowledge of Six Sthalas. (16)

व्याख्या— शुद्धाचारे निर्मलज्ञानाचारे शुद्धभावो निर्मलभाववान् विवेकी, एवं प्रतियोगिरहितं शैवं तेजः सर्वतः पश्यन् ज्ञानध्वस्तप्राकृतात्मप्रपञ्चः शिवाद्वैतज्ञाननाशितप्रकृतिजन्यदेहप्रपञ्चवान् दिव्ययोगी स्वयंप्रकाशरूपः शिवयोगी जीवन्मुक्तः सन् चेष्टते लौकिकवद् व्यवहरतीत्यर्थः।।८४।।

इति ज्ञानाचारस्थलम्

इति श्रीमत्पदवाक्यप्रमाणपारावारधुरीणश्रीमरितोण्टदार्येण विरचितायां तत्त्वप्रदीपिकाख्यायां श्रीसिद्धिन्तशिखामणि-व्याख्यायां माहेश्वरस्थलाश्रितनवलिङ्गप्रसङ्गो नाम षोडशः परिच्छेदः समाप्तः।।१६।।

The wise one, the Śivayogin who is endowed with pure feelings due to the practise of Jñānācāra, looks upon the lustre of Śiva as unrivalled by anything and moves about or acts like any other ordinary man; he is a divine Yogin who has the ordinary world of bodies eradicated by the

knowledge of the non-duality of Śiva; he is the Śivayogin who moves about as the one who is liberated even while alive with his self-luminous nature. (84)

Jñānācārasthala ends.

Here comes to an end the Sixteenth Chapter on the Nine Sthalas of the Māheśvarasthala in the Commentary on Śrī Siddhāntaśikhāmaṇi called Tattvapradīpikā written by Srī Maritoṇṭadārya who is formost among those who are adept in Vyākaraṇa, Mīmāṁsā and Nyāya. (16)

Notes: In this last stanza of the sixteenth chapter dealing with the nine Liṅga-sthalas of the Māheśvarasthala, the author has depicted the hormony of pure practice, pure feeling and pure knowledge. The pure practices are those that are not associated with the aspiration of worldly benefits. The pure feelings are those that are marked by the absence of egoism while doing any action. The pure knowledge is that which consists in the realisation of the knowledge of the Self as Śiva. Such a Yogin witnesses the lustre of Śiva everywhere, while eradicating all the world of difference. He remains in a state of one who is liberated even while alive and looks like an ordinary man with his calmness, peace and simple practices. Although he looks like an ordinary man, he is not like an ignorant man guided by another ignorant man.



सप्तदशः परिच्छेदः

प्रसादिस्थलान्तर्गतनवविधलिङ्गस्थलप्रसङ्गः

अथागस्त्यप्रश्नः। अगस्त्य उवाचेति—

Then a question of Agastya; Agastya says—

स्थलानि तानि चोक्तानि यानि माहेश्वरस्थले।
वदस्व स्थलभेदं मे प्रसादिस्थलसंश्रितम्।।१।।

Those sub-Sthalas found in the Māheśvarasthala, are told. Kindly tell me now the variety of Sthala perataining to the Prasādisthala. (1)

व्याख्या— वदस्व उपदिशेत्यर्थः। शिष्टं स्पष्टम्।।१।।

"Tell me" means "instruct me". The rest is clear. (1)

श्रीरेणुक उवाच —

Śrī Reṇuka said—

स्थलभेदा नव प्रोक्ताः प्रसादिस्थलसंश्रिताः।
कायानुग्रहणं पूर्वमिन्द्रियानुग्रहं ततः।।२।।

प्राणानुग्रहणं पश्चात् ततः कायार्पितं मतम्।
करणार्पितमाख्यातं ततो भावार्पितं मतम्।।३।।

शिष्यस्थलं ततः प्रोक्तं शुश्रूषुस्थलमेव च।
ततः सेव्यस्थलं चैषां क्रमशः शृणु लक्षणम्।।४।।

The types of sub-Sthalas coming under the Prasādisthala are told as nine; they are: 1. Kāyānugrahasthala, 2. Indriyānugrahasthala, 3. Prāṇānugrahasthala, 4. Kāyārpitasthala, 5. Karaṇārpitasthala, 6. Bhāvārpitasthala, 7. Śiṣyasthala, 8. Śuśrūṣusthala and 9. Sevyasthala. Listen to the characteristics of these in order. (2-4)

Notes: These nine sub-Sthalas are the Liṅgasthalas coming under the Prasādisthala. During the nine Liṅgasthalas of the Māheśvarasthala, the Śivayogin becomes fully aware of all-encompassing presence of Śiva and looks upon everything as Śiva — सर्वं शिवमयं चिद्विलासम्। It is Śiva-consciousness that pervades the mind of the Parayogin. It is the same Śiva-consciousness that he finds everywhere outside. This is called Avadhānabhakti. This is the consciousness in which he is intimately one with Śiva unaware of all differences in the Guruliṅga at the stage of the Māheśvarasthala. Due to his Avadhānabhakti he finds himself as the Śivaliṅga and whatever gesture he makes and whatever action he does spontaneously, all that is "Śivaliṅgacidvilāsa". Since he has surrendered himself, his body, senses, mind and heart, thoughts and feelings, to the Śivaliṅga, he has no separate existence apart from it. His body, senses, mind, feelings, etc., are in their purest form and they possess the power to do favour to the entire universe.

अथ कायानुग्रहस्थलम्—(६३)

अथ— ''शुचिः समग्रीवशिरःशरीरः'' इति कैवल्यश्रुतेः स ज्ञानाचारवान् शिवयोगी स्वरूपशरीरं दर्शयन्ननुगृह्णातीति कायानुग्राहक इति सूत्रत्रयेण निरूपयति—

Kāyānugrahasthala—(63)

Then as per the statement of the Kai. U., viz., "Śuciḥ samagrīvaśiraḥśarīraḥ" which means: "He who is pure should sit in a posture in which his neck, head and body are held erect, etc.", the Śivayogin who is Jñānācārin (whose practices are consisting of knowledge), extends his grace (favour) by displaying his own body and he is called "Kāyānugrāhaka". This is said in three stanzas—

अनुगृह्णाति यल्लोकान् स्वकायं दर्शयन्नसौ।
तस्मादेष समाख्यातः कायानुग्रहनामकः।।५।।

Since he (the Śivayogin in the Jīvanmukta stage) favours the worldly people by displaying his own person, he is called by the name "Kāyānugrāhaka" (he who favours by the vision of his body). (5)

व्याख्या— असौ ज्ञानाचारसम्पन्नः शिवयोगी यद्यस्मात् कारणात् स्वकायं दर्शयन् सन् लोकान् प्राकृतान् अनुगृह्णाति अनुग्रहं करोति, तस्मादेष कायानुग्रहनामकः कायानुग्रह इत्यभिधान-वान् इति समाख्यात इत्यर्थः।।५।।

"This person" refers to the Śivayogin who is adept in the Jñānācāra. Since such a Śivayogin favours or confers favour on the people, i.e., the ordinary people, by showing his body, he is designated as Kāyānugraha (he who confers favours by his body). (5)

Notes: शुचिः समग्रीवशिरश्शरीरः, इत्यादि (Kai. U., 5). The Śruti statement in full is this: विविक्तदेशे च सुखासनस्थः शुचिः समग्रीवशिरःशरीरः। अन्त्याश्रमस्थः सकलेन्द्रियाणि निरुध्य भक्त्या स्वगुरुं प्रणम्य।। हृत्पुण्डरीकं विरजं विशुद्धं विचिन्त्य मध्ये विशदं विशोकम्। अचिन्त्यमव्यक्तमनन्तरूपं शिवं प्रशान्तममृतं ब्रह्मयोनिम्।। (Kai. U., 5-6) — "Sitting in the posture of Sukhāsana (normal sitting posture) in a private place (lonely place), with pure mind and with his neck, head and body (from the Mūlādhāra to the Mūrdhanya) held erect, the Yogin who is in the last āśrama of life (i.e., Sannyāsa), should restrain all the senses, should offer salutations to his Guru with devotion and should meditate in the midst of the pure and perfect lotus of the heart on Śiva, who is pure, who is free from sorrow, who is unthinkable, who is unmanifest, who is of infinite forms, who is peaceful and who is the origin of Brahman (the creator)". The Śivayogin who is the

embodiment of Śivādvaita knowledge conforms to the above description of the Kai.U. The body of such a Śivayogin is sacred and ripe with the culture of Yoga. That body possesses the power to favour (Anugrahaśakti) to all the world of beings. In fact, Anugraha is one of the five functions of Śiva (Śiva's Pañca-kṛtyas): जगज्जन्मस्थितिध्वंस-तिरोभावविमुक्तयः। (Here विमुक्ति is अनुग्रह— Mṛ. Ā. 2-3). Śivayogin is Śiva himself. Hence, his body has the Anugrahaśakti. This Anugrahaśakti operates on all beings when the Śivayogin displays his body. Just as the electricity which flows through wires lighten various bulbs, so does the Anugrahaśakti flow in the veins of the bodies of beings and enlighten them with knowledge and bliss. This is the Kāyānugraha, i.e., Kāyena anugraha (Accusative Tatpuruṣa), favour with the body. He who does this is also called Kāyānugraha, he who does favour with his body—Kāyena anugrahaḥ yasya saḥ.

व्याख्या— तत्कथमित्यत्र दृष्टान्तमाह—

If it is asked as to how it is, the answer is given with an analogy—

यथा शिवोऽनुगृह्णाति मूर्तिमाविश्य देहिनः।
तथा योगी शरीरस्थः सर्वानुग्राहको भवेत्।।६।।

Just as Śiva confers his favour on the beings by entering into the statues, so does the Śivayogin confer his favour on all by remaining in his body. (6)

व्याख्या— शिवो यथा चन्द्रशेखरादिमूर्तिमाविश्य देहिनः प्राणिनोऽनुग्रहं करोति, तथा योगी शरीरस्थः सन् शिवदीक्षासंस्कृतदिव्यशरीरस्थः सन् सर्वानुग्राहकः स्यादित्यर्थः।।६।।

Just as Śiva enters the statues such as those of Candraśekhara (Śiva's form with the crescent moon as the crest ornament), etc., and confers his favour on all the beings, so does the Yogin, by remaining in his body which is sanctified to become a body endowed with divinity through the culture of the Śaiva initiation, confer favour on the beings. (6)

Notes: The Śivayogin is Śiva himself in this stage. He is Śiva incarnate. Such a body of the Śivayogin has the power to confer blessings on the beings. Śiva's forms are many such as those of the Liṅga (which is the most common form representing Śiva in temples), Candraśekhara, Naṭarāja and confers his blessings on the beings. In the same way the Śivayogin confers his favour through his person. Just as the forms of Śiva (Statues) become sacred and possess the Anugrahaśakti through the process of sanctification such as Pañcāmṛtābhiṣeka, Prāṇapratiṣṭhāpana, etc., so the person of the Śivayogin gets the Anugrahaśakti initially through the Śivadīkṣā conferred by the Guru, then through the practice of worship of the Liṅga externally and internally, through the meditation on Śiva and finally through the spiritual realisation of his Self as Śiva. The body of the Śivayogin is the body bereft of the qualities of the body. Although he is endowed with a body he is bodiless in the sense that he is not associated with the characteristics of the body. His body is totally free from the perversions normally associated with the body. Just a Śiva who enters the statues is not limited to those statues, so does the Śivayogin not get attached to the body although he has a body. By implication here, Śivayogi Śivācārya indicates that Vīraśaivas are not opposed to temple worship (Sthāvarapūjā) as some people endeavour to assume. The only condition is that Iṣṭaliṅga-worship should have the priority in the scheme of worship. The Vīraśaiva should worship the Iṣṭaliṅga and then he can visit the temple. It is also necessary to remember here that S.S. prescribes the protection of the Sthāvaraliṅgas as a duty when some danger befalls them from any sources. (See S.S., 9.34-35; also 9.46-47-about Tīrthayātrā).

व्याख्या— अथ शिववदसङ्गश्चेत्याह—

Then the author says that the Śivayogin is free from attachments like Śiva—

शिवः शरीरयोगेऽपि यथा सङ्गविवर्जितः।
तथा योगी शरीरस्थो निःसङ्गो वर्तते सदा।।७।।

Just as Śiva, although associated with a body, is free from any attachment to it, so does the Śivayogin remain without any attachment even though he is residing in a body. (7)

व्याख्या— सुखदु:खादिसङ्गरहित इत्यर्थ:। शिष्टं स्पष्टम्।।७।।

"Nissaṅgaḥ" means "one who is without association with joy, sorrow, etc." The rest is clear." (7)

Notes: Śiva is "saccidānandasvarūpa". The Śivayogin, on becoming one with Śiva, is also "saccidānandasvarūpa". The question of "duḥkhasaṅga" in his case is totally ruled out. "Sukhasaṅga", i.e., association with worldly joy which is mixed with or alternatively occurs with it, is also far removed from him. The worldly joy creates desire for more and more of it. It is some kind of thirst (tṛṣṇā) which is not satiated by any amount of it. The divine Ānanda or Śivānanda is totally free from Tṛṣṇā (tṛṣṇākṣaya). Nothing can match with "Tṛṣṇākṣayasukha", which is the bliss of the Śivayogin.

व्याख्या— एवं शिवयोगिन: शिवसमानत्वमुक्त्वा तस्य मायाप्रपञ्चदर्शनं नास्तीति शिव एवेति पञ्चभि: सूत्रैर्दृष्टान्तपूर्वकमुपपादयति—

Thus after having said about the equality of the Śivayogin with Śiva, the author, in five stanzas, with suitable analogies, tries to establish that the Śivayogin does not have the vision of the world of Māyā (created world)—

शिवभावनया युक्तः स्थिरया निर्विकल्पया।
शिवो भवति निर्धूतमायावेशपरिप्लवः।।८।।

The Śivayogin who is endowed with the conception of his Self as Śiva, which is firm and which is free from varied conception, is Śiva himself with inundation in the form of the influence of Māyā totally prevented. (8)

व्याख्या— अत्र शिवयोगीति शेष:। भेदरहितया दृढया शिवोऽहंभावनया युक्ते निवारितमायावेषोपल्पव: सन् शिव एव भवतीत्यर्थ:।।८।।

Here the term Śivayogin should be understood. The Śivayogin who is endowed with the conception of the notion of "I am Śiva" (My Self is Śiva) which is firm and which is free from differences, is Śiva himself with the onslaught of the influence of Māyā being totally stopped. (8)

Notes: Śivabhāvanā means "Śivo'haṁbhāvanā", i.e., the conception of one's Self as Śiva. When one is associated with only the feeling of "Aham", one is bound and when one is associated with the feeling of "Śivo'ham", one is free from bondage. The Śivayogin is the incarnation of "Śivo'haṁbhāvanā". Then the question of the influence of Māyā on him does not arise at all, because when he is filled with the feeling of Śiva, there is no space for it to enter.

व्याख्या— ननु कथं तस्य मायावेशोपप्लवो नास्तीत्यत्राह—

If it is contended as to how can there be no onslaught of the influence of Māyā on his part, the answer is given here—

चित्तवृत्तिषु लीनासु शिवे चित्सुखसागरे।
अविद्याकल्पितं वस्तु नान्यत् पश्यति संयमी।।९।।

The self-restrained Śivayogin does not see anything created by ignorance, when his mental waves (inclinations) are totally merged into Śiva who is the ocean of consciousness and bliss. (9)

व्याख्या— ज्ञानानन्दयो: समुद्रस्थानापन्ने परमशिवे चित्तवृत्तिषु मनोव्यापारेषु लयं गतेषु सत्सु शिवयोगी मायाकल्पितवस्त्वन्तरं न पश्यतीत्यर्थ:।।९।।

When the mental inclinations, i.e., mental functions get merged into Paraśiva who represents the state of the

ocean of knowledge and bliss, Śivayogin does not see any other thing created by Māyā. (9)

Notes: Paraśiva is "Citsukhasāgarā", the ocean of consciousness and bliss. The Śivayogin has merged into Śiva and that is, he has merged into the ocean of consciousness and bliss. In other words all his mental inclinations are merged into Śiva. In that complete "One-ness" there is nothing that can be differentiated from it, there is nothing that is independent of it. The Śivayogin is in that state of absolute "One-ness". That absolute "One-ness" is described nicely in the following Śruti-statement : ब्रह्मैवेदममृतं पुरस्ताद् ब्रह्म पश्चाद् ब्रह्म दक्षिणतश्चोत्तरेण। अधश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम्।। (Muṇḍ. U., 2.2.11)— "This immortal Brahman is in the front, the Brahman is behind, the Brahman is to the right and the left and it is upwards and downwards; all this excellent speading world has been Brahman only". To the Śivayogin everything is Paraśiva, everywhere there is Paraśiva and Paraśiva alone. How can anything created by the Māyā, i.e., the world of difference and diversity, catch the view of the Śivayogin?

व्याख्या— अत्र दृष्टान्तमाह—

Here the author gives an analogy—

नेदं रजतमित्युक्ते यथा शुक्तिः प्रकाशते।
नेदं जगदिति ज्ञाते शिवतत्त्वं प्रकाशते।।१०।।

Just as conch-shell appears when it is said that this is not silver, so the Śivatattva alone appears when it is known that this is not the world.(10)

व्याख्या— उक्ते ज्ञात इत्यर्थः। शिष्टं स्पष्टम् ।।१०।।

"When it is said" means "when it is known". The rest is clear. (10)

Notes: शुक्तिरजतन्याय is taken as an analogy. In a situation when there is clear sunshine, something glittering is seen and

is taken as silver when it is actually conch-shell. The mistake is not discovered at the moment when it is said "This is silver" (इदं रजतम्). When one bends to pick it up, it becomes clear that it is not silver but only a conch-shell. Then when it is discovered that the object is not silver, it becomes clear that the object is conch-shell. The mistake is as genuine as the realisation of truth. Similarly as long as one is deeply immered in the occean of "saṁsāra", one observes only the world of diversity. But when one realises the Śivatattva which is all-encompassing and absolute without any shade of difference, one sees only that Śivatattva and nothing else apart from it. From the point of view of the Śivayogin the world of diversity does not exist. But from the point of view of others the world of diversity exits. Hence there is no conception of Adhyāsa here. Just like a person whose mind is concentrating on one object does not see another object although it exists in the same place, so the Śivayogin who concentrates on the conception of his Self as Śiva sees only the Śivatattva, and does not see the world of variety although it exists for others.

व्याख्या— अथ पुनर्दृष्टान्तमाह—

Then again an analogy is given—

यथा स्वप्रकृतं वस्तु प्रबोधेनैव शाम्यति।
तथा शिवस्य विज्ञाने संसारं नैव पश्यति।।११।।

Just as an object seen in the dream disappears when one wakes up, so the Śivayogin does not see the world at all when he realises Paraśiva. (11)

व्याख्या— एष शिवयोगीत्यर्थः। शिष्टं स्पष्टम्।।११।।

"This is the Śivayogin" should be taken here. The rest is clear. (11)

Notes: The state of dream represents the mundane existence and the state of wakefulness represents the spiritual

existence. When the person who experiences the dream wakes up, he realises that the events and objects that he experienced so far belonged to the dream. Thus the state of the dream comes to an end when the person wakes up. Similarly when a person realises his Self as Brahman, the state of worldly experience disappears from his vision. Some people see the world and take it as all that exists for them to live in. Some people live amidst this world and begin to entertain the idea that there is something that exists apart from this world. Yet others come to know that "that something" is Paraśivatattva and aspire to realise it. Still others who are rare realise that something which is Paraśivatattva as their Self and remain in a state where they do not see anything other than the Śivatattva. This is the state of the Śivayogin, who is one with the ocean of Śiva-consciousness and finds only Śivatattva. The world of difference disappears from his purview.

व्याख्या— अथ पुनर्दृष्टान्तमाह—

Then the author gives another analogy—

अज्ञानमेव सर्वेषां संसारभ्रमकारणम्।
तन्निवृत्तौ कथं भूयः संसारभ्रमदर्शनम्।।१२।।

It is ignorance that is the cause for the delusion in the form of mundane existence (saṁsāra). When that (ignorance) is removed, how can there be the experience of the delusion of worldly existence? (12)

व्याख्या— यथा शुक्त्यज्ञानं रजतभ्रान्तिकारणम्, तथा शिवविषयकमज्ञानं संसारभ्रमकारणम्। तन्निवृत्तौ सांसारिकभेदभ्रान्तिदर्शनं नास्तीत्यर्थः। यथा शुक्तिरेव रजतम्, तथा शिव एव विश्वमिति भावः।।१२।।

Just as the ignorance regarding the conch-shell is the cause for the delusion about silver, so is the ignorance about Śiva the cause for the delusion in the form of "saṁsāra". Just as when that is reverted, i.e., when the

ignorance about conch-shell is removed, the misunderstanding regarding silver is removed, so is the delusion of difference in the form of "saṁsāra" is gone, when the misunderstanding regarding Śiva is removed. Just as the conch-shell itself is the silver, so is Śiva himself the world. (12)

Notes: The Sanskrit Commentator says: "यथा शुक्तिरेव रजतम्, तथा शिव एव विश्वम्"—This is in conformity with the cardinal doctrine of the Vīraśaivas that the world is real. The object before us is one. That object which is first mistaken for silver is later realised as conch-shell. The identification apart, what remains is that object and that object is real. The object which is first identified as silver is later identified as conch-shell. Yet its objective reality is in tact. Similarly what we call the world is real. Mundane people identify it in the form of "saṁsāra" and the enlightened Śivayogins identify it as the manifestation of Śiva. Hence Śiva is the world. All objects are real. Even in error, illusion or dream, it is always the real that is presented to consciousness. Śaṅkara's contention that whatever becomes an object is false, is not acceptable, because it is the real that is given in knowledge. Śaṅkara's stand that the pure subject or pure knowledge never becomes an object, is also not acceptable, because even God, souls and knowledge are presented as objects, the first two being spiritual (cetana) and the last non-material (ajaḍa).

व्याख्या— तस्मादयं शिवयोगी जीवन्मुक्त इति वदन् कायानुग्रहस्थलं समापयति—

Saying that the Śivayogin for the reasons stated above is Jīvanmukta, the author concludes the Kāyānugrahasthala—

गलिताहङ्कृतिग्रन्थिः क्रीडाकल्पितविग्रहः।
जीवन्मुक्तश्चरेद्योगी देहिवन्निरुपाधिकः।।१३।।

The Yogin the knot of whose egoism is removed, who assumes forms for cosmic sport and who is liberated even

while alive, moves about like one with a body and yet without limitations (upādhi). (13)

व्याख्या— निवृत्तपरिच्छिन्नशरीराद्याहङ्कारवान् क्रीडार्थं स्वेच्छापरिकल्पितकलेवरः, अत एव निरुपाधिकः, प्रतिबन्धरहित इत्यर्थः। जीवन्मुक्तः सन् देहिवत् देहवानिव लोकनुग्रहार्थं सञ्चारेदित्यर्थः।।१३।।

इति कायानुग्रहस्थलम्।

The Śivayogin assumes different forms accoding to his sweet will for (cosmic) sport with the egoism such as (my) body, etc., involving limitations, removed. That is why he is called as "one without limitations or restrictive factors". He who is in his state of liberation even while alive moves about like one with a body for doing good to the world. (13)

Kāyānugrahasthala ends

Notes: The life of a Śivayogin in his state of liberation even while alive looks like a sport. The life with "ahaṅkāra" looks like a serious endeavour, while that without "ahaṅkāra" looks like a child's sport (sport). The Śivayogin does not have any inhibitions governed by "ahaṅkāra". Such is the life of the Śivayogin who has no likes and dislikes of his own, who has no friendship or enmity with anybody. His life is governed by spontaneity without any intentions. He serves the purpose of doing good to the world. He serves that purpose even without being aware of it.

अथेन्द्रियानुग्रहस्थलम्—(६४)

व्याख्या— अथ—''त्रिरुन्नतं स्थाप्य समं शरीरं हृदीन्द्रियणि मनसा संनिवेश्य'' इति श्वेताश्वतरश्रुत्यनुसारेण तस्य कायानुग्रहसम्पन्नस्य शिवयोगिन इन्द्रियविवेचनमेव सर्वेषामिन्द्रियानुग्रहस्थलमिति निरूपयति—

Indriyānugrahasthala—(64)

As per the statement of the Śve.U., viz., "Trirunnatam sthāpya samaṁ śarīram, etc.," which means: "Holding the body erect while sitting with the three, viz., chest, neck and head, held high and making all the senses enter the heart along with the mind, etc.," the author expounds the Indriyānugrahasthala by saying that the consideration of the senses of the Śivayogin who is adept in Kāyānugraha, would amount to the conferring of favour on the senses of all the beings—

दर्शनात्परकायस्य करणानां विवेकतः।
इन्द्रियानुग्रहः प्रोक्तः सर्वेषां तत्त्ववेदिभिः।।१४।।

As the senses of all receive discriminative power by virtue of the sight of the Śivayogin (Parakāya), the latter is called Indriyānugraha (one favouring the senses) by the knowers of Śiva-Jīva unity (Tattva).(14)

व्याख्या— परकायस्य सर्वोत्कृष्टकायानुग्रहसम्पन्नस्य शिवयोगिनो दर्शनात्, करणानाम् इन्द्रियाणां विवेक्तः सर्वेषां प्राकृतानाम् इन्द्रियानुग्रह इति तत्ववेदिभिस्तत्वज्ञानिभिः प्रोक्तः कथित इत्यर्थः।।१४।।

Since through the sight of the Śivayogin who is the Parakāya in the sense that he is adept in rendering favour by the sight of his excellent body and through the discriminative power of the senses, there is the conferring of favour on the senses of ordinary people. This is told by those who are conversant with the Śivatattva (that the Self is Śiva). (14)

Notes: त्रिरुन्नतं स्थाप्य, इत्यादि— Śve.U., 2.8. The statement in full is: त्रिरुन्नतं स्थाप्य समं शरीरं हृदीन्द्रियाणि मनसा सन्निरुध्य। ब्रह्मोडुपेन प्रतरेत विद्वान् स्रोतांसि सर्वाणि भयावहानि।।— "Holding the body erect while sitting with the three, viz., chest, neck and head, held high and restraining the senses within the heart along with the mind, the enlightened Yogin crosses over the fear-inspiring streams through a boat

in the form of Brahman." The Brahmajñāna is the boat by which the terrible streams of "saṁsāra" are crossed over by the enlightened Yogin. For that purpose the Yogin has to resort to Yogic posture in which the body is held crect with the chest, neck and head held high. When the body is so held erect the Cakras in the body, Adhāra, Svādhiṣṭhāna, Maṇipūraka, Anāhata, Viśuddha, Ājñā and Sahasrāra at the regions of Mūlādhāra, Jananendriya, Nābhi, Hṛdaya, Kaṇṭha, Bhrūmadhya and Brahmarandhra respectively, would be in a vertical straight line to enable Cakra-bhedana and reach the Kailāsasthāna. (Vide notes on S.S., 12.25-27). The most important function of the Śivayogin lies in the restraint of the senses with the mind in the cave of the heart, i.e., the merging of the senses with the mind in the Ātman, the thumb-sized Puruṣa in the cave of the heart: अङ्गुष्ठमात्रः पुरुषो मध्य आत्मनि तिष्ठति। (Kaṭha U.,4.12); अङ्गुष्ठमात्रः पुरुषो ज्योतिरिवाधूमकः। (Kaṭha U., 4.13)— "The Puruṣa of the size of thumb dwells within the body"; "The Puruṣa of the size of a thumb is like a light without smoke." Just as a clever charioteer restrains the horses of a chariot by intelligent manipulation of the reins, so one can bring the senses under control through proper discrimination (vijñāna) and the employment of will-force (manas): यस्तु विज्ञानवान् भवति युक्तेन मनसा सह। तस्योन्द्रियाणि वश्यानि सदश्वा इव सारथेः। (Kaṭha U., 4.6). The senses and mind of the Śivayogin so restrained, possess the Anugrahaśakti to confer favour (blessings) on all the beings of the world. That is why the Śivayogin at this stage is called "Indriyānugraha", one who has the power to favour the senses and mind (of all).

व्याख्या— अथ तत्कथमित्यत्र तदिन्द्रियव्यापारं पञ्चभिः सूत्रैः प्रतिपादयति—

Then if it is asked as to how it is, the author expounds the functions of those senses in five stanzas—

इन्द्रियाणां समस्तानां स्वार्थेषु सति सङ्गमे।
रागो वा जायते द्वेषस्तौ योगी परिवर्जयेत्।।१५।।

When all the senses are related to their respective objects, either attachment is born or hatred. The Yogin gives up both. (15)

व्याख्या— लोके समस्तानां श्रोत्रादीन्द्रियाणां स्वस्वविषयेषु सम्बन्धे सति रागो वा द्वेषो वा जायते। योगी शिवयोगी तौ रागद्वेषौ परिवर्जयेत्, परित्यजेदित्यर्थः।।१५।।

When in the world all the senses such as the ear, etc., are related to their respective objects, either attachment or hatred is born. The Yogin, i.e., the Śivayogin should give up or discard both attachment and hatred. (15)

Notes: The natural tendency of the senses is to operate outwardly, because they are made by God to go outward. Hence man perceives the external and not the internal Self. Some enlightened person alone, desirous of immortality, turns his eye (senses) in and perceives the inner Ātman: पराञ्चि खानि व्यतृणत्स्वयंभूस्तस्मात् पराङ् पश्यति नान्तरात्मन्। कश्चिद्धीरःप्रत्यगात्मानमैक्षदावृत्तचक्षुरमृतत्वमिच्छन्।। (Kaṭha U., 2.1). Knowing that the pursuit of external pleasures through the senses would lead one into the snare of death, the Śivayogin has already realised what is eternally immoratal in the midst of all the non-eternals and has attained the final reunion with Śiva, the Parabrahman. He knows that if the senses are allowed to operate outward they would become associated with their respective objects and create attachment towards some objects and hatred towards some other objects as the case might be. Hence, he keeps himself free from their operations and remains neutral. Whatever activity the senses play would go on in the natural course and he has nothing to gain or lose from them.

व्याख्या— एवं च योगीन्द्रियव्यापारस्य लोकोत्तरत्वादनुग्रहकरत्वमिति भावः—

Thus the import is that the operations of the senses of the Śivayogin are extra-ordinary and hence, they are meant to render favour to the beings—

इन्द्रियाणां बहिर्वृत्तिः प्रपञ्चस्य प्रकाशिनी।
अन्तः शिवे समावेशो निष्प्रपञ्चस्य कारणम्।।१६।।

The outward operation of the senses is such as to reveal the world. The infusion of their operations in Śiva inside is the cause for the worldlessness.(16)

व्याख्या— स्पष्टम्।।१६।। It is clear. (16)

Notes: The Śivayogin knows that if the senses are allowed to operate outward they would reveal the variety of the world and make him caught in the wilderness of "worldliness." This is what is meant by "prapañcasya prakāśinī". Hence what the Śivayogin does is that he prevents the outward operations of the senses by drawing them inward and merge them into Śiva, the Ātman inside. Thus he attains "worldlessness" (niṣprapañcatva). The world may exist for everbody else. But to the Śivayogin it just does not exist at all. The senses of such a Śivayogin have the Anugrahaśakti to favour all the beings. This Śakti is called "Paruṣa". Netraparuṣa, Śrotraparuṣa, Rasanāparuṣa, Ghrāṇa-paruṣa, etc., are the powerful instuments through which the Śivayogin can uplift man to higher and higher achievements.

व्याख्या— एवं स्थिते—

In such a situation—

क्षणमन्तः शिवं पश्यन् केवलेनैव चेतसा।
बाह्यार्थानामनुभवं क्षणं कुर्वन् दृगादिभिः।।१७।।
सर्वेन्द्रियनिरूढोऽपि सर्वेन्द्रियविहीनवान्।
शिवाहितमना योगी शिवं पश्यति नापरम्।।१८।।

Perceiving for a moment Śiva inside with his mere mind and getting for a moment the experience of the external objects through his eyes, etc., the Yogin who is without all senses even though he is endowed with all the senses, perceives Śiva and no one else with his mind fully rested in Śiva. (17-18)

व्याख्या— अन्तः अन्तर्मुखः सन् केवलेन चेतसा बाह्येन्द्रियसङ्ग-रहितेन चित्तेन, क्षणं शिवं पश्यन् दृगादिभिश्चक्षुरादिबाह्येन्द्रियैः बाह्यार्थानां शब्दादिबाह्यविषयाणाम् अनुभवं क्षणं कुर्वन्, शिवाहितमना योगी शिवे निवेशितचित्तः परयोगी, सर्वेन्द्रियनिरूढोऽपि सर्वेन्द्रियासक्तोऽपि सर्वेन्द्रिय-विहीनवान् सन् शिवं पश्यति अन्तर्बहिश्च शिवमेव पश्यति, अपरं तदन्यं न पश्यतीति तदिन्द्रियविवेचनमनुग्रहकरमिति भावः।।१७-१८।।

Looking at Śiva for a moment becoming inward with his mere mind without the association with the external senses and experiencing for a moment the external objects such as sound, etc., with the senses such as eyes, etc., the Śivayogin with his mind fully devoted to Śiva, is as it were without any senses although he is endowed with all the senses and looks upon Śiva and none else inside and outside. Since he does not see anything else, he is such as would do favour to the senses of all beings. (17-18)

Notes: Here the author describes how the Śivayogin gets the vision of Śiva within and without. Inside, his mind alone is the instrument of knowledge or experience. It has no association with the external senses. Inside there is Śiva alone and nothing else. With his Self merged into Śiva inside, there is Śiva alone and nothing elso, as Kaṭha U., 4.11 says— मनसैवेदमाप्तव्यं नेह नानास्ति किञ्चन— "By the mind alone (without the aid of the external senses), this has to be realised that there is no difference here." When this is realised inside, there is nothing other than Śiva outside too. Having realised Paraśiva by pure mind, the Śiva-yogin perceives him alone inside and perceives him alone outside conceiving the universe as the manifestation, an expre-ssion of the same Paraśiva. In his Jīvanmukta stage, there is alternating experiences of Śiva inside and of world outside as the manifestation of Śiva. Thus he looks upon Śiva inside and outside. This is called "Sākṣidṛṣṭi", to which, when turned

outward, what appears is not "nāma-rūpa" (name and form) of objects but the "antaryāmin" who resides in them. The pure senses of the Śivayogin have the Anugrahaśakti, through which he favours the senses of the beings in the world.

व्याख्या— नन्वेवमन्तर्बहिश्च शिवं पश्यतः शिवयोगिनोऽपि प्राकृतजनवज्जरामरणादिदर्शनात् कथं लोकानुग्राहकत्वमित्यत्राह—

If it is contended that since in the case of the Śivayogin who looks upon Śiva inside and outside there is the experience of old age, death, etc., like any other ordinary person, how can he possess the capacity to do favour to the beings, the answer is given here—

न जरा मरणं नास्ति न पिपासा न च क्षुधा।
शिवाहितेन्द्रियस्यास्य निर्मानस्य महात्मनः।।१९।।

There is no old age, no death, no thirst, no hunger, in the case of this great soul (the Śivayogin) whose senses are rested in Śiva and who is free from all conceits.(19)

व्याख्या— शिवाहितेन्द्रियस्य शिवनिवेशितेन्द्रियव्यापारवतो निर्मानस्य देहाद्यभिमानशून्यस्य महात्मनो महापुरुषस्य अस्य शिवयोगिनो जरामरणं नास्ति, तयोः शरीरधर्मत्वात्, क्षुत्पिपासे च न स्तः, तयोः प्राणधर्मत्वादिति।।१९।।

In the case of the Śivayogin whose senses, i.e., the functions of whose senses are rested in Śiva, who is free from conceits of body, etc., there is no old age and death because they are the characteristics of the body and there is no hunger and thirst, because they are the properties of life-breath.(19)

Notes: The hunger (kṣut), thirst (pipāsā), old age (jarā), death (maraṇa), joy and sorrow (sukha and duḥkha) are called "Ṣaḍūrmis." The Śivayogin is not affected by these six "Ūrmis".

That is the extra-ordinariness of the Śivayogin. Of these six, old age and death are the Dehadharmas, hunger and thirst are the Prāṇadharmas and joy and sorrow are the Manodharmas. They are not the Dharmas of the Soul. Ordinary people take them as Ātmadharmas and accordingly entertain false notions as "I am hungry", "I am filled with sorrow", "I am joyful", "I am thirsty" and "I am hungry". It is this absence of "ātmānātma-viveka" that makes man to suffer.

व्याख्या— ''सर्वेषु गात्रेषु शिरः प्रधानं सर्वेन्द्रियाणां नयनं प्रधानम्'' ''इन्द्रियाणां मनो नाथो मनोनाथस्तु मारुतः'' इति पुराणवचनानुसारेण सर्वेन्द्रियव्यापारकारणीभूतमनोमारुतनिग्रहं सूत्रत्रयेण प्रकाशयति—

As per the Purāṇa statement, viz., "Sarveṣu gātreṣu śiraḥ pradhānam, etc., which means: "Among all the limbs the head is predominant, among the senses eye is prominent, of the senses mind is the lord and of the mind air (Vāyu) is the lord", the author shows the manner of controlling the mind and wind which happen to be the cause for the functions of all senses—

मनो यत्र प्रवर्तेत तत्र सर्वेन्द्रियस्थितिः।
शिवे मनसि सँल्लीने क्व चेन्द्रियविचारणा।।२०।।
यद्यत् पश्यन् दृशा योगी मनसा चिन्तयत्यपि।
तत्तत् सर्वं शिवाकारं संविद्रूपं प्रकाशते।।२१।।

Wherever the mind goes there all the senses go; when the mind is merged into Śiva, where is the consideration of the operation of senses? Whatever the Śivayogin sees through his eyes and also thinks about in mind, all that which shines in the form of consciousness is of the form of Śiva. (20-21)

व्याख्या— यत्र मनःस्थितिः (तत्र) सर्वेन्द्रियस्थितिः, मनसि शिवे सँल्लीने सति इन्द्रियविचारणा इन्द्रियव्यापारः क्व? नास्तीत्यर्थः।।२०।।

योगी शिवयोगी दृशा यद्यत् पश्यति मनसा चिन्तयति, तत्तत् सर्वं चिद्रूपं शिवाकारं सत् प्रकाशते मनुत इत्यर्थः।।२१।।

Notes: "सर्वेषु गात्रेषु शिरः ..." (Pu.); "इन्द्रियाणां मनो..." (Varāha U., 2.80). Although the senses (Karmendriyas-5 and Jñānendriyas-5 —total ten) and the mind are commonly regarded as the instruments of action and knowledge, the mind has a special status as the controlling force of all senses (Indriyādhyakṣa). All the senses operate only when they are prompted and promoted by the mind. When the mind stops that operation, the senses stop functioning. The mind cannot remain inoperative unless it is made to concentrate on any high and pure object. That is why it is said here that when the mind concentrates on and merges into Śiva inside it will stop functioning. When it stops functioning the senses, too, stop functioning. This is the state of "nirvyāpāra" on the part of the Śivayogin. This state may be attained by the ordinary persons only in deep sleep (Suṣupti). But this is the state which is attained by the Śivayogin even in the wakeful state. When the mind is thus merged into Śiva, it becomes "Śivamaya". Thus the activity of the Śivayogin whose mind is merged in Śiva inside is "Śivamaya". Whatever he perceives and whatever he thinks, all that is in the form of Śiva, i.e., in the form of Śiva-consciousness. This is known as "Śiva-dṛṣṭi" on the part of the Śivayogin. With this Śivadṛṣṭi, the Śivayogin confers his favour on the senses of the beings.

व्याख्या— अनेनान्तर्बाह्येन्द्रियनिग्रहप्रकारो दर्शितः। अथ प्राणनिग्रहप्रकारं दर्शयति—

Thus the manner of achieving restraint over the inner and outer senses is shown. Now the author shows the method of restraining the life-breath—

करणैः सहितं प्राणं मनस्याधाय संयमी।
योजयेत् स शिवः साक्षात् यत्र नास्ति जगद्भ्रमः।।२२।।

The Yogin should station the life-breath along with the senses in the mind and associate it with Śiva. Then he is Śiva himself in whom there no delusion of the world. (22)

व्याख्या— करणैर्नेत्रादिकरणैः सहितं प्राणं प्राणवायुं मनस्याधाय संस्थाप्य यः संयमी शिवयोगी यत्र ब्रह्मणि योजयेत्, नेत्रादिकरणानां मन एव प्राणरूपम्, मनो वायुरूपं वेगवत्त्वात् लोके क्वचिल्लक्ष्ये नेत्रमचञ्चलं चेत्, प्राणवायुनिरोधद्वारा मनोलयस्यानुभूयमानत्वाच्च त्रयाणामैक्यात् सामरस्येन संयोजयेत् स साक्षाच्छिव एव। तस्य जगद्भ्रमो विश्वभेदभ्रन्तिर्नास्ति, चित्तवृत्तिर्ब्रह्मणि लीना चेद् बाह्येन्द्रियव्यापारो निवर्तते, तदभावात् विश्वभेदभ्रान्तिर्नास्तीत्यर्थः।।२२।।

The life-breath should be stationed in the mind along with the senses such as eyes, etc. Then that mind should be associated with the Brahman (Śiva) inside. So far as the senses such as eyes, etc., are concerned, mind is their life-breath. In the case of the mind it is of the nature of air (Vāyu), because it is characterised by velocity. In the world, too, if the eye is unwavering when fixed on some target, (it is through the restraint of the mind). Again the restraint over the mind is experienced through the restraint over the life-breath. Hence, that Śivayogin (samyamin) who has harmonised the three (the senses, mind and vital breath), is actually Śiva himself. To him there is no delusion of the variety of the world. If the functions of the mind (mind-waves) are merged into Śiva, the operation of the external senses is suspended. In the absence of it, the delusion of the variety of the world is totally absent. (22)

Notes: As ordained by the Lord that: "मनः संयम्य मच्चित्तो युक्त आसीत मत्परः" (The Yogin should remain composed and dedicated to me with his mind stationed in me after achieving restraint over it— Bhag. G., 6.14), the Śivayogin should merge his mind into Śiva. When the mind is so pacified the senses which operate with its help would also become pacified. The Lord says: युञ्जन्नेवं

सदात्मानं योगी नियतमानसः। शान्तिं निर्वाणपरमां मत्संस्थामधिगच्छति।। (Bhag. G., 6.15)— "Having in this way harnessed his Ātman with his restrained mind, the Yogin attains to the supreme place of liberation which is in me." The Lord further says as to what is the nature of that state: यत्रोपरमते चित्तं निरुद्धं योगसेवया। यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति।। .... सङ्कल्पप्रभवान् कामांस्त्यक्त्वा सर्वानशेषतः। मनसैवेन्द्रियग्रामं विनियम्य समन्ततः। शनैः शनैरुपरमेद्बुद्ध्या धृतिगृहीतया। आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत्।। (Bhag. G., 6.20, 24-25)— "When the mind attains to peace on being restrained through Yoga, the Yogin experiences contentment in his Self realising that Paramātman within his Self. Having entirely relinquished the desires rooted in intentions and having restained all round the senses along with the mind, the Yogin attains to tranquility through the intellect which is associated with firm determination and does not think of anything". This is the supreme attainment of Yoga. Having attained that, the Śivayogin is Śiva himself. All his external activities are stopped and hence in his case there is no delusion of the variety of the world. In this state he can confer favour on the senses of the beings.

व्याख्या— अथेन्द्रियानुग्रहस्थलं समापयति—

Then the author concludes the Indriyānugrahasthala—

सर्वेन्द्रियप्रवृत्त्या च बहिरन्तः शिवं यजन्।
स्वच्छन्दचारी सर्वत्र सुखी भवति संयमी।।२३।।

Worshipping Śiva inside and outside through the operations of all the senses, the Yogin, who acts everywhere according to his sweet will, becomes filled with bliss. (23)

व्याख्या— संयमी शिवयोगी सर्वेन्द्रियप्रवृत्त्या च अन्तर्बाह्येन्द्रियप्रवर्तनेन शिवम् इष्टप्राणरूपशिवलिङ्गं यजन् पूजयन् सर्वत्र स्वेच्छाचारी भूत्वा सुखी भवति सुखमनुभवन्नास्त इत्यर्थः।।२३।।

इतीन्द्रियानुग्रहस्थलम्

The Yogin should worship Śiva, i.e., the Iṣṭa-Prāṇa-bhāvaliṅga synthesis outside and inside through the operation of all the senses. He moves about everywhere freely and experiences bliss. (23)

Indriyānugrahasthala ends

Notes: As told above, the Śivayogin establishes restraint over his internal senses as well as external senses through the restraint over the mind and the life-breath. The Śivayogin visualises Śiva both outside and inside. Here "sarvendriyapravṛtti", i.e., the operation of the external as well as internal senses is intended to have "Śivadṛṣṭi" everywhere. With this "Śivadṛṣṭi" the Śivayogin moves about freely in the world. He enjoys the bliss of Jīvanmukti by worshipping the Liṅga-synthesis.

अथ प्राणानुग्रहस्थलम्—(६५)

व्याख्या— ''प्राणान् प्रपीड्येह स मुक्तचेष्टः क्षीणे प्राणे नासिकयोच्छ्वसीत'' इति श्वेताश्वतरश्रुत्यनुसारेण शिवयोगिनस्तात्पर्यावलोकनमेव सर्वेषां प्राणनुग्रहस्थलं निरूपयति—

Prāṇānugrahasthala—(65)

Then, as per the statement of Śve.U.,viz., "Prāṇān prapīḍya", etc., which means: "One should squeeze the life-breath and become free from movements; when the life-breath is weakened, one should breathe with the nose," the author propounds the Prāṇānugrahsthala saying that the Śivayogin's looking upon everything as identical with Śivaliṅga amounts to favour done to the life-breath of all—

शिवस्य परकायस्य यत् तात्पर्यावलोकनम्।
तत्प्राणानुग्रहः प्रोक्तः सर्वेषां तत्त्वदर्शिभिः।।२४।।

That which consists in the realisation of everything as identical with that Śivaliṅga on the part of the Śivayogin

whose body is Parabrahman, is said to be "Prāṇānanugraha", i.e., favour done to the life-breath of all beinga, by those who have realised that identity.(24)

व्याख्या— परकायस्य इन्द्रियानुग्रसम्पन्नस्य परब्रह्मकायस्य शिवस्य शिवयोगिनो यत्तात्पर्यावलोकनं प्राणवायुनिरोधेन यत्तात्पर्यावलोकनमस्ति, तत्सर्वेषां प्राणानुग्रह इति तत्त्वदर्शिभिस्तत्त्वज्ञानिभि: प्रोक्त: इत्यर्थ:।।२४।।

The Śivayogin is Śiva in the sense that he who is adept in doing favour to the senses of the beings, has Paraśivabrahman as his body. His realisation of everything as not different from the Śivaliṅga through the control of the life-breath, is called by those who have realised that unity (Tattva) as consisting in doing favour to the life-breath of the beings. (24)

Notes: प्राणान् प्रपीड्येह, इत्यादि— Śve. U., 2.9. The Mantra in full is : प्राणान् प्रपीड्येह स युक्तचेष्ट: क्षीणे प्राणे नासिकयोरुच्छ्वसीत। दुष्टाश्वयुक्तमिव वाहमेनं विद्वान् मनो धारयेताप्रमत्त:।।— "Having restrained the vital airs (in the Mūlādhāra, etc., through Prāṇāyāma along with the mind), the Yogin (Śivayogin) who has attained perfection in actions, should breathe through the nose, when the vital air becomes thin. He should become vigilent like the charioteer driving the chariot drawn by mischievous horses and should keep control over his mind". Firstly the vital airs are held in restraint along with the mind by the Śivayogin in the centres such as Mūlādhāra, etc., through Prāṇāyāma. He should then attain perfection in actions (yuktaceṣṭaḥ) in the manner in which it is described in the Bhag. G., 6.17, as — युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु। युक्तस्वप्नावबोधस्य योगो भवति दु:खहा।। — "In the case of him who has suitable food and proper rest, who is of perfect attitudes in actions and who properly divides his time between sleeping and keeping awake, the Yoga become the means of removing sorrow." "Yuktatva" is a stage in which one is free from all the aspirations, in which the mind is especially restrained (i.e., has attained one-point concentration) and held in one's Self: यदा विनियतं चित्तमात्मन्येवावतिष्ठते। नि:स्पृह: सर्वकामेभ्यो युक्त इत्युच्यते तदा।। (Bhag. G., 6.18). The mind remains like a lamp in a windless place— यथा दीपो निवातस्थो नेंगते सोपमा स्मृता। (Bhag. G., 6.19). When the life-breath becomes thin, the Yogin slowly inhales (Pūraka) and exhales (Recaka) through either nostrils called Iḍā and Piṅgalā alternatively with stoppage (Kumbhaka) in between. The practice of this method slowly culminates in the capacity for "Kumbhaka" only. This is known as "Kumbhaka-yoga". When the mind is thus restrained, the senses are automatically restrained. "Tātparyadarśana" which means the stready experience of one's Self and everything else as Śiva, is achieved through the restraint of the Prāṇa by Yogic practice. Through this "Tātparyadarśana" (Tātparyāvalokana), the Śivayogin gets the power to do favour to the life-breath of all the beings and prompt them to achieve that restraint over Prāṇa which is at the root of restraint over mind and senses.

व्याख्या— अथ तत्तात्पर्यावलोकनं कीदृशमित्यत्राह—

Then the author explains as to what is the nature of that "Tātparyāvalokana"—

प्राणो यस्य लयं याति शिवे परमकारणे।
कुतस्तस्येन्द्रियस्फूर्तिः कुतः संसारदर्शनम्।।२५।।

In the case of the Śivayogin whose life-breath gets absorbed into Śiva, the Supreme Cause, whence can there be the operation of the senses and whence can there be the appearance of worldly entanglements? (25)

व्याख्या— यस्य शिवयोगिन: प्राण: प्राणवायु: परमकारणे शिवे ब्रह्मादिकारणेशानामपि कारणीभूते परशिवे लयं याति, तस्य शिवयोगिन इन्द्रियस्फूर्तिरिन्द्रियव्यापार: कुत:? नास्तीत्यर्थ:। एवं च निष्प्रपञ्चशिवलिङ्गदर्शनं तत्तात्पर्यावलोकनमिति भाव:।।२५।।

In the case of him, i.e., the Śivayogin, whose life-breath is totally absorbed into Paraśivabrahman who is the

Supreme Cause in the sense that he is the cause of the lords of creation, etc., such as Brahman, etc., whence can there be the operation of the senses (including the mind)? It means that it is not there. Thus the realisation of the Śivaliṅga which is bereft of the world amounts to the realisation of everything as not different from the Śivaliṅga. This is the implication. (25)

Notes: Paramaśiva is here described as the "Paramakāraṇa", the Supreme Cause, the Cause of the causes as described in Śve. U., 6.7: तमीश्वराणां परमं महेश्वरं तं देवतानां परमं च दैवतम्। पतिं पतीनां परमं परस्ताद् विदाम देवं भुवनेशमीड्यम्।। — "He is the Supreme Great Overlord among the overlords, the cause of causes of world such as Brahman, the Supreme God among the gods, the Supreme Master among the masters and beyond all. Him, the adorable Lord of the Universe, we should know". The Śivayogin gets his vital energy (Prāṇa) absorbed into that Supreme Cause of the world. This absorption is not as simple as it is described. It involves a lot of practice of Prāṇāyāma surely and steadily. Swāmi Vivekānanda says: "When by the power of long internal meditation the vast mass of energy stored up travels along the Suṣumnā and strikes the centres, the reaction is tremendous, immencely superior to the reaction of dream or imagination, immencely more intense than the reaction of sense-perception". The centres are often called "lotuses" in Yogic terminology because they are said to appear in the form of lotuses to those who see them through their spiritual vision. Swāmi Vivekānanda suggests that we may think of them as corresponding to the various plexuses of western physiology. (Vide S.S., 10.25-27 and notes there on). The long internal meditation referred to by Swāmi Vivekānanda is to be achieved through a steady practice of Prāṇāyāma consisting in inhalation (Pūraka), exhalation (Recaka) and suspension of breath (Kumbhaka) for a certain fixed number of moments. In the beginning these operations have to be carried on with conscious will as a part of a deliberate exercise. The whole technique consists in the stopping of the breath. If the breath is checked after an exhalation (Recaka), when the lungs are emptied of air, the stoppage is called

"external" (bāhya). If the breath is checked after an inhalation (Pūraka), the stoppage is called "internal" (ābhyantara). A stage is reached when this operation becomes involuntary and natural. This stage is called Caturtha Prāṇāyāma (after the three, Pūraka, Recaka and Kumbhaka : बाह्याभ्यन्तरविषयाक्षेपी चतुर्थः। Yo. Sū., 2.51). When the Śivayogin has gained complete control of "Prāṇa", he reaches a certain stage of spiritual development through devotion to Śiva, then his breathing ceases of its own accord at any time while he is deeply absorbed in concentration. By practice he can have the stoppage of breath for hours at a time. This is called "Kumbhakayoga" [This is rather dangerous for those who are not accomplished Yogins]. In this state of concentration the coiled up energy called Kuṇḍalinī is roused. It is made to travel up the spine through six centres, then to reach the seventh in the centre of brain. It is here in the Sūkṣmarandra called Kailasasthāna that the Śivayogin gets his Prāna (vital energy) absorbed into Śambhu. When the vital energy (Prāṇavāyu) is thus absorbed into Śiva, all the activities of the senses and mind are stopped. This is nothing but the "Tātparyāvalokana", realisation of everything as Paraśivabrahman. Abundant delight, compassion and grace emerges from the Parakāya and confers favour on the vital energy of the beings. Whoever stands upto it worthy enough for the blessing, will strive to reach the goal. The same is cryptically presented in the Kaṭha U., 6.16 (vide also Chānd. U., 8.6.6): शतं चैका च हृदयस्य नाड्यस्तासां मूर्धानमभिनिःसृतैका। तयोर्ध्वमायन्नमृतत्वमेति विष्वङ्ङन्या उत्क्रमणे भवन्ति।।— "Hundred and one are the nerves of the heart; of them one has extended towards the crown of the head. Going upwards by it, man attains immortality; but others lead in departing differently." Of the one hundred and one nerves,one nerve that extends to the crown of the head is the Suṣumnā nerve of the Yogins. He who goes upwards (and becomes one with Śiva) attains immortality in the sense that he attains liberation. He is the one who has become one with the Absolute (Paraśivabrahman). He is the one who is liberated even while he is alive. This exactly depicts the state of the Śivayogin whose Prāṇa has become one with Paraśiva giving him the power to confer blessings on the Prāṇa of all beings. Also see: अत्र ब्रह्म समश्नुते।

(Bṛ.U.,4.4.6; Kaṭha U., 6.14) : "Here itself he attains or becomes one with Brahman" because of the removal of all ties; न तस्य प्राणा उत्क्रामन्ति ब्रह्मैव सन् ब्रह्माप्येति। (Bṛ.U.,4.4.6)— "His vital airs do not depart; being Brahman, he becomes one with Brahman".

व्याख्या— अथ तत्कथमित्यत्राह—

Then the author explains as to how it happens—

करणेषु निवृत्तेषु स्वार्थसङ्गात् प्रयत्नतः।
तैः समं प्राणमारोप्य स्वान्ते शान्तमतिः स्वयम्।।२६।।

When the senses withdraw themselves from their respective objects, the Yogin harnesses his life-breath with them and retires himself into his peaceful Self.(26)

व्याख्या— केवलकुम्भकेन शिवे प्राणवायौ लयं गते सति करणेषु चक्षुरादिकरणेषु स्वार्थसङ्गात् शब्दादिस्वविषयसम्बन्धात् प्रयत्नतः स्वयमेव निवृत्तेषु सत्सु स्वान्ते मनसि तैरिन्द्रियैः प्राणमारोप्य संयोज्य शान्तमती रागद्वेषरहितः स्यात्।।२६।।

When the life-breath is absorbed into Śiva through "Kumbhaka" only, the senses such as eyes, etc., withdraw themselves on their own accord. When that happens, the Yogin would harness his life-breath along with the the senses to his mind and would become peaceful, i.e., free from attachment and hatred. (26)

Notes: केवलकुम्भकेन शिवे प्राणवायौ लयं गते सति (Skt. Com.)— vide notes under S.S., 17.25 above. This is "Kumbhakayoga". When this happens there is nothing but peace for the Jīvanmukta, who in his state of Brahman seeing Brahman everywhere: सर्वं खल्विदं ब्रह्म तज्जलानिति शान्त उपासीत। (Chānd. U., 3.14.1)

व्याख्या— एवं स्थिते— In that state—

शान्तत्वात् प्राणवृत्तीनां मनः शाम्यति वृत्तिभिः।
तच्छान्तौ योगिनां किञ्चिच्छिवादन्यन्न दृश्यते।।२७।।

Due to the pacification of the functions of the Prāṇa, the mind becomes relieved of its functions. When that (mind) is thus pacified, nothing remains to the Yogins other than Śiva. (27)

व्याख्या— प्राणवृत्तीनां रेचकपूरकरूपवृत्तीनां शान्तत्वात् केवल-कुम्भकेन निवृत्तत्वात्, मनोवृत्तिभिः सङ्कल्पविकल्परूपप्रवृत्तिभिः शाम्यति, तच्छान्तौ सत्यां योगिनां शिवादन्यन्न किञ्चिदपि दृश्यत इत्यर्थः।।२७।।

The functions of Prāṇa are of the nuture of exhalation and inhalation. When those two are pacified due to mere "Kumbhaka", the mind would be pacified through the stoppage of its inclinations in the form of determination and doubts. When that is pacified there is nothing else other than Śiva to the Yogins.(27)

Notes: See notes under S.S., 17.25 and 26 above.

व्याख्या— अथात्र शङ्कां सूत्रद्वयेनोद्भाव्य तृतीयेन निराकरोति—

Here the author anticipates a doubt in two stanzas and answers it through the third stanza—

प्राण एव मनुष्याणां देहधारणकारणम्।
तदाधारः शिवः प्रोक्तः सर्वकारणकारणम्।।२८।।

The life-breath is the cause for sustaining the body. The power of its sustaining is said to be Śiva, who is the cause of all causes. (28)

व्याख्या— स्पष्टम्।।२८।। It is clear. (28)

Notes: The body is sustained through Prāṇa. It is said that the Prāṇa, etc., enter the embryo in the seventh month of

conception. Then onwards the Prāṇa sustains the body. In the eighth month the embryo gets the consciousness. (Vide Nijaguṇa Śivayogin's Kannaḍa works: Paramārthagīte, 4th Gati and Paramānubhavabodhe, 1st Sandhi— for details about "Piṇḍotpatti". In the eighth month of the Garbha, Liṅgadhāraṇa saṁskāra is given to the embryo in the Vīraśaiva tradition). Śiva is the sustaining power of the Prāṇa, which is the cause for all the activities of the body.

व्याख्या— अस्योत्तरम्—

The rejoinder to the above is—

निराधारः शिवः साक्षात् प्राणस्तेन प्रतिष्ठितः।
तदाधारा तनुर्ज्ञेयः जीवो येनैव चेष्टते।।२९।।

Śiva is actually without any support. Prāṇa is supported by him. The support of it is to be known as the body by which the Jīva acts. (29)

व्याख्या— तदाधारा प्राणाधारेत्यर्थः।।२९।।

"The support of it" means "the support of that Prāṇa". (29)

Notes: The question here amounts to this: Śiva is not in need of any supporting power. He is the support of all. He himself is the support of the Prāṇa. The Jīva acts with the power of Prāṇa. That Prāṇa is the support of the body in the sense that it lives on the power of that. It is said that the body is the support of Prāṇa in the sense that it is the receptacle. Now if the Prāṇa is absorbed into Śiva, what is the power by which the body lives? The answer is given in the next stanza.

व्याख्या— येनैव प्राणेनैव जीवश्चेष्टत इति सर्वसम्मतत्वेन शिवे प्राणस्य लीनत्वाद् देहः कथं तिष्ठतीति शङ्का। अस्योत्तरम्—

"By which" means "by the Prāṇa itself". It is generally accepted that the Jīva lives by Prāṇa itself. In that case, if

the Prāṇa is absorbed into Śiva, how can the body stand? This is the doubt. An answer to it is given here—

शिवे प्राणो विलीनोऽपि योगिनो योगमार्गतः।
स्वशक्तिवासनायोगाद् धारयत्येव विग्रहम्।।३०।।

Although the Prāṇa of the Yogin is absorbed into Siva through the Yoga procedure, the Yogin sustains his body through the impression of his innate power.(30)

व्याख्या— योगिनः शिवयोगिनो योगमार्गतः केवलकुम्भकरूपयोगमार्गात् प्राणः विलीनोऽपि लयं गतोऽपि स्वशक्तिवासनायोगात् निजशक्तिसंस्कारबलात् विग्रहं शरीरं धारयत्येवेत्यर्थः ।।३०।।

Even though the Prāṇa of the Yogin, i.e., the Śivayogin, is merged into or obsorbed into Śiva through Yoga path in the sense of the Yoga consisting of Kumbhaka only, the Śivayogin sustains his body by virtue of the impression of his innate power.(30)

Notes: Although the Prāṇa which is reduced to the Kumbhaka state is absorbed into Śiva, it has an impression left of its power which is now innate in the Śivayogin. By virtue of that power, the body is sustained. In other words the Prāṇa which is reduced to the Kumbhaka form has not left the body, it is within the body. Hence the question of the falling off of the body does not arise. In that state the body remains without the slightest movement (niścala).

व्याख्या— तर्हि स कथं तिष्ठतीत्यत्र सूत्रद्वयेन कथयति—

If it is asked as to how does it remain, the author speaks about it in two stanzas—

स चाभ्यासवशाद्भूयः सर्वतत्त्वातिवर्तिनि।
निष्कलङ्के निराकारे निरस्ताशेषविक्लवे।।३१।।

चिद्विलासपरिस्फूर्तिपरिपूर्णसुखाद्वये ।
शिवे विलीनसर्वात्मा योगी चलति न क्वचित्।।३२।।

The Śivayogin whose prāṇa (life-breath) is absorbed with all its activities by virtue of practice in Śiva who is without a second, who transcends all the principles, who is without any defects, who is without form, who is free from all the impediments and who is singularly filled with complete bliss by virtue of the abundance of grace of consciousness, does not move even a bit.(31-32)

व्याख्या— स च जीवात्माश्रयीभूतप्राणवायुर्भूयोऽभ्यासवशात् सर्वतत्त्वातिवर्तिनि भूम्यादिशिवान्ततत्त्वोपरिवर्तिनि निष्कलङ्के जरामरणादिदोषरहिते निराकारे, अत एव प्रकृतनीलपीताद्याकाररहिते निरस्ताशेषविक्लवे निवृत्तसमस्तबाधे। चिद्विलासबाहुल्येन परिपूर्णसुखाद्वये परिपूर्णानन्दस्वरूपेण द्वितीयशून्ये परमशिवे विलीनसर्वात्मा लयीभूतसर्वव्यापारवान् योगी शिवयोगी क्वचित् कुत्रचित् कदापि न चलति, न स्पन्दत इत्यर्थः।।३१-३२।।

That Prāṇavāyu (life-breath) which is the support of the Jīvatman, by virtue of practice again and again, gets merged into or gets absorbed totally into Paraśiva who is above the principles from Pṛthvī to Śiva, who is without defects in the form of old age, death, etc., who is without form, who is on that count not having the ordinary form such as blue, yellow, etc., who is free from all impediments, who is without a second by virtue of the abundance of display of consciousness and who is of the nature of complete bliss. Then with all his activities merged into it, the Śivayogin does not move even a little in any way. It means that he does not show any vibration. (31-32)

Notes: The Śivayogin is awakended within to the knowledge of the Paramātman and becomes one with Him. He is in a samādhi state in which there is complete accomplishment of the union with the Paramātman. This is the Liṅgāṅgasāmarasya which is experienced as total existence (sat), consciousness (cit) and bliss (ānanda). It is an experience in which all sense of individual separateness and differentiation is lost. In Śaṅkara's Vi.Cū. the Yogin describes the Samādhi state which he experienced: "My mind fell like a hailstone into that vast expance of Brahman ocean. Touching one drop of it, I melted away and became one with Brahman. And now, though I return to human consciousness, I abide in the joy of the Ātman. Where is this universe? Who took it away? Has it merged into something else? A while ago, I beheld it— now it exists no longer. This is wonderful indeed! Here is the ocean of Brahman, full of endless joy. How can I accept or reject anything? Is there anything apart or distinct from Brahman? Now finally and clearly, I know that I am the Ātman whose nature is enernal joy. I see nothing. I know nothing that is separate from me." That is the "Sukhādvaya" state of Śiva-Jīva harmony. In that state the Śivayogin does not move even a bit. He is "niścala". His "niścala" state is described with analogies in the next stanaza.

व्याख्या— अथ किमिव न चलतीत्याह—

Then the author says as to like what he remains motionless—

प्रध्वस्तवासनासङ्गात् प्राणवृत्तिपरिक्षयात्।
शिवैकीभूतसर्वात्मा स्थाणुवद्भाति संयमी।।३३।।

Then self-restrained Śivayogin whose activities (of senses) have been merged into Śiva to become one with him, looks (niścala) like a post, because of the eradication of the impressions of objects and because of the stoppage of the movement of the life-breath.(33)

व्याख्या— संयमी शिवयोगीश्वरः प्रध्वस्तवासनासङ्गाद् विनष्टविषयवासनासम्पर्कात् प्राणवृत्तिपरिक्षयात् प्राकृतवैकृतरूपप्राणव्यापारनाशात्

शिवैकीभूतसर्वात्मा शिवलिङ्गैकरसीभूतसर्वेन्द्रियव्यापरवान् सन् स्थाणुवत् काष्ठवत् निश्चलत्वेन भातीत्यर्थः।।३३।।

इति प्राणानुग्रहस्थलम्

The self-restrained Śivayogin, the activities of whose senses have become intimately one with the Śivaliṅga, stands motionless like a wooden post, due to the eradication of the impressions of the objects of senses and due to the cessation of the original as well as the modified function of the Prāṇa.(33)

Prāṇānugrahasthala ends

Notes: It is the Prāṇavṛtti that is responsible for all physical and mental activities. When that Prāṇavṛtti is totally arrested, the question of all movement does not arise. The mind operates when the impressions of the objects of senses are remaining. When these impressions are all eradicated or obliterated, there is no motion on the part of the body. Thus the Śivayogin is "niścala".

अथ कायार्पितस्थलम्—(६६)

व्याख्या— अथ-''यदा शिवाय स्वात्मानं दत्तवान् देशिकात्मने। तदा शैवो भवेद् देवि न ततोऽस्ति पुनर्भवः।।'' इति योगजागमवचनानुसारेण प्राणानुग्राहसम्पन्नस्य योग्यं कायार्पितस्थलं निरूपयति—

Kāyārpitasthala—(66)

Then as per the statement of the Yogaja Ā., viz., "Yadā Śivāya svātmānam, etc.," meaning: "When one offers his own Self to Śiva in the form of the Guru, then one becomes a Śiva (a devotee of Śiva)"; then onwards there is no rebirth to him," the author expounds the Kāyārpitasthala relevant to the Śivayogin who is adept in Prāṇānugraha—

शिवस्य पररूपस्य सर्वानुग्रहिणोऽर्चने।
त्यागो देहाभिमानस्य कायार्पितमुदाहृतम्।।३४।।

The renuciation of the attachment to the body in his worship on the part of the Śivayogin who is Śiva incarnate and who confers favours on all, is known as Kāyārpaṇa (renunciation of bodily attachments). (34)

व्याख्या— सर्वानुग्रहिणः सर्वानुग्राहकस्य पररूपस्य परब्रह्मकायस्य प्राणानुग्रहसम्पन्नस्य परयोगिनः शिवस्य अर्चने देहाभिमानस्य त्यागः कायार्पितमित्युदाहृतमित्यर्थः।।३४।।

In the worship of the Śivaliṅga in the case of Śiva in the form of the Parayogin who confer favours on all, who has Parabrahman as his body and who is adept in Prāṇānugraha, the pride of the body or attachment to the body is abandoned. This relinquishment of attachment to the body is referred to as "Kāyārpāṇa" (the surrendering of the body). (34)

Notes: "यदा शिवाय स्वात्मानं..." (Yogaja Ā.). Here the body is dedicated to Śiva as a gift. In doing so all bodily attachments are fervently forsaken. "Abhimāna" means "self-conceit, affectation, affection for". Kāyārpaṇa is thus the relinquishment of attachment to body, with all its sense-preceptions dedicated to Śiva. Śivayogin does not have even the conception that he is a "dehin" the embodied soul. That very conception is dedicated to Śiva. Then the body becomes the "Prasādakāya". Everything is Śiva's own whatever we have: ईशावास्यमिदं सर्वं यत्किञ्च जगत्यां जगत्। (Īśa.U.,1). The body belongs to him and it should be surrendered to him. Then the Śivayogin becomes "akiñcana" in the real sense of the term. Without becoming "akiñcana" he cannot become Śiva.

व्याख्या— अथ किमनेन भवतीत्यत्राह—

Then the author says as to what happens through that (i.e., Kāyārpaṇa)—

यदा योगी निजं देहं शिवाय विनिवेदयेत्।
तदा भवति तद्रूपं शिवरूपं न संशयः।।३५।।

When the Yogin surrenders his body to Śiva then that form of the Yogin becomes the form of Śiva. There is no doubt about it. (35)

व्याख्या— तद्रूपं योगिनः स्वरूपं शिवरूपं भवतीत्यर्थः। शिष्टं स्पष्टम्।।६५।।

"That form" means "The form of the Yogin". That becomes the form of Śiva. The rest is clear. (35)

Notes: The Śivayogin knows that what he has surrendered is not his own. It is made up of the Pañcabhūtas which are Śiva's. What is surrendered is a little and what is gained in stead is something priceless, i.e., the form of Śiva. By surrendering what is not his own he gets the form of Śiva, which is also not his own and yet he gets it as a gift, because the Śivayogin has risen to that height in nobility and divinity when Śiva cannot give anything but himself. Śiva has accepted him and has made him a part of himself. This is like the Kannaḍa adage: "Kereya nīranu kerege celli varava paḍida"— "He gets a boon by offering the water of the tank to the tank."

व्याख्या— ननु देहमात्रं समर्पणीयं वा यद्यन्यत्किञ्चिदस्ति वेत्यत्राह—

If it is asked as to whether the body alone should be offered or is there is anything else (to be offered), the answer is given here—

इन्द्रियप्रीतिहेतूनि विषयासङ्गजानि च।
सुखानि सुखचिद्रूपे शिवयोगी निवेदयेत्।।३६।।

The Śivayogin should offer to Śiva of the nature of blissful consciousness the pleasures which are the means of giving delight to the senses and which are born of the association with the objects of senses. (36)

व्याख्या— इन्द्रियप्रीतिकारणीभूतविषयसम्बन्धोत्पन्नसुखं चिदानन्दरूपे शिवे निवेदयेदित्यर्थः।।३६।।

To Śiva who is of the nature of blissful consciousness the Śivayogin should offer the pleasures which are born of the association with the objects of senses and which are the cause for pleasing the senses. (36)

Notes: The pleasure born of objects of senses are causes for the delight of the senses. This is the case with ordinary persons. But they are different in the case of Śivayogins. They are of pure and pristine form because they are not sought after with a selfish motive. In the absense of selfishness, all those pleasures are pure and sacred. They can be offered to Śiva along with the body. Śiva is described as "Sukhacidrūpa" (of the nature of blissful consciousness). It is interesting to note that Śiva himself is the treasure of blissful consciousness. To him the offering of pleasures is made. Śiva is not in need of it. He is "Akhaṇḍa cit" and "Akhaṇḍa ānanda". The dovotees offer their body and pleasures to Śiva only to unburden themselvers of the weight and become fit to attain the form of Śiva. The Śivayogin offers the pleasures of the respective senses to the respective Liṅgas residing in those senses. Gandhasukha should be offered to the Ācārliṅga in the Nāsika, Rucisukha to Guruliṅga in the Rasanā, Rūpasukha to the Śivaliṅga in the Netra, Śabdasukha to the Prasādaliṅga in the Śrotra and the Sparśasūkha to the Caraliṅga in the Carman (Vide Kā. Ā., kri. pā., 7.60-64).

व्याख्या— तत्कथमित्यत्राह—

The author explains as to how it is—

दर्शनात् स्पर्शनात् भुक्तेः श्रवणाद् घ्राणनादपि।
विषयेभ्यो यदुत्पन्नं शिवे तत्सुखमर्पयेत्।।३७।।

Whatever pleasure that arises form the objects of senses through seeing, touching, tasting, hearing and smelling, all that should be offered to Śiva. (37)

व्याख्या— विषयेभ्य एतद्व्यतिरिक्तवस्त्राभरणादिविषयेभ्य: इत्यर्थ:। शिष्टं स्पष्टम्।।३७।।

"Through the objects of senses" should be understood as "through dress, ornaments, and such objects apart from Rūpa, etc". The rest is clear.(37)

Notes: Vide notes on the previous stanza.

व्याख्या— अथ देहद्वारेण यद्यत्सुखं प्राप्तं तत्सर्वं शिवलिङ्गाय समर्पणीयमिति वदन् कायार्पितस्थलं समापयति—

Then the author concludes the Kāyārpitasthala after saying that whatever pleasure that is acquired through the body all that should be offered to the Śivaliṅga—

देहद्वारेण यद्यत् स्यात् सुखं प्रासङ्गमात्मनः।
तत्तन्निवेदयन् शम्भोर्योगी भवति निर्मलः।।३८।।

इति कायार्पितस्थलम्।

Whatever pleasure that occurs to the Self through the body, all that the Yogin offers to Śiva and becomes pure. (38)

Kāyārpitasthala ends

व्याख्या— द्वेहद्वारेण देहसम्बद्धदशेन्द्रियद्वारेण यद्यत्सुखं स्वस्य प्रासङ्गं प्रसक्तं स्यात्, तत्तत्सुखं शम्भो: शिवलिङ्गस्य निवेदयन् समर्पयन् सन् योगी शिवयोगी निर्मलो निर्लेप: सन् चरति सञ्चरतीत्यर्थ:। कायिकसुख-समर्पणमेव कायार्पणमिति भाव:।।३८।।

"Through the body" means "through the ten senses connected with the body". Whatever pleasure that occurs through them, all that pleasure the Śivayogin offers to the Śivaliṅga and wanders becoming pure, i.e., free from all contaminations. The offering of the pleasures of the body is itself the offering of the body. (38)

Notes: The pleasure consequent on the sense-contact with the objects has to be experienced through the body only. This is the state of the ordinary people. So far as the Śivayogin is concerned, the pleasures so derived are offered to Śiva. When they are so offered, they do not leave any impression on the mind. Hence he remains unassociated with them and pure. Then all those pleasures, too, become Prasāda. His Kāya is called "Prasādakāya". Thus having offered the attachment to the body and the pleasures that come to the experience of the body, the Śivayogin becomes a "Kāyārpaka."

अथ करणार्पितस्थलम्— (६७)

व्याख्या— अथ—''यस्तु विज्ञानवान् भवति युक्तेन मनसा सदा। तस्येन्द्रियाणि वश्यानि सदश्वा इव सारथे:।।'' इति कठवल्लीश्रुत्यनुसारेण कायार्पितसम्पन्नस्य करणार्पितस्थलं निरूपयति—

Karaṇārpitasthala—(67)

Then, as per the Kaṭha U. statement, viz., "Yastu vijñānavān bhavati, etc.," which means: "But he who is always of restrained mind and has right understanding, his senses are controllable like good horses of a charioteer", the author speaks of Karaṇārpitasthala to the Śivayogin who is adept in Kāyārpita—

आसञ्जनं समस्तानां करणानां परात्परे।
शिवे यत् तदिदं प्रोक्तं करणार्पितमागमे।।३९।।

The fastening of all the senses to Śiva who is the Supreme over the Supreme, has been called "Karaṇārpita" in the Āgamas. (39)

व्याख्या— परात्परे विश्वस्मादुत्कृष्टपरशक्त्यपेक्षयोत्कृष्टे शिवे शिव-लिङ्गे समस्तानाम् अन्तर्बाह्यवर्तिनां करणानां यदासञ्जनं संयोजनकर्तृत्वमस्ति, तदिदं करणार्पितमित्यागमे वीरशैवसिद्धान्ते प्रोक्तं कथितमित्यर्थ:।।३९।।

That which is the fastening of all the internal and external senses to Śiva who is the more excellent when compared to the Supreme Śakti which is excellent among all, is called "Karaṇārpita" in the Āgamas, i.e., in the Viraśaiva doctrine.(39)

Notes: यस्तु विज्ञानवान् भवति, इत्यादि— Kaṭha U. 3.6. As a clever charioteer restrains the horses of a chariot by an intelligent manipulation of the reins, so the Śivayogin brings the senses under control through proper discrimination (Vijñāna) and the employment of will force. Manas, Buddhi, Citta and Ahaṅkāra are the internal senses (antaḥkaraṇa) and five sense organs, Nāsikā, Rasanā, Netra, Karṇa and Carman and five motor organs, Vāk, Pāṇi, Pāda, Pāyu and Upastha constitute ten external senses (bahiḥkaraṇas). These senses are to be restrained. If the mind is restrained the other senses are also restrained. The above analogy makes the point clear. The best and sure way of restraining the mind is the stoppage of Prāṇavāyu, i.e., Kumbhakayoga. Then the mind is harnessed to Śiva. With that all the other external and internal Karaṇas are surrendered and fixed in Śiva. When all the Karaṇas are "Śivārpita" there will be no external activity. This is known as "Karaṇārpita". The Śivayogin who has accomplished in this is called "Karaṇārpaka", one who has surrendered all the senses to Śiva. Such a Śivayogin has absolutely no fear of drowing into the ocean of Saṁsāra.

व्याख्या— अथ करणार्पणं कथयति—

Then the author speaks of the offering of senses—

यद्यत्करणमालम्ब्य भुङ्क्ते विषयजं सुखम्।
तत्तच्छिवे समर्प्यैष करणार्पक उच्यते।।४०।।

This Śivayogin is called "Karaṇārpaka" (one who has surrendered the senses) by offering to Śiva all those senses (karaṇas) through which he can experience the joys born of the objects of senses. (40)

व्याख्या— यत्करणमालम्ब्य विषयजं सुखं यद् भुङ्क्ते तत्करणसुखं शिवलिङ्गे समर्प्य एष कायार्पितसम्पन्नः करणार्पक इत्युच्यत इत्यर्थः।।४०।।

This Śivayogin who is adept in "Kāyārpita" would become "Karaṇārpaka" by surrendering to Śiva, i.e., the Śivaliṅga each of that joy of each of the senses, through which senses he can enjoy each of the objects of senses.(40)

Notes: The natural construction of the stanza is यद्यत्करण-मालम्ब्य विषयजं सुखं भुङ्क्ते तत्तत् (करणं) शिवे समर्प्य एष करणार्पक उच्यते। The natural relation is between यद्यत्करणम् and तत्तत् (करणम्). Hence what the author means is that whatever karaṇa is the means of enjoying whatever object of sense that and that karaṇa should be offered to Śiva. Here is the case of "Karaṇārpaṇa" but not of "Sukhārpaṇa". Vide stanza 45 subsequently which looks like an explanation of this stanza. It may be noted here that stanzas 36, 37 and 38 above depict the pleasures derived from the objects of senses through the senses as the pleasures of the body and prescribe that those pleasures should be offered to Śiva as a part of the offering or surrendering of the body to Śiva (Kāyārpaṇa). That Kāyārpaṇa in the form of the surrendering of the pleasures of the body should be differentiated from Karaṇārpaṇa. That Kāyārpaṇa consists in the offering of the preasures of the body derived through the senses operating on their respective objects, to Śiva while Karaṇārpaṇa consists in the surrendering of the karaṇas (senses) themselves through which the joys are experienced, to Śiva. What the author speaks of in the subsequent stanzas (41,42,43,44,45) is the surrendering of the mind and other karaṇas to Śiva as a sure measure of sense-restraint.

व्याख्या— अथ तत्प्रकारं पञ्चभिः सूत्रैः प्रतिपादयति—

Then the author speaks in five stanzas about the manner of that (Karaṇārpaṇa)—

अहङ्कारमदोद्रिक्तमन्तःकरणवारणम् ।
बध्नीयाद् यः शिवालाने स धीरः सर्वसिद्धिमान्।।४१।।

He who binds the elephant in rut in the form of the inner sense which is infuriated by the intoxication of egoism to the post in the form of Śiva, is indeed, the bold hero who has accomplished all the powers. (41)

व्याख्या— अहङ्कारममकाररूपोर्ध्वाधोमदमत्तमनोबुद्धिचित्तलक्षणान्तःकरणगजं यः शिवालाने शिवलिङ्गरूपबन्धनस्तम्भे बध्नीयात् सः सर्वसिद्धिमान् धीरः।।४१।।

The system of inner senses consisting of the mind, intellect, and consciousness is the elephant which is intoxicated by the higher and lower intoxicants such as the notions of "I" and "mine". The Śivayogin who has tied such an elephant to the tying post in the form of Śiva, i.e., the Śivaliṅga, is the brave hero who has accomplished everything. (41)

Notes: Here the author speaks of the surrendering of the inner senses, viz., Manas, Buddhi, Citta and Ahaṇkāra, to Śiva. This results in the control of the inner senses which will further help in the restraint over all the external senses. This is symbolically presented in the Kaṭha U. statements— बुद्धिं तु सारथिं विद्धि मनः प्रग्रहमेव च (3.3) and इन्द्रियाणि हयानाहुः। (3.4)— "The intellect is the charioteer and the mind is the rein" and "the senses are the horses". When the intellect controls the reins and manipulates them, the senses are automatically controlled. Here the intellect and the mind (antaḥkaraṇa) are tied to the post in the form of Śiva and brought under total control. Then the controlling of the senses naturally follows. (Vide Kaṭha U. 3.6 quoted in the preamble to stanza 39 above and the notes thereunder).

व्याख्या— नन्विन्द्रियाणां बाहुल्यान्मनोमात्रबन्धेन कथं धीरत्वमित्यत्राह—

It may be asked as to how that bravery is possible by the mere control of the mind, since the senses are many, the answer is given here—

इन्द्रियाणां समस्तानां मनः प्रथममुच्यते।
वशीकृते शिवे तस्मिन् किमन्यैस्तद्वशानुगैः।।४२।।

The mind is said to be the foremost among all the senses. When that is controlled in Śiva, what to speak of other senses which are the subordinates under its control? (42)

व्याख्या— प्रथमं करणमित्यर्थः, ''इन्द्रियाणां मनो नाथः'' इति श्रुतेः। शिष्टं स्पष्टम्।।४२।।

It means that mind is the "first instrument of knowledge", as it is said in the Śruti that "the mind is the lord of the senses". The rest is clear. (42)

Notes: The first Karaṇa is the mind, as it is the fore-most among the Karaṇas, the controlling force. When the mind is controlled the senses are automatically controlled. इन्द्रियाणां मनो नाथः।—Varāha U., 2.80; the full statement is – इन्द्रियाणां मनो नाथो मनोनाथस्तु मारुतः। मारुतस्य लयो नाथस्तन्नाथं लयमाश्रयः।।– "The mind is the lord of the senses, the life-breath (Māruta) is the lord of the mind, laya (absorption) is the lord of the life-breath (Kumbhaka-yoga). The Paramātman (līyate asminniti) is the lord of laya. Him one should resort to." There is a beautiful description in the same Upaniṣad about the "Śivaikāgratā" of the Yogin who has surrendered his mind and absorbed it in Śiva: पुङ्खानुपुङ्खविषयेक्षणतत्परोऽपि ब्रह्मावलोकनधियं न जहाति योगी। सङ्गीततालयवाद्यवशं गताऽपि मौलिस्थकुम्भपरिरक्षणधीर्नटीव।। (2.82)— "Even while engaged in observing the objects of senses coming in quick succession the Yogin does not desist form the mental vision of Brahman, just like a dancer who does not divert her mind from the task of guarding the pot placed on the head in spite of her acting in tune with the music, beating of cymbal, rhythm and instrumental sound". When the mind is surrendered to Śiva, the senses are also surrendered to Śiva.

व्याख्या— नन्वेतवता किमित्यत्राह—

Then what happens with it? The author replies—

इन्द्रियाणां वशीकारो निवृत्तिरिति गीयते।
लक्ष्यीकृते शिवे तेषां कृतः संसारगाहनम्।।४३।।

The controlling of the senses is spoken of as "nivṛtti" (repose). When Śiva is made their meeting point, whence can there be merging into the ocean of "saṁsāra"? (43)

व्याख्या— इन्द्रियवशीकरणमेव निवृत्तिरिति विद्वद्भिर्गीयते। तेषामिन्द्रियाणां शिवलिङ्गे लक्ष्यीकृते सति संसारनिमज्जनं कुतः, नास्तीत्यर्थः।।४३।।

The controlling of the mind is spoken of by the learned as "nivṛtti" (repose or retirement). When they, i.e., the senses, are intently fixed in the Śivaliṅga, where is the question of merging into "saṁsāra". It means that there is no question of it. (43)

Notes: When all the senses are withdrawn from their objects and offered to Śiva, there is an absolute cessation of desires. When the desires are calmed down, there remains no reason for rebirth and transmigration (saṁsāra). "Nivṛtti" means "बहिरिन्द्रियव्यवहाररहितत्वम्।"— the absence of the external activities of the senses. It is the state of repose, which will be called "Upaśānti" in the next stanza.

व्याख्या— नन्विन्द्रियवशीकारमात्रेण कथं संसारनिवृत्तिरित्यत्राह—

If it is asked as to how the "saṁsāra" is reverted by a mere controlling of the senses, the answer is given here—

संसारविषकान्तारसमुच्छेदकुठरिका ।
उपशान्तिर्भवेत् पुंसामिन्द्रियाणां वशीकृतौ।।४४।।

When the senses are brought under control, there will be cessation of desire for men which acts as the axe in cutting asunder the poisonous forest in the form of "saṁsāra".(44)

व्याख्या— उपशान्तिर्निरपेक्षेत्यर्थः। शिष्टं स्पष्टम्।।४४।।

"Upaśānti" means "absence of desire". The rest is clear. (44)

Notes: Saṁsāra is the forest of poisonous trees called desires. Upaśānti, i.e., the cessation of desire cuts down that forest and makes way for peace and contentment. This is achieved through the surrender of all the senses to Śiva, the spiritual consciousness. Then there is no fear of "saṁsāra".

व्याख्या— ननु निरपेक्षामात्रेण कथं कर्मबन्धनिवृत्तिरित्यत्राह—

If it is contended as to how there would be removal of the bondage of Karman merely by the cassation of desire, the answer is given here—

इन्द्रियैरेव जायन्ते पापानि सुकृतानि च।
तेषां समर्पणादीशे कुतः कर्मनिबन्धनम्।।४५।।

It is through the senses alone that the sins and merits arise. When they are surrendered to Śiva, the Lord, where is the scope for the bond of Karman?(45)

व्याख्या— स्पष्टम्।।४५।। It is clear. (45)

Notes: The senses are the causes for sins and merits, because they create desire for good or bad things according to Karman. They prompt men to action in that way resulting in sin or merit. When the senses are surrendered to Śiva, their activities are arrested. Then there is no question of "Karmabandha".

व्याख्या— ननु शिवार्पितपदार्थैरभिवृद्धिश्रवणात् शिवे पुण्यपापसमर्पणेन तदभिवृद्धिः कस्मान्न भवतीत्यत्राह—

If it objected that since it is heard that the objects offered to Śiva grow, how can we say that the merit and sin offered to Śiva would not grow, the answer is given here—

प्रकाशमाने चिद्वह्नौ बहिरन्तर्जगन्मये।
समर्प्य विषयान् सर्वान् मुक्तवज्जायते जनः।।४६।।

When the fire in the form of consciousness shines inside and outside as the world, one would offer all the objects of senses into it and would become like a man who is liberated. (46)

व्याख्या— बह्निप्रक्षिप्तपदार्थानां नाशदर्शनाद् बहिरन्तर्भासमाने विश्वरूपे चिद्वह्निरूपशिवलिङ्गे समर्पितानां पदार्थानामपि नाशोऽवश्यमङ्गीकरणीय इत्यभिवृद्ध्यभावात् समस्तविषयान् तत्र समर्प्य जनो जननमरणपरिपीडितो देही मुक्तवज्जायत इत्यर्थः।।४६।।

It is known that what is offered into fire would be destroyed. Thus the objects that are offered into fire of consciousness in the form of the Śivaliṅga which is consisting in the world and which is shining outside and inside, should be accepted as necessarily destroyed. Hence since there is no question of growth in the embodied Soul which is oppressed all round by birth and death, the Yogin offers all the objects into that (fire) and becomes one who is liberated. (46)

Notes: The Yogin offers the entire world of objects into the fire of consciousness (knowledge) and becomes free from all mental aberrations. The Bhag. G. Says : सर्वाणीन्द्रियकर्माणि प्राणकर्माणि चापरे। आत्मसंयमयोगाग्नौ जुह्वति ज्ञानदीपिते।। (4.27)— "Others sacrifice all the activites of their senses and the operations of the life-breath into the fire of Yoga in the form of self-restraint which is lighted by knowledge". This is Jñānayajña, by which the Śivayogin becomes Jīvanmukta who is called "Karaṇārpaka". The great brilliance of consciousness in the depth of the heart

is the fire. The mind, intellect and other senses are offered into that fire. He is Jīvanmukta without any fear of 'saṁsāra'.

व्याख्या— ननु वह्निसमर्पणस्य होमरूपत्वात् किं तत्साधनमित्यत्राह–

If it is contended that since offering into fire is in the form of Homa (sacrifice), what are its requirements, the answer is given here—

चित्तद्रव्यं समादाय जगज्जातं महाहविः।
चिद्वह्नौ जुह्वतामन्तः कुतः संसारविप्लवः।।४७।।

In the case of those who sacrifice into the fire of consciousness by taking the great oblation in the form of "Citta" (mental forms) born from the world, whence can there be any tormentation of saṁsāra?(47)

व्याख्या— जगतः पञ्चतन्मात्ररूपत्वेन शब्ददिविषयरूपं हविश्चित्तद्रव्यं संगृह्य अन्तः हृदयकमलस्थचिद्वह्नौ जुह्वतां शिवयोगिनां संसारबाधः कुतः? नास्तीत्यर्थः।।४७।।

Since the world in of the form of five "Tanmātras" (subtle matter), the oblation is in the form of the objects of senses such a Śabda (sound), etc. The conception of those constitute the "Cittadravya". In the case of those Śivayogins who sacrifice that into the fire of consciousness residing inside in the lotus of the heart, whence can there be any torment of "saṁsāra"? It means that there no such torment. (47)

Notes: Vide notes given under stanza 46 above. This kind of Jñānayajña is superior to all Dravyayajñas. Bhag. G. Says: श्रेयान्द्रव्यमयाद्यज्ञाज्ज्ञानयज्ञः परन्तप। सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते।। (4.33)— "Jñānayajña is superior to Dravyayajña. All fund of Karman will dissolve into knowledge. It is also said there:" यथेधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽजुन। ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा।। (4.37)— "Just the

fire lit by the fuel reduces that fuel into ashes, so does the fire of knowledge reduce all the Karman into ashes". The fire of the Śivayogin's knowledge (Śivo'ham) consumes all the fund of Karman. There is no fear of "saṁsāra" to him.

व्याख्या— नन्वेवंरूपविश्वरूपविश्वहवनेन मुक्तवज्जायमानो जन कीदृग्रूप इत्यत्राह—

If it is asked as to what is the nature of that person who has become Jīvanmukta through this kind of offering of all the world of objects into the fire of knowledge, the answer is given here—

आत्मज्योतिषि जिद्रूपे प्राणवायुनिबोधिते।
जुह्वन् समस्तविषयान् तन्मयो भवति ध्रुवम्।।४८।।

By sacrificing all the objects of senses as the oblation into the fire of Ātman (Śiva) which is of the nature of consciousness and which is enlightened by the life - breath, the Śivayogin surely becomes Śiva who is consciousness itself. (48)

व्याख्या— प्राणवायुप्रकाशिते जिद्रूपे आत्मज्योतिषि शिवाग्नौ तत्तत्करणजन्यसुखादिविषयान् जुह्वन् अर्पयन् शिवयोगी तन्मयश्चिन्मयशिवस्वरूप एव भवति जायते ध्रुवं निश्चयः।।४८।।

Into the Śivāgni, the brilliance of the Ātman, which is manifested by the life-breath, the Yogin offers all the objects of senses as the oblation and becomes himself Śiva who is of the nature of consciousness. This is, indeed, certain. (48)

Notes: The Ātmajyotiṣ is the same as Cidagni, i.e., the fire of knowledge of Śiva (Śivo'ham). All the objects of senses should be offered into that fire which is lit by "Kumbhakayoga". Just as the fire in the sacrificial altar is made to flare up through

fanning, in the same way the "Cidagni" in the heart should be made to flare up through "Kumbhakayoga". Thus by sacrificing the conceptions of all the objects of senses into that fire of consciusness, the Śivayogin become Śiva (the Cidagni, itself).

व्याख्या— ननु करणानां प्राकृतत्वेन कथं तज्जन्यसुखादि शिवसमर्पणयोग्यमित्यत्राह—

If it is contended that since the senses are the products of Prakṛti, how is it proper to surrender the pleasures born of them to Śiva, the answer is given here—

इन्द्रियाणि समस्तानि शरीरं भोगसाधनम्।
शिवपूजाङ्गभावेन भावयन् मुक्तिमाप्नुयात्।।४९।।

Assuming that all the senses and the body which is the instrument of experience (enjoyment) as the materials for the worship of Śiva, the Yogin attains liberation.(49)

व्याख्या— शरीरादीनां शिवपूजाङ्गत्वात् तज्जन्यसुखाद्यपि शिवसमर्पणयोग्यमेवेत्यर्थः। इदं करणार्पणं कायार्पणस्थले प्रसङ्गादुक्तमिति न पौनरुक्त्यम्।।४९।।

इति करणार्पितस्थलम्

Since the body, etc., are the materials of the worship of Śiva, the pleasure, etc., which are born of them are fit to be offered to Śiva. This Karaṇārpaṇa has been told incidentally in the Kāyārpitasthala. Hence, there is no repetition here. (49)

Karaṇārpitasthala ends

Notes: In the case of ordinary people, the body and the senses are mere instruments of enjoyment (bhogasādhana). But in the case of the Śivayogin, they become the materials of worship (Pūjasādhana). Ordinery people suffer bondage and

transmigration. But the Sivayogin through the Karaṇārpaṇa is Jīvanmukta.

अथ भावार्पितस्थलम्—(६८)

व्याख्या— अथ— ''तस्मात् प्रपञ्चसम्बन्धभावं हित्वा शिवात्मकम्। भावमाश्रित्य यत्नेन कुर्याद् व्यापृतिमीश्वरे।।'' इति योगजागमवचनानुसारेण करणार्पितसम्पन्नस्य शिवयोगिनो विधीयमानमत्मनो भावार्पणं निरूपयति—

Bhāvārpitasthala—(68)

Then as per the Yogaja Ā. statement, viz., "Tasmāt-prapañcasambandhabhāvaṁ, etc.," which means: "Hence having resorted to the conception of the form of Śiva after discarding the state of relation with the world", the author expounds the Bhāvārpaṇasthala prescribed for the Śiva-yogin who is adept in "Karaṇārpitasthala—

शिवे निश्चलभावेन भावानां यत्समर्पणम्।
भावार्पितमिदं प्रोक्तं शिवसद्भाववेदिभिः।।५०।।

The dedication of the mental inclinations (feelings, etc.,) to Śiva with unswerving devotion, is said to be "Bhāvārpita" (offering of one's Bhāvas) by the knowers of the true state of Śiva. (50)

व्याख्या— शिवे शिवलिङ्गविषये निश्चलभावेन स्थिरभावेन भावानां यत्समर्पणम्, तदिदं भावर्पितमिति शिवसद्भाववेदिभि: प्रोक्तमित्यर्थ:।।५०।।

The offering of the mental inclinations to Śiva, i.e., the Śivaliṅga, with a steady attitude, is said to be "Bhāvārpita" by the knowers of Śiva's real nature. (50)

Notes: "तस्मात् प्रपञ्च..." (Yogaja Ā.). "Bhāvārpitasthala" consists in the Śivayogin's dedication of all his steady mental precepts to Śiva. Whatever he does, all that is backed by pure feeling. Not only the fruits of deeds but also the pure feelings

are dedicated to Śiva. This is "Bhāvasamarpaṇa" consisting in the merging in and enjoying the bliss of Śiva.

व्याख्या— अथ को नाम भाव इत्यत्राह—

Then the author answers the question as to what is Bhāvā—

चित्तस्थसकलार्थानां मननं यत्तु मानसे।
तदर्पणं शिवे साक्षन्मानसो भाव उच्यते।।५१।।

The dedication actually to Śiva of the mental reflections of all the ideas stored in the intellect, constitutes the offering of the mental concepts. (51)

व्याख्या— मानसो मनोविकारो भावो भाव इत्युच्यते, ''विकारो मानसो भाव:'' इत्यमर:। मानसे मनोविकारे भावे चित्तस्थसकलार्थानां चित्तनिष्ठसकलपदार्थानां यन्मननम् अनुभवरूपचिन्तनं यदस्ति, तत् साक्षात् प्रत्यक्षीकृते शिवे शिवलिङ्गे, अर्पणं अर्पितमित्युच्यत इत्यर्थ: ।।५१।।

"Mānasa" means ''मनोविकार:'' (तस्य विकार: Pā. 4.3.134 — इति अण्)। "Manaso Bhāvaḥ" means "manovikāro bhāvaḥ" — Bhāva is the modification of mind, a feeling or concept. This is supported by the Amarakośa. The reflection in the sense of the thinking in the form of experience of all the ideas or images stored in the intellect is "manana". That reflection takes place in the Bhāva, which is the mental transformation. The dedication of that to Śiva or the Śivaliṅga realised actually, constitutes "Bhāvārpita". (51)

Notes: The Śivayogin can do this and actually does this. Right from his birth man accumulates the knowledge of external objects through his senses. Mind gets the experience of joys and sorrows. The experiences so aquired transform into impressions or memories and get stored in the "Citta" (intellect). This has

been going on through many lives. Thus the "Citta" becomes repository of those impressions. When proper causal circumstance arises, they manifest themselves and disturb the mind. This is the case with ordinary people. But the Śivayogin, who is in an advanced state of spiritual attainment, is free from all mental disturbances because he has offered all those disturbing impressions to the fire in the form of Śivajñāna (Śivo'haṁjñāna). This is called Bhāvārpita. This is so natural to the Śivayogin that he does not make any special efforts to do so.

व्याख्या— अथ तद्भावस्वरूपं पञ्चभिः सूत्रैर्विशेषयति—

Then the author brings out the special features of the nature of Bhāva in five stanzas—

भाव एव हि जन्तूनां कारणं बन्धमोक्षयोः।
भावशुद्धौ भवेन्मुक्तिर्विपरीते तु संसृतिः।।५२।।

Bhāva is the cause of bondage and liberation in the case of beings. When the Bhāva is pure, there is liberation and when it is the opposite, there is transmigration (bondage or mundane life). (52)

व्याख्या— स्पष्टम् ।। ५२।। It is clear (52)

व्याख्या— अथ का नाम भावशुद्धिरित्यत्राह—

The author, then, tells as to what is that Bhāvaśuddhi (purity of Bhāva)—

भावस्य शुद्धिराख्याता शिवोऽहमिति योजना।
विपरीतसमायोगे कुतो दुःखनिवर्तनम्।।५३।।

The abstraction of the feeling as "I am Śiva" is said to be the purity of Bhāva. But when the cherishment as otherwise (i.e., duality) is there, whence can there be the removal of sorrow?(53)

व्याख्या— शिवोऽहमिति स्वस्वरूपानुभवयोग एव भावस्य शुद्धिरिति विद्वद्भिराख्याता। विपरीतसमायोगे सति नाहं शिव इति विपरीतयोगे सति दुःखनिवर्तनं सांसारिकदुःखनिवृत्तिः कुतः? नास्तीत्यर्थः।।५३।।

The reflection on the experience of one's own nature as "I am Śiva" constitutes Bhāvaśuddhi. In case the opposite feeling, viz., the notion that "I am not Śiva" is there, where is the freedom from the sorrow of mundane existence (saṁsāra)? It means that there is no freedom. (53)

Notes: As said in Yo.Ā,. if the pleasures that arise through contact with the objects of senses are dedicated to Śiva with the dropping of egoism, there is the accomplishment of the Bhāva in the form of "I am Śiva": संसर्गप्रियवर्गस्य शिवस्यैवेति भावयन्। अहंकारप्रहाणेन भावसिद्धिं च विन्दति।। He enjoys the bliss of Śiva. When that Bhāva becomes firm, then there is no question of mundane life in his case.

व्याख्या— नन्विदमिति भासमानं विश्वं कथं भावनीयमित्यत्र ''भोक्ता भोज्यं प्रेरतारं च मत्वा सर्वं प्रोक्तं त्रिविधं ब्रह्म चैतत्'' इति श्वेताश्वतरश्रुत्यनुसारेण कथयति—

How should one conceive the universe (world) which appears as "this?" If it is contended thus, the author answers in accordance with a statement of the Śve. U., viz., "Bhoktā Bhojyam, etc.," which means: "The Brahman is told as threefold, viz., Bhoktā (the enjoyer), Bhojyam (the object enjoyed) and Preritṛ (the inspirer)—"

भोक्ता भोग्यं भोजयिता सर्वमेतच्चराचरम्।
भावयन् शिवरूपेण शिवो भवति वस्तुतः।।५४।।

One becomes in fact Śiva by cherishing all this movable and immoval objects falling into the categories of the enjoyer, the enjoyed and the one who prompts to enjoy, as of the nature of Śiva. (54)

व्याख्या— भोक्ता जीवो भोग्यं भोगयोग्यं वस्तु अव्यक्तं भोजयिता भोगदः शिवः। चराचरमेतत् सर्वं जगज्जालं स्वनिजस्वभावभूतचित्क्रियाशक्तिकार्यत्वात् शिवस्वरूपेण भावयन् शिवयोगी वस्तुतः परमार्थतः शिवो भवति, शिव एव भवतीत्यर्थः। अत्र वस्तुत इत्यनेनास्य मुख्यपक्षत्वं सूचितम्।।५४।।

The enjoyer is the embodied soul; the enjoyed is that object which is fit to be experienced, i.e., the Avyakta (Prakṛti); and he who prompts to enjoy is the giver of enjoyment, i.e., Śiva—all this net-work of the effect (Kārya) of the Cicchakti and Kriyāśakti of Śiva. Hence, the Śivayogin who reflects all that in the form of Śiva, becomes Śiva himself. Here the use of the word "Vastutaḥ" (in reality) is intended to indicate that the form of Śiva is important. (54)

Notes: भोक्ता भोज्यं प्रेरितारं च, इत्यादि— Śve. U., 1.12. The world is consisting of three constituents; Bhoktṛ the enjoyer, Bhojya the enjoyed and Preritṛ the God Śiva. So far as Śiva is concerned he is the "antaryāmin" and he is the inspiring constituent of the world. He inspires by his consciousness and bliss. That he is a constituent of the universe is secondary; he also transcends the world and envelops it. Bhoktṛ and Bhojya are the constituents of the world. Since Bhoktṛtva, Bhojyatva and Prerakatva are the three forms of Śiva called Paśu, Pāśa and Pati, the entire world is Śiva himself. The Śivayogin has fully realised this and hence, he enjoys the "Advaita sukha" in Śiva. (Vide S.S., 5.38 and notes there on). "Brahma caitat"– reading in the original is "Brahmametat".

व्याख्या— अथ पक्षान्तरेण भावनां कथयति—

Then the author speaks of "Bhāvanā" (reflection) in another way—

मिथ्येति भावयन् विश्वं विश्वातीतं शिवं स्मरन्।
सत्तानन्दचिदाकारं कथं बद्धुमिहार्हति।।५५।।

Assuming that the world is non-eternal and reflecting on Śiva who is transcending the world as of the nature of existence, intelligence and bliss, how can he (the Śivayogin) be subjected to bondage?(55)

व्याख्या— विश्वं स्वातिरिक्ताध्यासलक्षणाविद्याकार्यत्वात् मिथ्येति भावयन् विश्वतीतं विश्वोत्तीर्णं शिवं सत्तनन्दचिदाकारं नित्यपरिपूर्णसच्चिनादनन्दस्वरूपं स्मरन् मलमायादिपाशैर्बद्धुं कथमिहार्हति ? न केनापि प्रकारेणार्हतीत्यर्थः।।५५।।

Thinking that the world is "not real" as it is the product of Avidyā (nescience) in the form of Adhyāsa (superimposition) consisting in "the misapprehenision apart form me", the Yogin reflects that Śiva who is beyond the world and who is of the nature of existence, intelligence and bliss as eternal and absolute. How can such a Yogin be subjected to bondage? It means that he would be totally free from the Pāśas (fetters) in the form of Aṇava and other Malas and Māyā.

Notes: Vīraśaivas do not admit the falsity of the world. Here it is said that the Śivayogin thinks that the world is false. This should not be taken literally. What is said to be "Mithyā" should not be taken as world; but the "notion of mine" in the case of the objects of the world is false. ईशावास्यमिदं सर्वं यत्किञ्च जगत्यां जगत्— as per this statement of the Īśa. U.,1, the world belongs to Śiva. Such being the case the notion that the objects of the world are mine is false. Thus thinking that the vanity regarding the world of objects as mine, is false, the Śivayogin reflects on Śiva as beyond the universe as said in the Puruṣasūkta — i.e., अत्यतिष्ठद्दशाङ्गुलम्। (Ṛv. 10.90.1) and as consisting in Sat, Cit and Ānanda. The physical world being the creation of Māyāśakti (i.e., Prakṛti), the Śivayogin does not give attention to it and he turns his mind fully towards Śiva who is of "Saccidānanda" form and who is eternal and absolute. That being the case, the Śivayogin is not subjected to bondage.

व्याख्या— अथ भावनान्तरमाह—

Then the author speaks of another kind of "Bhāvanā"–

सर्वं कर्मार्चनं शम्भोर्वचनं तस्य कीर्तनम्।
इति भावयतो नित्यं कथं स्यात्कर्मबन्धनम्।।५६।।

In the case of him (the Śivayogin) who thinks always that all his actions are the items of worship and that all his words are the songs in praise of Śiva, how can there be bondage through "Karman"? (56)

व्याख्या— क्रियमाणं सर्वं शम्भोः शिवलिङ्गस्यार्चनम्, कथ्यमानं वचनं तस्य शिवलिङ्गस्य कीर्तनं स्तुतिः, इति नित्यं भावयतः कर्मकृतबन्धनं कथं स्यात्? न केनापि प्रकारेण भवेदित्यर्थः ।।५६।।

In the case of the Śivayogin who considers that all his actions done as the worship of Śiva and that the speech that is spoken as the songs in praise of Śiva, how can there be bondage caused by Karman? It means that there is no bondage caused by any Karman. (56)

Notes: Vide Śaṅkara's Śivamānasapūjastotra for the details about the mental worship with different actions representing the materials of worship: आत्मा त्वं गिरिजा मतिः प्राणाः शरीरं गृहं, पूजा ते विषयोपभोगरचना निद्रा समाधिस्थितिः। सञ्चारः पदयोः प्रदक्षिणविधिः स्तोत्राणि सर्वा गिरो, यद्यत्कर्म करोमि तत्तदखिलं शम्भो तवाराधनम्।।— "In the case of the Śivayogin, Śiva is the Ātman, Pārvatī (Śakti) is his intellect, vital airs are his friends, the body is the temple, his experience of the objects of senses as the worship, his sleep is the state of trance, movements through feet constitute the circumambulation, his speech is the song in praise. Thus whatever he does turns out to be Śiva's worship". In the case of such a Śivayogin whose actions and speech are dedicated to Śiva as materials of worship, there is no bondage due to Karman. The worship of the Prāṇaliṅga is already described — (Vide S.S., 12.14-20).

व्याख्या— अथ जीवन्मुक्तिकरीं भावनां कथयन् भावार्पितस्थलं समापयति—

Then the author concludes the Bhāvārpitasthala by speaking of the "Bhāvanā" which brings liberation even while alive—

सर्वेन्द्रियगतं सौख्यं दुःखं वा कर्मसम्भवम्।
शिवार्थं भावयन् योगी जीवन्मुक्तो भविष्यति।।५७।।

Reflecting that the joy and sorrow arising due to Karman obtained through all the senses as dedicated to Śiva, the Yogin becomes "Jīvanmukta". (57)

व्याख्या— श्रोत्रादिसर्वेन्द्रियगतं सौख्यं सुखं पापकर्मसम्भवं दुःखं वा शिवार्थं शिवलिङ्गर्पितपदार्थत्वेन भावयन् शिवयोगी जीवन्मुक्तः स्यादित्यर्थः।।५७।।

इति भावार्पितस्थलम्

Thinking firmly that the pleasure arising from the senses such as the ear, etc., and the sorrow arising from sinful deeds as surrendered to Śiva, i.e., the Śivaliṇga, the Yogin becomes Jīvanmukta. (57)

Bhāvārpitasthala ends

Notes: The Śivayogin receives all the experiences of the senses and results of all actions as the "Prasāda" of Śiva by offering them to him. Since he has no "Karmabandhana", he is none other than Jīvanmukta. The entire section of Bhāvārpitasthala is the one of offering everything to Śiva (Śivaliṅga) and receive it as the Prasāda of Śiva. This is a Sthala coming among the Liṅgasthalas of the Prasādisthala.

अथ शिष्यस्थलम्—(६९)

व्याख्या— ''यथा सिद्धरसस्पर्शात् ताम्रं भवति काञ्चनम्। गुरूपदिष्टश्रवणाच्छिष्यस्तत्त्वमयस्तथा।।'' इति योगजागमवचनानुसारेण तद्भावार्पितसम्पन्नेन परयोगिना शिक्षणीयशिष्यस्थलं कथयति—

Śiṣyasthala—(69)

As per the Yogaja Ā. statement viz., "Yatha siddharasasparśāt, etc.", which means: "Just as copper becomes gold due to the touch of quick-silver, so does a disciple become one endowed with the realisation of the Truth through the hearing of the Guru's instruction", the author speaks of the Śiṣyasthala as regards him who deserves to be instructed by the Parayogin who is adept in "Bhāvārpita"—

शासनीयो भवेद्यस्तु परकायेन सर्वदा।
तत्प्रसादात्तु मोक्षार्थी स शिष्य इति कीर्तितः।।५८।।

He who is always to be instructed by the Śivayogin (Parayogin) and who is an aspirant for liberation through Śivayogin's favour, is termed as "the disciple" (Śiṣya). (58)

व्याख्या— परकायेन परब्रह्मकायेन भावार्पितसम्पन्नेन शिवयोगिना यः सर्वदा शासनीयः शिक्षणीयो भवेत्, तत्प्रसादात् तद्भावार्पितसम्पन्नस्य प्रसादात्, मोक्षार्थी परापरमोक्षापेक्षी सः शिष्य इति कीर्तितः कथित इत्यर्थः।।५८।।

The Parakāya is the Śivayogin who has Paraśiva as his body and who is adept in "Bhāvārpita". He who deserves always to be instructed by such a Parakāya and who is an aspirant for attaining the lower and the higher liberation, through his favour, is called as Śiṣya (disciple). (58)

Notes: This represents a special phase of the Śivayogin in a state of "Jīvanmukti" in which he plays the role of a spiritual

teacher, friend and philosopher in bringing up the disciples on the ladder of spiritual attainment. This role of Śivayogins makes Vīraśaivism a "Mahāyāna" in which the seekers of liberation do not rest at their own liberation but extend their sphere of favour to cover the aspirants of liberation on their path to liberation. Śrī Reṇuka Bhagavatpāda is described as "siddhavṛndasya siddhidaḥ" the giver of "siddhi" (liberation) to the seekers of "siddhi". The devotee who is chosen by the Guru for this purpose is called "Śiṣya" (the disciple). The "Śiṣya" is he who has a deep craving for the realisation of God and attainment of liberation. He is the one who aspires for liberation and for nothing but liberation. The best example of a "Śiṣya", an "adhikārin" (deserving person for Mokṣa), is Naciketas who is tested by the Guru (Yama) through holding forth many temptations to distract him from the goal of knowing the ultimate truth about the Ātman, which is the utmost secret of life— येयं प्रेते विचिकित्सा मनुष्येऽस्तीत्येके नायमस्तीति चैके। एतद् विद्यामनुशिष्टस्त्वयाहं वराणामेष वरस्तृतीयः।। (Kaṭha U., 1.20) — "When man dies there is the doubt: some say, 'he exists'; some again say, 'he does not exist'. This I would like to know, being taught by you. This is the third of my boons". Yama asks Naciketas to choose something else as his third boon. In stead of the secret about the Ātman after death, Naciketas was free to choose sons and grandsons who would live a hundred years, herds of cattle, elephants, horses, gold, a vast territory on earth and long life for himself, in short, all the objects of desire which are difficult to get by the mortals. Not being carried away by those temptations, Naciketas stuck to his guns and said: न वित्तेन तर्पणीयो मनुष्यो लप्स्यामहे वित्तमद्राक्ष्म चेत्त्वा। जीविष्यामो यावदीशिष्यसि त्वं वरस्तु मे वरणीयः स एव।। (Ibid., 1.27)— "Man never gets satisfied with wealth. When we see you, we shall surely get wealth, and we shall live as long as you wish. But so far as the boon is concerned it is that boon alone I choose." The accomplished Guru is rare to find and rarer indeed is the deserving disciple and further rarest indeed is that teaching: आश्चर्यो वक्ता कुशलोऽस्य लब्धाऽऽश्चर्यो ज्ञाता कुशलानुशिष्टः।। (Ibid., 2.7)—"Wonderful, indeed, is its teacher, and equally worderful is the clever disciple; wonderful, indeed, is he who

comprehends it when taught by an efficient teacher." This is the crucial piont of the Śiṣyasthala. It may be noted here that the Śiṣya in this Sthala is the one who has his own accomplishments to catch the attention of the Parakāya Śivayogin and who has become near and dear to the latter on account of that. The relation among the teacher, the taught and the knowledge is so intimate that it is called a "Mahāsaṁhitā" in the Tai. U.: अथाधिविद्यम्। आचार्य: पूर्वरूपम्। अन्तेवास्युत्तररूपम्। विद्या सन्धिः। प्रवचनं सन्धानम्। (1.3)— "Here is the observation on knowledge: The teacher is the prior form, the disciple is the posterior form, knowledge is the junction (relation) and the imparting of knowledge is the means of establishing relation." According to the Vedic conception, the Guru and the disciple live like an object and its shadow for deriving the full benefit of the instruction (कर्मणा मनसा छायेवानुचरंस्तदा)—(Pāra.Ā., 2.70)— following the Guru like his shade in action, mind and speach". There is nothing greater or holier than knowledge— न हि ज्ञानेन सदृशं पवित्रमिह विद्यते। (Bhag. G., 4.38). Hence, its propagation and the methods involved in it deserve reverent meditation. This is the secret of Śiṣyasthala.

व्याख्या— अथ प्रकारान्तरेण तल्लक्षणमाह—

Then the author speaks of his (Śiṣya's) characteristics in a different way—

भावो यस्य स्थिरो नित्यं मनोवाक्कायकर्मभिः।
गुरौ निजे गुणोदारे स शिष्य इति गीयते।।५९।।

He whose attachment towards his Guru, the one who has the abundance of merits, is always firm in mind, speech and physical action, has been eulogised as the "Śiṣya". (59)

व्याख्या— यस्य भावो गुणोदारे ज्ञानवैराग्यादिगुणोन्नते निजे गुरौ दृढो भवेत्, स शिष्य इति गीयते कथ्यत इत्यर्थः।।५९।।

He whose attachment to his Guru who is endowed with the loftiness of merits such as knowledge, renunciation, etc., is firm in mind, speech and physical action through meditation, hymns of praise and the action in the form of worship, is regarded as the "Śiṣya". (59)

Notes: "Śiṣyasthala", as explained above, is a stage where the Śivayogin who is Śiva himself in actual form, inculcates the spiritual knowledge to a tested devotee endowed with a singular aspiration to attain Mokṣa and a total devotion to his Guru. The deserving aspirant (sādhaka) receives the name of "Śiṣya." Next stanza puts in a nutshell all the the qualities of an ideal disciple. Such a disciple serves his Guru with deep devotion in mind, speech and physical action (trikaraṇa). Physical action in the form of worship, speech in the from of hymns of praise and mind in the form of meditation on his merits constitute what is known as "trikaraṇasevā".

व्याख्या— अथ मुख्यशिष्यलक्षणमाह—

Then the author speaks of the main qualities of the "Śiṣya"—

शान्तो दान्तस्तपश्शीलः सत्यवाक् समदर्शनः।
गुरौ शिवे समानस्थः स शिष्याणामिहोत्तमः।।६०।।

He who is calm, who is self-restrained, who is given to penance, who speaks the truth, who looks upon all with equality and who treats the Guru and Śiva with equal regard, is the best among the "Śiṣyas".(60)

व्याख्या— यः शान्तः अन्तरिन्द्रियनिग्रहवान्, दान्तो बाह्येन्द्रियनिग्रहवान्, तपश्शीलो यमनियमाद्यष्टाङ्गलक्षणतपोयोगनिष्ठः सन्, श्रीगुरौ शिवलिङ्गे च समदर्शनवान् सन् वर्तते, स इह लोके शिष्याणामुत्तमः श्रेष्ठ इत्यर्थः।।६०।।

He who is calm in the sense that he has conquered the inner senses, who is self-restrained in the sense that he has

conquered the external senses, who is deeply engaged in penance, i.e,. in Yoga characterised by the eight limbs called Yama, Niyama, etc., and who looks upon the Guru and the Śivaliṅga with equal regard, is the best among the "Śiṣyas". (60)

Notes: The characteristics of a Śiṣya are given here. Pāra. Ā. mentions Śama and Dama among the six Aṅgas of the Vīraśaiva devotee who bears the Liṅga on his body: शमो दमास्तितिक्षोपरति:श्रद्धा-समधय:। षडङ्गानि महादेवि वीरशैवस्य लिङ्गिन:।। यद्येकेनापि चैतेषां विहीनो हीन एव स:। अङ्गलोपे भवेद् व्याङ्गी तेनाधो निपतेद् ध्रुवम्।। (10.72-73) — "Calmness, self-restraint, forbearance, indifference towards worldly life, faith and composure are the (six) limbs of the Vīraśaiva who wears the Liṅga. If one of those limbs is absent he is, indeed, a destitute. In the absence of a limb he becomes a destitute and through that he is degraded." Here the Vīraśaiva is the one who, true to his name, enjoys the joy of Śiva-Jīvaikya. (Vide S.S., 5.15-16). Such a Vīraśaiva is called the deserving "Śiṣya" here. Other points, mentioned about the Śiṣya are Satyavāktva, Samadarśanatva and Gurau Śive Samānasthatā. These are referred to in the following stanza of Pāra. Ā., 2.71-72: गुरुमन्त्रात्मदैवेषु तथैवासनमुद्रयो:। अभेदभावनाधीरं सत्यवादिनमास्तिकम्।।— "He is firm in his feeling of equality or non-duality among the Guru, Mantra, Ātman, Daiva, Āsana and Mudrā; he is the speaker of truth and orthodox." His "Samadarśanatva" can be well brought out in terms of the Bhag. G.: युक्त इत्युच्यते योगी समलोष्टाश्मकाञ्चन:। (6.8); सम: शत्रौ च मित्रे च तथा मानापमानयो:। शीतोष्णसुखदु:खेषु सम: सङ्गविवर्जित:।। (12.18)— "The Yogin is called the 'Yukta', whose attitude is equal towards a clod, a stone and a piece of gold"; "He is equal towards the enemy and the friend, towards honour and insult and looks upon cold, heat, joy and sorrow as the same; he is free from all worldly attachments." Such is the nature of a Śiṣya who is chosen for instruction and guidance by the Parakāya Śivayogin as a part of his normal life. Thus the Śiṣya is here the serious "Mumukṣu" on the way to Mokṣa as described in the Śve.U.,6.23: यस्य देवे परा भक्तिर्यथा देवे तथा गुरौ। तस्यैता: कथिता ह्यर्था: प्रकाशन्ते महात्मन:।।— "He is a Mumukṣu with supreme Bhakti in Śiva, in Guru too as in Śiva.

These things are told about him only and they will be fruitful in his case."

व्याख्या— अथ शिष्याचारं सूत्रद्वयेन कथयति—

Then the author speaks of the practices of the "Śiṣya" in two stanzas—

गुरुमेव शिवं पश्येच्छिवमेव गुरुं तथा।
नैतयोरन्तरं किञ्चिद्विजानीयाद्विचक्षण:।।६१।।

शिवाचारे शिवध्याने शिवज्ञाने च निर्मले।
गुरोरादेशमात्रेण परां निष्ठामवाप्नुयात्।।६२।।

The wise one (Śiṣya) looks upon the Guru as Śiva and Śiva as the Guru. He does not think of any difference between them. (61) He cherishes extreme devotion on the mere direction of the Guru, towards the Śaiva practices, meditation on Śiva and the flawless knowledge of Śiva. (62)

व्याख्या— विचक्षण: शिष्य इत्यर्थ:।।६१।। निष्ठां विश्वासं प्राप्नुयादित्यर्थ:। शिष्टं स्पष्टम्।।६२।।

The wise one means the Śiṣya here. (61) The deep devotion is the faith in Śiva. The Śiṣya should have it. The rest is clear. (62)

Note: See ओम् आत्मा परशिवद्वयो गुरु: शिव:। गुरु: शिव एव लिङ्गम्। (Rudra U., Unpublished Upaniśads, Adyar, Madras, P.308-309); also: यो गुरु: स शिव: प्रोक्तो य: शिव: स गुरु: स्मृत:। गुरुर्वा शिव एवाथ विद्याकारेण संज्ञित:।। (विद्याकारेण = ज्ञानस्वरूपेण) (Candra J.Ā., kri. pā., 2.7). Such a Guru is the guide and philosopher for the Śiṣya in Śivācāra, etc. His direction is enough to have full faith in them because he is the "Āpta" *par excellence* in the case of the Śiṣya. The Śiṣya is fully convinced that he who becomes eligible for Guru's grace would alone become liberated and that there is nothing other than the Guru's favour which can be regarded as the cause for

liberation: गुरुप्रसादपात्रं यः स हि मोक्षाय कल्पते। न मुक्तिमूलमन्यद्धि विहाय गुरुसत्कृपाम्।। (Candra J.Ā., kri. pā., 2.96). This point is told in the next stanza.

व्याख्या— अथ श्रीगुरुकटाक्षमहत्त्वं सूत्रद्वयेन कथयति—

Then the author describes in two stanzas the greatness of the gracious attention of the Guru—

ब्रह्माण्डबुद्बुदोद्भूतं मायासिन्धुं महत्तरम्।
गुरोः कवलयत्याशु कटाक्षवडवानलः।।६३।।

गुरोः कटाक्षवेधेन शिवो भवति मानवः।
रसवेधाद् यथा लोहो हेमतां प्रतिपद्यते।।६४।।

The submarine fire in the form of Guru's gracious glance consumes at once the great ocean of Māyā wherein the bubbles in the form of worlds rise. (63) Through the piercing of the gracious glance of the Guru the man becomes Śiva, just as through the piercing of the quick-silver the metal (copper) becomes gold. (64)

व्याख्या— ब्रह्माण्डरूपबुद्बुदानाम् उद्भूतमुद्भवनं यस्मिन् स ब्रह्माण्ड-बुद्बुदोद्भूत इत्यर्थः। तादृशं महत्तरं मायासिन्धु गुरोः कटाक्षबडवनलो झटिति कवलयति ग्रसतीत्यर्थः। नेत्रस्य तैजसत्वाद् वडवानलत्वेन वर्णनम्।। ६३।। मानवः। शिष्यजन इत्यर्थः। सम्यगावेशो वेध इत्यर्थः। शिष्टं स्पष्टम्।।६४।।

"Brahmāṇḍabudbudodbhūta" means that in which the rising (उद्भूतं = उद्भवनम्) of the bubbles (बुद्बुदानाम्) in the form worlds (ब्रह्माण्डरूप) takes place. (This is the Viśeṣaṇa of "Māyāsindhu"). Such a great ocean of Māyā the submarine fire in the from of Guru's gracious glance consumes at once. Since the eye is "taijasa", i.e., consisting of "tejas" (light, warmth), it (kaṭākṣa = gracious glance) is represented as the submarine fire. (63) Mānava (man) is here the "Śiṣya". "Vedha" means proper piercing (samyagāveśa). The rest is clear. (64)

Notes: Guru's gracious glance is the most effective medicine for the disease in the form of transmigration. Sūkṣ. Ā. compares this transmigration or "saṁsāra" to the submarine fire and describes Guru's gracious glance as the shower of ambrosia to extinguish that fire: संसारदावदहनज्वाला येन विनाशिता। कटाक्षामृतवर्षेण को हि तत्सदृशो भवेत्।। (kri.pā., 5.24). No body can be equal to such a Guru. How the Śiṣya becomes Śiva has been depicted through an anlogy, which is well known.

व्याख्या— अथैवं गुरुमहत्त्वज्ञानी गुरोराज्ञां न लङ्घयेदित्याह—

Then the author says that the Śiṣya who knows the greatness of the Guru should not transgress his direction—

न लङ्घयेद् गुरोराज्ञां ज्ञानमेव प्रकाशयन्।
शिवासक्तेन मनसा सर्वसिद्धिमवाप्नुयात्।।६५।।

Showing the knowledge of "non-duality" with Śiva, the Śiṣya should never transgress the direction of the Guru. But with his mind fully attached to Śiva he would attain all the powers. (65)

व्याख्या— शिवासक्तेन शिवध्याननिष्ठेन मनसा ज्ञानं शिवाद्वैतज्ञानम् इत्यर्थः। शिष्टं स्पष्टम्।।६५।।

"With the mind attached to Śiva" means "with the mind engrossed in the meditation on Śiva." "Knowledge" means "The knowledge of the non-duality with Śiva". The rest is clear. (65)

Notes: Candra J.Ā. says: श्रेयोऽर्थी यदि गुर्वाज्ञां मनसापि न लङ्घयेत्। गुर्वाज्ञापालको यस्मात् ज्ञानसम्पत्तिमश्नुते।। (kri. pā., 2.10)— "He who aspires for the highest good, should never transgress the direction of the Guru even in mind, because it is only he who follows the

directions of the Guru that attains the wealth of knowledge". It is only through the grace of the Guru that the Śiṣya gets the "Śivādavaitajñāna" and the secret of realising it. No amount of the study of the Śāstras can bring about that realisation. As told in Sūkṣ. Ā., kri. pā., 5.26, desiring for the attainment of Mokṣa, consisting in self-realisation, without the Guru, amounts to a blind man's desiring for seeing the objects without eyes (अन्धो यथाऽर्थजातं च द्रष्टुं समभिकाङ्क्षति। गुरुं विना तथा मुक्तिं प्राप्तुमिच्छति मूढधीः।।); Candra J.Ā., lays down that with all efforts the Śiṣya should bear the Guru's order on his head (i.e., carry out with respect) — तस्मात् सर्वप्रयत्नेन तस्याज्ञां शिरसा वहेन्। (kri. pā., 2.9). The result would be the attainment of all accomplishments, as it is said— न विना गुरुणा सिध्द्यै साधनानि भवन्त्यलम्। (Candra J.Ā., kri.pā., 2.5)— "without the Guru the means to Mokśa do not bear fruit".

व्याख्या— अथ गुरूपदेशरहस्यं सूचयति—

Then the author unveils the secret of the teaching of the Guru—

शिवादन्यज्जगन्मिथ्या शिवः संवित्स्वरूपकः।
शिवस्त्वमिति निर्दिष्टो गुरुणा मुक्त एव सः।।६६।।

That the world is apart from Śiva is false and Śiva is of the nature of consciousness. He who is instructed by the Guru that "you are Śiva", is, indeed, liberated. (66)

व्याख्या— जगत् शिवादन्यदिति मिथ्या, शिवस्वरूपमेवेत्यर्थः। तत्कथमित्यत्राह—शिवः संवित्स्वरूपक इति। विश्वस्य चिदन्तर्गतत्वात् तरङ्गादिवच्चिन्मयत्वम्, अन्यथा चिद्बाह्यत्वेनास्तीत्यत्र मानाभावादसदेव स्यादिति भावः। शिवस्त्वमिति चिद्रूपत्वादिति भावः, ''ऐतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा तत्त्वमसि श्वेतकेतो'' इति छान्दोग्यश्रुतेः। इति यः शिष्यः श्रीगुरुणोपदिष्टः, स मुक्त एव जीवन्मुक्त एवेत्यर्थः।।६६।।

"That the world is other than Śiva" is false; it is, indeed, of the nature of Śiva only. How is that? If it is asked thus, the answer is that "Śiva is of the nature of consciousness". Since the world is a part and parcel of that consciousness, it is consisting of consciousness like the waves, etc., of the ocean (are parts of the ocean). Otherwise since it falls outside consciousness, it is as good as a void (non-existent). This is supported by the statements of Chānd. U., viz., "Aitadātmyamidaṁ sarvam, etc.," which means: "All this (world) which is of the nature of it (Brahman), is real; that (Brahman) is the Ātman (by the relation of "aṁśin-aṁśa"); 'That you are' O Śvetaketu". The Śiṣya who is instructed as above by the Guru, is indeed, liberated, i.e., he is liberated even while alive (Jīvanmukta). (66)

Notes: ऐतदात्म्यमिदं सर्वं, इत्यादि— Chānd. U., 6.8.7. If there is the world apart from Śiva, that is false. But not even a particle of the world is apart from Śiva. Then what is apart from Śiva? The answer is that there is nothing apart from Śiva. Nothing is flase in this world. It is true that all the things in the world including the body, senses, mind etc., are transitory and changing. It does not mean that they are false. The argument given in support of this is that all that we call the world is a part and parcel of the ocean of consciousness, that is Śiva. The Chānd. U. statement quoted is in favour of "Jagatsatyatvavāda". तत् त्वम् असि is a part of that statement. The secret of that is taught by the Guru through the statement "Śivastvam asi". The Śiṣya who realises that is the "Jīvanmukta".

व्याख्या— अथ शिष्यस्थलं समापयति—

Then the author concludes the Śiṣyasthala—

गुरोर्लब्ध्वा महाज्ञानं संसारामयभेषजम्।
मोदते यः सुखी शान्तः स जीवन्मुक्त एव हि।।६७।।

After having obtained the knowledge of the principal Upaniṣadic statements (through the Guru), which is the

medicine for the disease in the form of transmigration, he who takes delight in that and who becomes happy and peaceful, is, indeed, "Jīvanmukta". (67)

व्याख्या— यः शिष्यो गुरोः श्रीगुरोः संसारामयभेषजं भवरोगस्यौषधं महाज्ञानं लब्ध्वा सुखी शिवसुखी सन् मोदते सुखमनुभवन्नास्ते, स शान्तो रागद्वेषरहितो जीवन्मुक्त एवेति हि प्रसिद्ध इत्यर्थः।।६७।।

इति शिष्यस्थलम्

That Śiṣya who, after obtaining the great knowledge which is the medicine for the disease in the form of transmigration, becomes happy, i.e., gets the joy of Śiva and enjoys it; he is peaceful in the sense that he is free from attachment and aversion and he is, indeed, Jīvanmukta. This is indeed well known. "Hi" means that. (67)

Śiṣyasthala ends

Notes: "Mahājñāna" means "Mahāvākyajñāna", i.e., the knowledge of the Mahāvākyas (principal statements) of the Upaniṣads such as "तत् त्वम् असि" (Chānd. U., 6.8.7); "अहं ब्रह्मास्मि" (Bṛ. U., 1.4.10); "सर्वं खल्विदं ब्रह्म" (Chānd. U., 3.14.1). This is succinctly put in Vīraśaiva philosophy as "Śivādvaitajñāna". This knowledge born through the practice of Bhakti, becomes firm and through knowledge that Śiṣya attains Yoga; then through the accomplishment of knowledge and Yoga he becomes finally liberated: भक्त्यभ्यासात् समुत्पन्नं ज्ञानं च सुदृढं भवेत्। ज्ञानेन योगमाप्नोति ताभ्यां सिद्धो विमुच्यते।। (Pāra. Ā., 22.61)

अथ शुश्रूषुस्थलम्—(७०)

व्याख्या— अथ— ''तस्मादुपाश्रितात् सम्यक् सहजं प्राप्य सद्गुरोः। अनायासेन सततमात्माभ्यासरतो भवेत्।।'' इति योगजागमवचनानुसारेण स शिष्य एव गुरुसेवातत्परः सन् रहस्यार्थजिज्ञासुः शुश्रूषुरिति सूत्रद्वयेन कथयति—

Śuśrūṣusthala—(70)

Then as per the statement of the Yogaja Ā., viz., "Tasmādupāśritāt samyak, etc.", which means: "One should continuously practise the meditative concentration on the Ātman after having obtained without effort the inborn knowledge from the excellent Guru through rendering service to him by resorting to him with an open heart", the author says that the Śiṣya (disciple) should be engaged in service to the Guru with a desire to secure the secret and that such a disciple is said to be "Śuśrūṣu" as he is engaged in service to him—

बोध्यमानः स गुरुणा परकायेन सर्वदा।
तच्छुश्रूषारतः शिष्यः शुश्रूषुरिति कीर्त्यते।।६८।।

Being instructed always by the Guru who is the Parakāya (he who has the Supreme Śiva as his body), the disciple is called Śuśrūṣu, as he is ever fond of hearing (serving) the Guru. (68)

व्याख्या— परब्रह्मकायेन श्रीगुरुणा बोध्यमानः सः शिष्यः, तच्छुश्रूषारतस्तस्माच्छ्रोतुमिच्छायां लम्पटः सन् शुश्रूषुरिति कथ्यत इत्यर्थः।।६८।।

That disciple who is always instructed by the Śrīguru who has Paraśiva as his body (form), is called Śuśrūṣu as he is very found of hearing from him (the Guru). (68)

Notes: "तस्मादुपाश्रितात्..." (Yogaja Ā.). The Guru imparts the spiritual knowledge to a faithful disciple. The word "Śuśrūṣu" (a desiderative – "Sannanta" – derived from the root "Śru" to hear – श्रोतुमिच्छा शुश्रूषा, शुश्रूषा अस्य अस्तीति शुश्रूषुः), means "one desirous of hearing". The disciple is called "Śuśrūṣu" because he is keenly desirous of hearing the sermons delivered by the Guru. Generally the word "Śuśrūṣā" is used in the sense of 'service' (sevā) which is taken in a liturgical context to mean 'a congregation for worship'. In the present context, it may be noted that a

disciple wins the goodwill and favour of the Guru through selfless service and becomes a "Śuśrūṣu" in the latter sense also. A confidential conversation goes on between the Guru and his disciple at this stage. The disciple asks some questions with the eagerness to know the fundamental truth. The Guru allays his doubts by answering those questions. A model of that secret conversation is given by the author subsequently in the stanzas 74-79.

व्याख्या— अथ तत्प्रश्नप्रकारं प्रदर्शयति—

Then the author shows the type of questions—

किं सत्यं किं नु वासत्यं क आत्मा कः परः शिवः।
इति श्रवणसंसक्तो गुरोः शिष्यो विशिष्यते।।६९।।

What is the truth? What is the untruth? Who is Ātman? Who is the Supreme Śiva? The disciple who is interested in hearing the answers to the above questions, is superior to all. (69)

व्याख्या— सत्यं नित्यं किम्, असत्यम् अनित्यं किम्, आत्मा जीवः कः, परः शिवः क इति गुरोः श्रीगुरोः सकाशात् श्रवणसंसक्त उत्तरवाक्य-श्रवणतत्परः शिष्यः शुश्रूषुः शिष्यो विशिष्यते केवलसेवासक्तशिष्यापेक्षया विशिष्यत इत्यर्थः।।६९।।

Truth means eternal. What is eternal? What is untruth, i.e., non-eternal? Who is the Ātman, i.e., the embodied soul (Jīva)? Who is the Supreme Śiva, i.e., the Paramātman? The disciple, who is desirous of hearing and who is interested in knowing the answers to the above questions, is superior when compared to a disciple who is merely interested in service. (69)

Notes: What is eternal and what is not eternal? This is the fundamental question. This question amounts to the disciple's seeking the "आत्मानात्मविवेक"— the discrimination as to what is

eternal and what is not eternal. It is the Ātman which is eternal, while everything else (the body, senses or mind) is non-eternal. All mundane objects, experiences, relations, etc., are not eternal. This is the highest truth at the mundane level. At the ultimate level, it is the "Paratattva" in the from of Śiva that is eternal, while everything else, the world of variety, is not eternal. The Ātman who is the "aṁśa" of Paraśiva and the Paraśiva are the two aspects of reality which are ultimately one. The material world made up of five elements is non-eternal. The questions posed in the stanza are fundamental. Satisfactory answers to them can be given by the enlightened Guru. The disciple who poses such questions and seeks answers is superior to the disciple who silently renders service to the Guru. Br. U. says: आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यः।। (2.4.5)— "Ātman should be seen (realised); it should be heard, understood and finally meditated upon". It is hinted that the first stage in the pursuit of "Ātmadarśana" is "Śravaṇa". That is told here.

व्याख्या— अथ कथं श्रेष्ठ इत्यत्राह—

Then if it is asked as to how he (the Śuśrūṣu) is superior (viśiṣyate), the answer is given here—

श्रुत्वा श्रुत्वा गुरोर्वाक्यं शिवसाक्षात्क्रियावहम्।
उपशाम्यति यः स्वान्ते स मुक्तिपदमाप्नुयात्।।७०।।

He who, having heard repeatedly the words of the Guru which lead to the realisation of Śiva, becomes calm inside, can attain to the state of liberation. (70)

व्याख्या— यः शुश्रूषुः शिष्यः शिवप्रत्यक्षीकरणक्रियावहं श्रुति-सम्मतोपदेशवाक्यं श्रीगुरोः श्रुत्वा श्रुत्वा असकृदित्यर्थः, स्वन्ते चित्ते उपशाम्यति शान्तो भवति, स मुक्तिपदमाप्नुयाद् लभेतेत्यर्थः।।७०।।

That disciple (Śiṣya) who is desirous of hearing, hears repeatedly (i.e., again and again) the teaching of the Guru, which is in conformity with the Veda and which leads to

liberation, and becomes calm in mind. Such a disciple attains to the state of liberation. (70)

Notes: The disciple who is seeks liberation, should first attain calmness of mind. This calmness of mind is attained through the hearing of the respected Guru's teaching. As noted in the Śruti statement (Bṛ. U.) quoted in the previous stanza, "Śravaṇa", i.e., repeated "Śravaṇa" of the teaching of the Guru which is pregnant with the personal experience of the Mahāvākyas— अहं ब्रह्मास्मि (Bṛ. U., 1.4.10), तत् त्वम् असि (Chānd. U., 6.8.7), the disciple understands (the second, मन्तव्य stage) and practises it (the third, निदिध्यास stage) personally. When the realisation of "Śivo'hambhāva" dawns in him, his mind becomes calm with the disappearance of all disturbing thoughts and feelings. That is the stage which passes on into the stage of Mukti.

व्याख्या— ननु सेवामात्रेण गुरोर्मुक्तः किं न स्याच्छिष्य इत्यत्राह—

If it is asked as to why the disciple does not become liberated by mere serving the Guru, the answer is given here—

न बुध्यति गुरोर्वाक्यं विना शिष्यस्य मानसम्।
तेजो विना सहस्रांशोः कथं स्फुरति पङ्कजम्।।७१।।

Without the teaching of the Guru, the mind of the disciple does not wake up. How can the lotus bloom without the rays of the sun? (71)

व्याख्या— गुरूपदेशवाक्यं विना शिष्यस्य मानसं हृत्कमलं न बुध्यति न विकसति। तत्र दृष्टान्तः—सहस्रांशोः सूर्यस्य तेजो विना पङ्कजं कथं स्फुरति विकसति, न कथञ्चिदपि विकसति, तथेत्यर्थः।।७१।।

Without the teaching of the Guru, the heart lotus of the disciple does not bloom. How can the lotus bloom without the light of the sun? It means that it will not bloom without the sun's rays in any way. (71)

Notes: Just as the rays of the sun make the lotus bloom so does the teaching of the Guru make the disciple's heart-lotus bloom. Muṇḍ. U., 1.2.12 says: परीक्ष्य लोकान्कर्मचितान्ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन। तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत्समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम्।।— "The seeker of Brahman becomes disgusted on seeing the worlds; nothing can come out by doing any action. To know it the aspirant should go to a Brahmajñānin who is learned in Veda and who is deeply engrossed in the bliss of Brahman, taking the sacrifical fuel (samit) in his hand." This is a warning to those who, by virtue of the arrogance derived from the knowledge of the Śāstras, think that they can realise even the spiritual truth through their knowledge. However learned one may be in the Śāstras, he cannot attain "Ātmasākṣātkāra" without the grace and guidance of the Guru. Śrī Śaṅkara concretises this warning thus: 'शास्त्रज्ञोऽपि स्वातन्त्र्येण ब्रह्मज्ञानान्वेषणं न कुर्यात्' (Bhāṣya on Muṇḍ.U., 1.2.12) — "Even one who is learned in Veda should not seek the realisation of Brahman on his own."

व्याख्या— पुनश्च दृष्टान्तान्तरमाह—

Again the author gives another analogy—

सूर्यस्योदयमात्रेण सूर्यकान्तः प्रकाशते।
गुरोरालोकमात्रेण शिष्यो बोधेन भासते।।७२।।

Just by the rise of the sun, the "Sūryakānta" stone begins to shine. Just by the Look of the Guru, the disciple is brightened with knowlege. (72)

व्याख्या— गुरूपदेशवाक्यान्नालोकमात्रेणेत्यर्थः। शिष्टं स्पष्टम्।।७२।।

It means that it is not possible merely by the glance of the Guru, but by the teaching of the Guru. The rest is clear. (72)

Notes: Just as the light of the sun is necessary for the "Sūryakānta"– stone to emit its light, so the gracious glance of the Guru is necessary for the enlightenment of the disciple. In

order that the mind of the disciple becomes lit with knowledge, the gracious glance as a mark of favour as well as the teaching of the Guru are necessary. It is only when his mind is bloomed with knowledge through the grace and guidance of the Guru that the disciple becomes blessed with "Śivo'ham-Jñāna" and its realisation.

व्याख्या— अथ— ''तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम्'' इति मुण्डकश्रुत्यनुसारेण तच्छ्रवणार्थं गुरूपसर्पण-प्रकारमाह—

Then as per the Muṇḍ. U. statement, viz., "Tadvijñā-nārthaṁ sa, etc.,"— (meaning is given in the notes under stanza 71 above)— the author tells the manner of approaching the Guru for the purpose of hearing about it—

अद्वैतपरमानन्दप्रबोधैकप्रकाशकम् ।
उपायं शृणुयाच्छिष्यः सद्गुरुं प्राप्य प्राञ्जलिः ।।७३।।

The disciple should approach with folded hands the worthy Guru and hear from him the means which singularly reveals the experience of the bliss of non-duality (with Śiva). (73)

व्याख्या— उपायनपाणिः सद्गुरुमधिगम्य साञ्जलिः मुकुलितकर-युगलः सन् अप्रतियोगिपरमानन्दप्रबोधस्य मुख्यतया प्रकाशकम् उपायम् उपदेशरहस्यरूपोपायं शिष्यः शृणुयात् प्रश्नपूर्वकं शृणुयादित्यर्थः।।७३।।

Having approached the Guru with a gift in hand and with folded hands, the disciple should listen to (the answer with the question preceding) the means, i.e., the means in the form of his secret advice, which mainly reveals the knowledge (experience) of Supreme Bliss without a second. (73)

Notes: "तद्विज्ञानार्थं..." (Muṇḍ. U., 1.2.12). अद्वैतपरमानन्दप्रबोध means the experience of the bliss of non-duality. The Sanskrit

commentator has explained "advaita" as "apratiyogi", i.e., that which is without a second, taking it as a "Viśeṣaṇa". But the natural interpretation is that the bliss of non-duality, i.e., the blissful experience of "Śiva-jīvaikya" or "Liṅgāṅgasāmarasya". It is also possible to take अद्वैतपरमानन्दबोधैकप्रकाशकम् as a viśeṣana of सद्गुरुम्। Then the meaning of the stanza would be—"The disciple should approach with folded hands the worthy Guru who is the revealer of the singular experience of the bliss of non-duality (with Śiva), and listen to the means (of attaining that)."

व्याख्या— अथ प्रश्नप्रकारमुपपादयति—

Then the author demonstrates the method of raising questions—

किं तत्त्वं परमं ज्ञेयं केन सर्वे प्रतिष्ठिताः।
कस्य साक्षात्क्रिया मुक्तिः कथयेति समासतः।।७४।।

Which is the Supreme Principle (Reality) to be known? By whom all are sustained. Whose realisation is Mukti? Tell me in brief. (74)

व्याख्या— भो श्रीगुरो ज्ञेयं परमं तत्त्वं किम्, केन वस्तुना सर्वे चराचराः प्रतिष्ठिताः कस्य साक्षात्कारेण मुक्तिर्मोक्षो भवेत्, एतत्सर्वं समासतः संग्रहेण कथय उपदिशेत्यर्थः।।७४।।

O Śrīguru, what is that supreme reality which should be known? By what entity all these movable and immoval objects are maintained? The realisation of which is liberation? Please tell or instruct me about all these in brief.(74)

Notes: Śve. U., 1.1 has questions about the Supreme Reality and their answers: किं कारणम? ब्रह्म,कुतः स्म जाता? जीवाम केन? क्व च सम्प्रतिष्ठः? अधिष्ठिताः केन सुखेतरेषु वर्तामहे ब्रह्मविदो प्रतिष्ठाम्?— "Which is the cause? It is the Brahman. Whence are we born? By whom are we living? Where are we stationed? Ruled by whom are we experiencing the Joys and sorrows? O Knowers of Brahman, we

shall have this support." The question in the stanza above, viz, किं तत्त्वं परमं ज्ञेयम्? corresponds to किं कारणम्? in the Mantra quoted here. It is the Supreme Reality that is the cause of the world consisting of the movable and the immovable. The next question केन सर्वे प्रतिष्ठिताः? corresponds to जीवाम केन? अधिष्ठिताः केन सुखेतरेषु वर्तामहे? The question कस्य साक्षात्क्रिया मुक्तिः? corresponds to क्व च सम्प्रतिष्ठाः? (मुक्तौ कीदृशे ब्रह्मणि वयमेकत्वेन अवस्थिताः?). These are the questions pertaining to the cause of Śṛṣṭi, Sthiti, Laya, Tirodhāna and Anugraha, i.e., about Paraśiva who is endowed with five cosmic functions (Pañcakṛtyas). Realisation of the Paratattva, i.e., Paraśivabrahman or the Supreme Reality is the summum bonum of human life. That is Mukti or liberation. That is the "Parā gatiḥ" or the Supreme State. The aspiration to know, to understand and to attain that "Supreme State" does not arise in all, but only in a few persons who are blessed by the grace of God. Yet they themselves cannot find the answers to the fundamental questions that arise in their minds. Those questions create a pressing thirst for knowledge which brings them to the holy presence of the Guru who is apt to answer those questions with authority and experience.

व्याख्या— अथ—''तस्मै स विद्वानुपसन्नाय सम्यक् प्रशान्तचित्ताय शमान्विताय। येनाक्षरं पुरुषं वेद सत्यं प्रोवाच तां तत्त्वतो ब्रह्मविद्याम्।।'' इति मुण्डकश्रुत्यनुसारेण तत्प्रश्नोत्तरं पञ्चभिः सूत्रैः कथयति—

Then in accordance with the statement of the Muṇḍ.U., viz., (1.2.13), "Tasmai sa vidvān, etc.," which means : "To him who has come near, who is properly of peaceful mind and who is endowed with restraint over the external senses, the teacher imparts the 'Brahmavidyā' by which one knows the immutable Supreme Puruṣa in reality", the answers to those questions are given in the next five stanzas—

इति प्रश्ने कृते पूर्वं शिष्येण नियतात्मना।
ब्रूयात्तत्त्वं गुरुस्तस्मै येन स्यात् संसृतेर्लयः।।७५।।

Having been first asked thus by the disciple, who is trained in self-control, the Guru should teach the fundamental truth by which transmigration is arrested. (75)

Notes : "तस्मै स विद्वानुपसन्नाय..." (Muṇḍ. U., 1.2.13).

व्याख्या— अथ कृतप्रश्नस्य क्रमेणोत्तरं वक्ति—

Then the author formulates the answers as given by the Guru in the order of the questions—

शिव एव परं तत्त्वं चिदानन्दसदाकृतिः।
स यथार्थस्तदन्यस्य जगतो नास्ति नित्यता।।७६।।

Śiva alone who is of the nature of intelligence, bliss and existence, is the Supreme Truth (Entity). He is the eternal reality and there is no eternatity in the case of the world other than him.(76)

व्याख्या— सच्चिदानन्दस्वरूपः शिव एव परं तत्त्वं ज्ञातुं योग्यं परतत्त्वम्। स यथार्थः, नित्य इत्यर्थः। तदन्यस्य चिद्विजातीयत्वेन भासमानस्य जगतो विष्ण्वादिविश्वस्य नित्यत्वं शिववत्सनातनत्वं नास्तीत्यर्थः।।७६।।

Śiva alone who is of the nature of existence, intelligence and bliss, is the Supreme entity to be known. He is the eternal reality. As regards the world, consisting of Viṣṇu, etc., which appears as different in the sense that it is other than consciousness, there is no eternality like Śiva. (76)

Notes: We find here the answer to the first question asked which is किं तत्त्वं परमं ज्ञेयम्? To this the Guru answers: Śiva alone is the Supreme Entity. Śiva is characterised by reality (sat), intelligence (cit) and bliss (ānanda). Śiva alone is eternal,while everything else is non-eternal. Words stop here. But the voice of the Guru which is charged with the mystic power implants the sense in the heart of the disciple.

व्याख्या— अथ केन सर्वे प्रतिष्ठिता इत्यस्योत्तरमाह—

Then the answer to the (second) question as what it is in which all the movable and the immovable are stationed, is given—

अयथार्थप्रपञ्चोऽयं प्रतितिष्ठति शङ्करे।
सदात्मनि यथा शुक्तौ रजतत्त्वं व्यवस्थितम्।।७७।।

This non-eternal world is stationed in Śiva, just as the idea of silverness is stationed in the conch-shell which is of the nature of existence. (77)

व्याख्या— अयथार्थः अनित्यः इत्यर्थः। तत्र दृष्टान्तः—सदात्मनि ज्ञानकर्मलक्षणोभयेन्द्रियगोचरीभूतत्वाद् व्यावहारिकसद्रूपे शुक्तौ शुक्तिकाशकले रजतत्वं ज्ञानेन्द्रियमात्रगोचरत्वेनोत्तरक्षणबाध्यमानप्रातीतिकरजतत्वं व्यवस्थितं यथा तिष्ठति, तथा सनातने शङ्करेऽनित्यप्रपञ्चस्तिष्ठतीत्यर्थः।।७७।।

"Ayathārtha" means "non-eternal". There is an anology here: In the conch-shell or the piece of conch-shell, which is of the nature of existence (sat) in the sense that it is perceived by the organs of both the categories as sensory and motor and which is thus having a form of phenomenal existence, the idea of silverness which is of the nature of conceptual reality and which is sublated at a later moment as it is perceived by the sensory organ only, stays as being associated. In the same way, in the ancient (eternal) Śaṅkara, the non-eternal world stands. (77)

Notes: The world has been called "Ayathārtha", not in the sense of something which is false, but in the sense of something which is not eternal. Taking the analogy of "Śukti-rajata", Śukti, i.e., the conch-shell, has been described in the Sanskrit commentary as that which is of "Vyāvahārika-sat" (phenomenal existence) in the sense that it can be perceived by both the sensory organs and motor organs; it can be seen by the eyes and taken into the

hands. The idea of "rajatatva" has been wrongly associated with such a "Śukti" or "Śuktikāśakala". Thus it has only conceptual existence (reality) as it is sublated at a later time when the wrong apprehension is removed. This is applied to the matter on hand (i.e., the "dārṣṭāntika"). Śiva is the eternal reality. World is the non-eternal reality. The latter is stationed in Śiva. The Dṛṣṭānta and the Dārṣṭāntika do not lead to the idea of "Jaganmithyātva" but to "Jagatsatyatva" only diferenting it from the Supreme Reality called Śiva on the ground of "Anityatva". Śiva is "Nitya" and the world is "Anitya". This is the explanation of the answer given to the second question as to what is the substratum of all existence— केन सर्वे प्रतिष्ठिताः ?

व्याख्या— अथ कस्य साक्षात्कारेण मुक्तिरित्यस्योत्तरमाह—

Then the author answers the question as to the realisation of which constitutes Mukti—

शिवोऽहमिति भावेन शिवे साक्षात्कृते स्थिरम्।
मुक्तो भवती संसारान्मोहग्रन्थेर्विभेदतः।।७८।।

When Śiva is realised with a firm conception that "I am Śiva", one attains liberation with the knot of delusion in the form of transmigration cut off. (78)

व्याख्या— शिवोऽहमिति भावेन दृढभावेन शिवे प्रत्यक्षीकृते सति विभेदतो विशेषभेदतः संसारात् संसाररूपाद् मोहग्रन्थेरज्ञानग्रन्थेर्मुक्तो भवतीत्यर्थः।।७८।।

When Śiva is realised with the firm conviction that "I am Śiva", one becomes liberated with the knot of delusion or ignorance in the form of transmigration especially cut off. (78)

Notes: Since the Jīva is an "aṁśa" separated from Śiva due to beginningless nescience (anādyavidyā)— अनाद्यविद्यासम्बन्धात्तदंशो जीवनामकः। (S.S., 5.34), he is spiritually the same as Śiva. Hence the

idea of "Śivo'ham" is a reality which is realised and experienced in reality by the disciple through the teaching of the Guru. This amounts to Mukti. Thus this is the answer to the third question as to what is Mukti. "The realisation of Śiva is Mukti", says the Guru. "Śivo'ham" (I am Śiva) "Ahaṁ brahma asmi" (Bṛ. U., 1.4.10)— the firm conviction of this transformed into an eternal experience constitutes Mukti. In other words, the realisation that the spirit in man (Jīvātman — Individual Soul) is originally one with the spirit in the universe (Paramātman — Universal Soul). This is the experience of the "Śivādvaitajñāna=Liṅgāṅga-sāmarasya" is Mukti. Once this experience becomes steady and firm, it is Mukti, which comes to the aspirant even during his life-time. The guiding principle is told in the next stanza.

व्याख्या— अथैवमुक्तार्थे शिष्यं नियोजयति—

Then the author refers to the Guru's direction fixing the disciple in the realisation of what is said above—

शिवं भावय चात्मानं शिवादन्यं न चिन्तय।
एवं स्थिरे शिवाद्वैते जीवन्मुक्तो भविष्यसि।।७९।।

(The Guru says): "Realise your Self as Śiva. Do not think of anything other than Śiva. When the non-duality with Śiva is firm, you will become liberated even while you are alive". (79)

व्याख्या— भो शिष्य, त्वम् आत्मानं त्वां शिवं सन्तं भावय, शिवशिवभक्तयोरात्मत्वाविशेषादिति भावः। इदमिति भासमानं विश्वमपि शिवादन्यं न चिन्तय, शिवस्वभावभूतचित्क्रियान्तर्गतत्वाज्जलतरङ्गन्यायेन शिवस्वरूपमेवेति चिन्तयेत्यर्थः। एवं शिवद्वैते स्थिरे सति जीवन्मुक्तो जीवन्नपि मुक्तो भविष्यसीत्यर्थः।।७९।।

"O disciple, you regard your Self as Śiva". The point is that there is no difference between Śiva and the devotee of Śiva in respect of being the Ātman. "Do not think of the universe which appears as 'this' as different from Śiva". It means that one should think of that (universe) as of the nature of Śiva only in accordance with the maxim of water and waves since it is a part of the consciousness and action which happen to be the nature of Śiva. "Thus when the realisation of non-duality with Śiva becomes firm, you will be Jīvanmukta", i.e., liberated even while you are living". (79)

Notes: He who knows himself as Śiva becomes Śiva with the cutting off of the knots of delusion of transmigration. Muṇḍ. U., 3.2.9 says स यो ह वै तत्परमं ब्रह्म वेद ब्रह्मैव भवति नास्याब्रह्मवित्कुले भवति। तरति शोकं तरति पाप्मानं गुहाग्रन्थिभ्यो विमुक्तोऽमृतो भवति।।— "He who knows that Supreme Brahman becomes Brahman itself. He will no more be in the fold of those who do not know Brahman, but crosses over sorrow, crosses over sin. Cutting off the knots of ignorance in the cave of the heart, he gets freed and becomes immortal." By the knowledge itself all the impediments are removed, because the only impediment to Mokṣa is nescience (Avidyā or Ajñāna). Hence, it is only he in the world who knows Brahman (as himself) becomes Brahman. As Śaṅkara says, even the gods cannot put obstacles on his way of attaining Brahman (becoming Brahman)— देवैरपि तस्य ब्रह्मप्राप्तिं प्रति विघ्नो न शक्यते कर्तुम्। (Bhāṣya on Muṇḍ.U.,3.2.9). He who knows Brahman, therefore, becomes Brahman. He crosses over sorrow. He crosses over the sorrow even while living—the sorrow which is in the form of mental agony due to the non-fulfilment of various desires. This is the final achievement. He also crosses over all sin in the form of "dharma" and "adharma" and becomes free from the knots of nescience in the cave of the heart. That is the significance of the statement "शिवं भावय चात्मानम्". Then शिवादन्यं न चिन्तय— To say that "you should not think of anything other than Śiva", is a negative way of putting it. The positive aspect will be clear when we ask ourselves as to what is other than Śiva is the world. There is nothing in the world which is not Śiva because everything is the manifestation of Śiva. This is the significance of the Bra. Sū., 2.1.14 — तदनन्यत्वम् आरम्भणशब्दादिभ्यः। — "The world

which has Śiva and Śakti as the material cause is not at all different from the nature of Śaktiviśiṣṭa-Siva".

व्याख्या— अथ शुश्रूषुस्थलं समापयति—

Then the author concludes the Śuśrūṣusthala—

एवं प्रचोदितः शिष्यो गुरुणा गुणशालिना।
शिवमेव जगत् पश्यन् जीवन्मुक्तोऽभिजायते।।८०।।

Having been urged like this by the Guru who is endowed with merits, the disciple, looking upon the world as Śiva, becomes "Jīvanmukta" (80)

व्याख्या— एवमनेन प्रकारेण ज्ञानवैराग्यादिगुणसम्पन्नेन श्रीगुरुणा प्रकर्षेण बोधितः शिष्यो जगज्जालं शिवमेव पश्यन् शिवातिरक्ताविद्यामयमित्यपश्यन् शिवस्वभावभूतचित्क्रियाशक्तिमयत्वाच्छिवात्मकमेव पश्यन् सन् जीवन्मुक्तोऽभिजायत इत्यर्थः।।८०।।

इति शुश्रूषुस्थलम्

Having been urged or intensively taught in this manner by the Śrīguru who is rich with the merits such as knowledge, renunciation, etc., the disciple looks upon the net-work of the world as Śiva himself, i.e., looks upon the world as of the nature of Śiva due to the fact that it is infused with the emotive and creative Śakti which is the inserparable nature of Śiva, but not as of nature of the nescience which is different from Śiva and becomes "Jīvanmukta". (80)

Śuśrūṣusthala ends

Notes: All this world is not different from Śiva as it is the manifestation of Śiva. As this is realised by him, the desciple does not see anything other than Śiva in the world. When Śiva, who is realised as one's own Self, is looked upon as the substratum of everything, as endowed with the nature of existence, intelligence and bliss, and as the one who is beyond speech and mind, the disciple is aware of everything in its ultimate aspect. Thus he knows Brahman as his own Self and then he knows everything. Since everything is of His (Śiva's) nature, there is nothing other than him : सर्वाधिष्ठानमद्वन्द्वं परं ब्रह्म सनातनम्। सच्चिदानन्दरूपं तदवाङ्मानसगोचरम्।। तस्मिन् सुविदिते सर्वं विज्ञातं स्यादिदं शुक। तदात्मकत्वात् सर्वस्य तस्माद् भिन्नं न हि क्वचित्। Ru. Hṛ. U., 26-27). This is beautifully depicted in Pañca B.U.: एकेनैव तु पिण्डेन मृत्तिकायाश्च गौतम। विज्ञातं मृण्मयं सर्वं मृदभिन्नं हि कार्यकम् ।। .... कारणाभिन्नरूपेण कार्यं कारणमेव हि ।। (35, 37) "O Gautama, by one lump of clay everything made up of clay is known; the effect is, indeed, not different from clay (the cause). .... the effect is the cause itself as not defferent in form from the cause." With a comprehensive realisation of this one becomes Jīvanmukta.

अथ सेव्यस्थलम् — (७१)

व्याख्या— अथ— ''भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः। क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे।।'' इति मुण्डकोपनिषद्वचनानुसारेण, ''दृष्टिः स्थिरा यस्य विनैव दृश्यं वायुः स्थिरो यस्य विना प्रयत्नम्। चित्तं स्थिरं यस्य विनावलम्बं स एव योगी स गुरुः स सेव्यः।।'' इति योगजागमवचनानुसारेण च गुरूपदेशसिद्धशुश्रूषुरेव सेव्य इति तदीयस्थलं निरूपयति —

Sevyasthala — (71)

Then in accordance with the statement of Muṇḍ. U., viz., "Bhidyate hṛdayagranthiḥ, etc.", which means: "The knot of the heart is cut off, all doubts are uprooted and all the results of Karman are weakened (removed), when the Parāvara (the Supreme as the cause and the Supreme as the effect) is realised," and as per the statement of the Yo. Ā., viz., "Dṛṣṭiḥ sthirā, etc.," which means : "His sight is steady even without a target (i.e., what is to be seen);

his vital air is controlled (steady) even without an effort (prāṇāyāma), his mind is steady even without a prop; he is the Yogin, Guru and Sevya," the author propounds the Sevyasthala saying that the Śuśrūṣu himself who is accomplished through Śrīguru's teaching, is the "Sevya" (one fit to be served) —

गुरुवाक्यामृतास्वादात् प्राप्तबोधमहाफलः।
शुश्रूषुरेव सर्वेषां सेव्यत्वात् सेव्य उच्यते।।८१।।

The Śuśrūṣu himself who has abtained the great reward in the form of knowledge through the tasting of the nectar in the form of Guru's teaching, is called "Sevya" because he is worthy to be served by all. (81)

व्याख्या— गुरूपदेशवाक्यरूपामृतास्वादनेन सम्प्राप्तशिवाद्वैतज्ञान-महाफलवान् शुश्रूषुरेव सर्वैः सेव्यत्वात् सेव्य इत्यर्थः ।।८१।।

The Śuśrūṣu himself, who has secured the highest award in the form of the knowledge of non-duality with Śiva, by virtue of his tasting the nector in the form of the words of teaching of the Guru, is designated as "Sevya", because he is fit to be served by all. (81)

Notes: "Bodha" means "Śivādvaitajñāna." When this Supreme realisation dawns in the heart of the disciple all the results of nescience are arrested. The statements of the Muṇḍ.U. (2.2.8) and Yogaja Ā. quoted in the preamble describe this state of the Yogin in excellent terms. When the Supreme Entity is realised by the Yogin, the knot of his heart is untied. The knot of the heart consisting in the desire depending on his intellect and growing due to the impressions of nescience, as it is said "कामा येऽस्य हृदि श्रिताः" (Bṛ. U.,4.4.7; Kaṭha. U., 6.14), is destroyed. The doubts about the things to be known meet with destruction. When once his doubts are removed and his nescience is allayed, all the fruits of deeds which have accrued in the previous lives and which have not been exhausted by experiencing them, are

also destroyed. This is the result of the realisation of the Parāvara., i.e., Parabrahman in his Kāraṇa aspect and Avara-brahman in his Kārya aspect, both the Kāraṇa and the Kārya being the aspects of the same Paraśivabrahman. The statement of the Yo.Ā. brings out the unique nature of the "Sevya Yogin". Ordinarily the sight becomes steady when something is there to fix it on. But in the case of the Yogin, it is steady even without such an object. The vital breath is ordinarily controlled through an effort in the form of Prāṇāyāma. But in the case of this Yogin no such effort is required to make it steady. The mind, too, normally requires something to hang on to become steady. But in the case of the Sevyayogin, no such support is required for the mind to become steady. This Śivayogin does not see anything other than Śiva and there is nothing else to attract or distract his sight. It is spontaneously stready. The Prāṇāyama is also spontaneously steady. (दृष्टिः स्थिरा, इत्यादि — with some changes, this occurs in Nāda. B.U., 56 – दृष्टिः स्थिरा यस्य विना सदृश्यं वायुः स्थिरो यस्य विना प्रयात्नम्। चित्तं स्थिरं यस्य विनावलम्बं स ब्रह्मतारान्तरनादरूप इत्युपनिषत्।।).

व्याख्या— अथ स सेव्य एव गुरुवत् पूजनीय इति सूत्रत्रयेणाह —

Then the author says in three stanzas that the "Sevya" should be worshipped like the Guru.

गुरूपदिष्टे विज्ञाने चेतसि स्थिरतां गते।
साक्षात्कृतशिवः शिष्यो गुरुवत् पूज्यते सदा।।८२।।

The disciple (Sevya) who has the actual sight of Śiva in himself when the special knowledge imparted by the Guru becomes steady in his mind, should be always wor-shipped like the Guru. (82)

व्याख्या— विज्ञाने शिवाद्वैतलक्षणविशेषज्ञान इत्यर्थः। शिष्टं स्पष्टम्।।८२।।

Here "vijñāna" (special knowledge) means "the special knowledge in the form of the non-duality with Śiva". The rest is clear. (82)

Notes : Worthy, indeed, is the Guru who inculcates the special awareness of "Śivādvaita" in the disciple. Worthy, indeed, is that disciple who goes on to make that awareness steady in him. Such a disciple who lives that experience and becomes the embodiment of that experience is as adorable as his Guru and deserves to be worshipped like the Guru. The difference between such a Guru and such a disciple vanishes, although the disciple does not arrogate himself to think that he is equal to the Guru.

ज्ञानादाधिक्यसम्पत्तिर्गुरोर्यस्मादुपस्थिता ।
तस्माज्ज्ञानागमाच्छिष्यो गुरुवत् पूज्यतां व्रजेत् ।।८३।।

By virtue of the dawn of that knowledge by which the excess of awareness had come to the Guru, the disciple attains to the state of being worshipped like the Guru.(83)

व्याख्या— श्रीगुरोर्यस्मात् ज्ञानाद् अधिकसम्पत्तिरुपस्थिता समागता, तस्माद् ज्ञानागमात् शिष्यः श्रीगुरुरिव पूज्यतां व्रजेद् गच्छेदित्यर्थः ।।८३।।

By Virtue of the dawn of that knowledge by which the excess of eminence had come to the Guru, the disciple becomes as worthy of worship as the Guru. (83)

Notes: The excess of richness here is of the blissful knowledge of "Śivo'ham" realised by the Guru who on his turn imparted that knowledge to the disciple. Then the disciple owns that knowledge through experience and becomes as worthy of worship as the Guru is. In other words, through the favour and guidance of the Guru the disciple becomes adept in the knowledge of "Śivo'ham" and makes it his own through experience. By virtue of that knowledge he is worshipped like the Guru. This accounts for the spiritual heritage that has come down to us through the lines of Gurus in Maṭhas (monasteries) even to this day. The Vīraśaivas revere them equally as the inheritors of spirituality from their holy predecessors and also as the very incarnations of Śiva.

व्याख्या— अथ हेत्वन्तरमाह—

Then the author tells about another reason—

शिवोऽहमिति भावस्य नैरन्तर्याद् विशेषतः ।
शिवभावे समुत्पन्ने शिववत् पूज्य एव सः ।।८४।।

When the nature of Śiva springs up in the disciple by virtue of uninterrupted cherishing of the notion, "I am Śiva", he is worthy to be worshipped like Śiva. (84)

व्याख्या— शिवोऽहमिति भावस्य नैरन्तर्याद् निरवकाशरूपाद् विशेषाद् अभ्यासविशेषात् शिवभावे शिवत्वे समुत्पन्ने स्फुटीभूते सति स शुश्रूषुः शिववत् पूज्य एवेत्यर्थः ।।८४।।

When the nature of Śiva, otherwise known as "Śivatva", is born, i.e., becomes manifest in him due to speciality of the practice consisting in the uninterruptedness in the form of the absence of intervals in the case of the notion "I am Śiva", the disciple who is also Śuśrūṣu becomes worthy of worship like Śiva. (84)

Notes: Here again the "Maxim of Bhramarakīṭa" is applicable. Through continuous uninterrupted meditation on the principle of "Śivo'ham" (I am Śiva), the disciple becomes Śiva. To all the Vīraśaivas, such a "Śevya" who is Śuśrūṣu is as fit for worship as is Śiva.

व्याख्या— नन्वस्य ससङ्गत्वात् शिवस्यासङ्गत्वात् कथं शिववत् पूजनीयत्वमित्यत्राह—

If it is contended that the Śevya being subject to associations, while Śiva is utterly free from all associations, how can he be as worthy of worship as is Śiva, the answer is given here—

विषयासक्तचित्तोऽपि विषयासङ्गवर्जितः ।
शिवभावयुतो योगी सेव्यः शिव इवापरः ।।८५।।

Although his mind is attached to the objects of senses, he is free from the associations with the objects, the Yogin who is endowed with the nature of Śiva is worthy to be served like another Śiva. (85)

व्याख्या— शिवभावयुत इति हेतुगर्भविशेषणम्। योगी शुश्रूषुः शिवयोगी विषयनिष्ठचित्तवानपि विषयासङ्गवर्जितः शिवभावदार्ढ्याद् द्वितीयः शिव इव सेव्यः पूजनीय इत्यर्थः।।८५।।

The term "Śivabhāvayuta" is used as an adjective with a hidden reason (hetu). The Yogin who is the Śuśrūṣu, is free from attachment to the objects although his mind is attached to the objects of senses, because of the firmness of the conception of Śiva in him. Such a Yogin who is "Śevya" is worthy of worship like the second Śiva. (85)

Notes: Although the Sevyayogin is engaged in the mundane activities, he is totally aloof from them. He is free from all notions of myself and mine. He has a body. Yet he is free from association with the body. He has senses. Yet he is beyond the influence of the senses. He has the mind. Still he is not associated with the vagaries of the mind. Such a Śevyayogin has no difference from the Paramātman. Hence he is as worthy of worship as is Śiva. He deserves to be worshipped like a second Śiva.

मुक्तः संशयपाशतः स्थिरमना बोधे च मुक्तिप्रदे
मोहं देहभृतां दृशा विघटयन् मूलं महासंसृतेः।
सत्तानन्दचिदात्मके निरुपमे शैवे परस्मिन् पदे
लीनात्मा क्षयितप्रपञ्चविभवो योगी जनैः सेव्यते।।८६।।

इति श्रीमत्षट्स्थलब्रह्मिणा शिवयोगिनाम्ना विरचिते वीरशैवधर्मनिर्णये श्रीसिद्धान्तशिखामणौ प्रसादिस्थलाश्रितनवलिङ्ग-स्थलप्रसङ्गो नाम सप्तदशः परिच्छेदः समाप्तः।।१७।।

The Yogin who is free from the fetters of doubts, who is firm-minded in respect of the knowledge giving rise to liberation, who drives away the delusion of the beings which is the root-cause of severe transmigration, whose mind is merged into the highest state of Śiva which is of the nature of existence, intelligence and bliss and which is beyond comparison and whose grandeur of the world is eradicated, is being served by all people.(86)

Here ends the seventeenth chapter in the Śrīsiddhāntaśikhāmaṇi, which is the authority on the Vīraśaiva religion, dealing with the nine Liṅgasthalas pertaining to the Prasādisthala Written by Śrī Śivayogi who has attained Brahmanhood with The Knowledge Six Sthalas (17)

व्याख्या— संशयपाशतः अहं शिवो वा न वेति संशयपाशतो मुक्तो वियुक्तो मुक्तिप्रदे परापरमुक्तिप्रदे बोधे च शिवाद्वैतज्ञाने स्थिरमनाः स्थिरचित्तो महासंसृतेः संसारस्य मूलं मूलकारणीभूतं देहभृतां मोहं देहिनामज्ञानं दृशा कृपादृष्ट्या विघटयन् निवारयन्, सच्चिदानन्दस्वरूपे शैवे परस्मिन् पदे लीनात्मा तदेकलोलीकृतविश्वप्रपञ्चवैभवः सन् जनैः सेव्यते पूज्यत इत्यर्थः। अस्य प्रसादिनोऽङ्गत्रयस्यैतल्लिङ्गत्रयं संयोजनीयमिति सम्प्रदायः।।८६।।

इति सेव्यस्थलम्

इति श्रीमत्पदवाक्यप्रमाणपारावारधुरीणश्रीमरितोण्टदार्येण विरचितायां तत्त्वप्रदीपकाख्यायां श्रीसिद्धान्तशिखामणि-व्याख्यायां प्रसादिस्थलाश्रितनवलिङ्गप्रसङ्गो नाम सप्तदशः परिच्छेदः समाप्तः।।१७।।

The Sevyayogin is free from the doubt as "whether I am Śiva or not Śiva". He has firm conviction about the

awareness in the form of the knowledge of non-duality with Śiva, which brings liberation of the higher and lower types. He removes the delusion of ignorance which is the root-cause of transmigration on the part of the beings through his gracious glance. He has merged himself into the highest state of Śiva which is of the nature of exisence, intelligence and bliss and which is without delusion. He has the glory of the entire universe merged into himself. Such a Sevyayogin is served or worshipped by the people. As regards this Prasādin, the three Aṅgas have to be associated with the three Liṅgas respectively, as per the tradition. (86)

Śevyasthala Ends

Here ends the seventeenth chapter dealing with the nine Liṅgasthalas under the Prasādisthala in the commentary called Tattvapradīpikā on the Śrīsiddhāntaśikhāmaṇi written by Śrī Maritoṇadārya who is the foremost among those who are adept in Vyākaraṇa Mīmāṁsā and Nyāya.(17)

Notes: Man is a bundle of doubts. He has doubts like these: What is the nature of the Ātman? Is it the body, senses, mind or intellect? He has ultimately doubts such as: Who am I? Am I Śiva? Or am I not Śiva? What is the nature of the Paramātman? What is my relation with the Paramātman? What is the nature of the world? Is it real or unreal? What is eternal? What is not eternal? What is the aim of man? Is it the attainment of heaven? Or is it the attainment fo liberation (total freedom from transmigration)? In the case of the Śivayogin who has realised the ultimate reality, all such doubts are allayed. He is firmly convinced about the knowledge of non-duality with Śiva as conducive to Mukti consisting in blissful experience. He has the capacity to remove the delusion of ignorance in the minds of the beings. It is that delusion which is the root-cause of the horrible suffering of transmigration. He acts as a saviour of the

people by removing the ignorance by his mere gracious glance. He is a holy person whose attachment has turned inwards towards Śiva. He has become one with Śiva whose nature is of existence, intelligence and bliss. In this stage he is beyond the reach of saṁsāra. He is worthy of worship for all at all times. It may be also noted here that the Prasādin is in the third stage and is the third Aṅga. The earlier two Aṅgas are Bhakta and Māheśvara. The Liṅgas associated with these three Aṅgas, Bhakta, Māheśvara and Prasādin, are respectively Ācāraliṅga, Guruliṅga and Śivaliṅga.



अष्टादशः परिच्छेदः

प्राणलिङ्गिस्थलान्तर्गतनवविधलिङ्गस्थलप्रसङ्गः

अथ प्राणलिङ्गिस्थलभेदाः कथ्यन्ते। अथागस्त्यप्रश्नः—

The Sub-sthalas (Liṅgasthalas) pertaining to the Prāṇaliṅgisthala are told.

Agastya says—

प्रसादिस्थलसम्बद्धाः स्थलभेदाः प्रकीर्तिताः।
प्राणलिङ्गिस्थलारूढान् स्थलभेदान् वदस्व मे।।१।।

The kinds of Liṅgasthalas pertaining to the Prasādisthala have been told. Please tell me the kinds of Liṅgasthalas connected with the Prāṇaliṅgisthala. (1)

व्याख्या— स्थलभेदान् अवान्तरस्थलभेदान् इत्यर्थः। वदस्व उपदिशेत्यर्थः। शिष्टं स्पष्टम्।।१।।

The kinds of Liṅgasthalas are the sub-Sthalas. That is the meaning. "Tell me" means "instruct me". The rest is clear. (1)

व्याख्या— अथ श्रीरेणुकस्तद्भेदं सूत्रत्रयेण निरूपयति—

Then Srī Reṇuka tells the sub-Sthalas, i.e., Liṅgasthalas, in three stanzas—

स्थलानां नवकं प्रोक्तं प्राणलिङ्गिस्थलाश्रितम्।
आदावात्मस्थलं प्रोक्तमन्तरात्मस्थलं ततः।।२।।

परमात्मस्थलं पश्चान्निर्देहागमसंज्ञितम्।
निर्भावागमसंज्ञं च ततो नष्टागमस्थलम्।।३।।

आदिप्रसादनामाथ ततोऽप्यन्त्यप्रसादकम्।
सेव्यप्रसादकं चाथ शृणु तेषां च लक्षणम्।।४।।

Nine Sthalas (Liṅgasthalas) are told as belonging to the Prāṇaliṅgisthala. They are: 1. Ātmasthala, 2. Antarātmasthala, 3. Paramātmasthala, 4. Nirdehāgamasthala, 5. Nirbhāvāgamasthala, 6. Naṣṭāgamasthala, 7. Ādiprasādisthala, 8. Antyaprasādisthala and 9. Sevyaprasādisthala. Their characteristics are told. Please listen. (2-4)

व्याख्या— स्पष्टम् ।। २-४।। It is clear. (2-4)

अथात्मस्थलम्—(७२)

व्याख्या— अथ—''एष आत्मा अपहतपाप्मा विजरो विमृत्युर्विशोकोऽविजिघित्सोऽपिपासः सत्यकामः सत्यसङ्कल्पः'' इति छान्दोग्यश्रुत्यनुसारेणायं सेव्य एवात्मेत्यात्मस्थलं निरूपयति—

Ātmasthala — (72)

According to the statement of the Chānd. U., viz., "Eṣa ātmā apahatapāpmā, etc"., which means: "This Ātman has its sins (and merits) destroyed; he is free from old age, without death, free from sorrow, without fear of hunger and without thirst; he has desires that come true and his aspirations, too, come true," the author expounds the Ātmasthala saying that the Sevya is himself the Ātmasthalin—

जीवभावं परित्यज्य यदा तत्त्वं विभाव्यते।
गुरोश्च बोधयोगेन तदात्मायं प्रकीर्तितः।।५।।

When the aspirant discards the nature of the Individual Self and assumes the state of Supreme Unity with Śiva (tattva) by virtue of the teachings of the Guru, he is called "Ātman". (5)

व्याख्या— अयं सेव्य एव श्रीगुरोः शिवज्ञानसम्बन्धेन जीवभावं जीवत्वं परित्यज्य यदा परतत्त्वं विभाव्यते, तदा आत्मेति प्रकीर्तित इत्यर्थः।।५।।

When this "Sevya" gives up his nature as the Individual Self and assumes the state of the Supreme Reality, after having been inculcated the nature of Śiva by the Guru, then he is called as "Ātman". (5)

Notes: The same Śivayogin who is called "Sevya" (as described at the end of the previous chapter), perseveres on the path to Mukti and reaches this stage where he is called "Ātman". Jīvabhāva is a state of being the Individual Self, with its narrow attachments to the body and senses, which obscure the real nature of his being Śiva in spirit. This narrow state is discarded, when its true nature is realised by the guidance of the Guru. "Ātman" is that Soul which transcends all narrow attachments to body and senses. It is eternal and all-pervasive, as Chānd. U. describes it: स ब्रूयान्नास्य जरयैतज्जीर्यति न वधेनास्य हन्यत एतत्सत्यं ब्रह्मपुरमस्मिन् कामाः समाहिता एष आत्मापहतपाप्मा विजरो विमृत्युर्विशोको विजिघित्सोऽपिपासः सत्यकामः सत्यसङ्कल्पो यथा ह्येवेह प्रजा अन्वाविशन्ति यथानुशासनं यं यमन्तमभिकामा भवन्ति यं जनपदं यं क्षेत्रभागं तं तमेवोपजीवन्ति। (8.1.5.)— "(Having been asked by the disciples), the preceptor says: "Of this body, the City of Brahman, which is called the inner ether (antarākāśa) (and in which everything has come together), is not subjected to changes (decay) and is not cut by a sword (like ether). This is the true Brahmapura (the inner City of Brahman – Brahman itself is the city). In that Brahmapura (which is called Puṇḍarīka), all the desires are merged together. This is the "Ātman" (which is the inner spirit) which has all the sins (all results, dharma and adharma) eradicated, which is without decay (old age), which is without death, which is free from sorrow, which is free from hunger, which is without thirst, which has all its desires rendered pure and which has all the inclinations rendered truly pure". (Such an Ātman should be realised by the Yogin through the guidance of the Guru). If it is not realised, what happens? : Just as in the world the subjects live subject to the ordinations of the land and wherever they go for purposes of livelihood and whichever place or region they stay in, they follow the rules of the land. (In the same way the Ātman will have to be without freedom being subject to Karman and enjoy or suffer the fruits of Karman)." The next stanza describes (Ātman's) subtle nature.

व्याख्या— अथ कोऽयं जीव इत्यत्र— ''वालाग्रशतभागेन शतधा कल्पितेन तु। भाग आत्मा स विज्ञेयः स चानन्त्याय कल्पते।।'' इति श्वेताश्वतरश्रुत्यनुसारेण जीवस्वरूपं पञ्चभिः सूत्रैः प्रतिपादयति—

Then when it is asked as to who is this Jīva, the author in five stanzas propounds the nature of the Jīva in accordance with the statement of the Śve. U., viz., "Vālāgraśatabhāgena, etc.", which means: "He should be known as subtle as that minutest part when one-hundredth part of the tip of a hair is further divided into a hundred parts; he is infinite and is for infinity"—

वालाग्रशतभागेन सदृशो हृदयस्थितः।
अश्नन् कर्मफलं सर्वमात्मा स्फुरति दीपवत्।।६।।

The Jīvātman who is equal to a hundredth part of the tip of a hair, flashes like a lamp residing in the heart and enjoys all the fruits of Karman. (6)

व्याख्या— वालग्रेति केशाग्रशतभागेन सदृशः सन् स्वार्जितकर्मफलं भुञ्जन् सन् हृदये हृदयकमले स्थितः, तिष्ठतीत्यर्थः। नन्वेवं चेत्, शरीरैकदेशनिष्ठत्वेन पादे मे वेदना, शिरसि सुखमिति सर्वाङ्गीणचैतन्योपलब्धिः कथमित्याशङ्क्याह—दीपवदिति। दीपस्य गृहैकदेशनिष्ठत्वेऽपि स्वप्रभया सम्पूर्णगृहं व्याप्य तदन्तर्गतसकलवस्तुप्रकाशकत्वं यथा, तथा

शरीरैकदेशनिष्ठत्वेऽपि ''प्रज्ञया शरीरं समारुह्य'' इति श्रुतेस्तब्दुद्धेर्व्यापकत्वेन सर्वं शरीरं व्याप्य सर्वाङ्गीणचैतन्यमनुभवन् आत्मा जीवात्मा स्फुरति प्रकाशत इत्यर्थः।।६।।

"Vālāgreti". Being similar to a hundredth part of the tip of hair and enjoying the fruits of Karman earned by it, the Ātman resides in the heart, i.e., the lotus of the heart. It may be asked as how can it, while residing in a portion of the body, have the awareness of the experience of all the limbs as pain in the foot, joy in the head, etc. Then the answer is— "Dīpavaditi". Just as the lamp placed in one part of the house (hall), envelops the entire house (hall) with its light and reveals all the objects situated in it, in the same way, the Jīva which resides in a portion of the body and which has its intellect that is pervasive in accordance with the Śruti statement meaning that "it ascends the body with consciousness", flashes by pervading the entire body and experiencing the awareness of all the limbs. (6)

Notes: वालाग्रशतभागेन, इत्यदि— (Śve. U., 5.9). This brings out the subtleness of the Jīvātman. That is the implication of the statement of the Kaṭha U., 2.20— अणोरणीयान्, i.e., he is smaller than the smallest. He is here described as residing in the heart, i.e., the lotus of the heart. This is the implication of the statements of the Kaṭha U., अङ्गुष्ठमात्रः पुरुषो मध्ये आत्मनि तिष्ठति (4.12) and निहितो गुहायाम् (2.20), i.e., "the Puruṣa of the size of a thumb dwells within the body (i.e., in the heart)"; "he is hidden in the cave of the heart (i.e., the louts of the heart)". He is said to be of the size of the thumb because he is meditated upon as a light of the size of a thumb in the cavity of the heart which is commonly called the "lotus of the heart" by the Yogins. The Ātman is in fact beyond all limitations of time and space. Yet to facilitate meditation, the size of the thumb is assigned to it. Hence "aṅguṣṭhamātratva" should not be taken literally. Further the Ātman is called Puruṣa because he lives in the city of the body (पुरि शेते इति). It is noted that it is meditated upon as "a light

of the size of a thumb". This is the implication of another statement of the Kaṭha U., 4.13— अङ्गुष्ठमात्रः पुरुषो ज्योतिरिवाधूमकः— i.e., "The Puruṣa of the size of a thumb is like a light without smoke". This analogy of the light or lamp (dīpavat) is significant. Even if the lamp is placed in a corner of the hall, it pervades the entire hall with its light and reveals all the objects in it. In the same way, the Ātman resides in a portion of the body (madhye ātmani, guhāyām), i.e., in the lotus of the heart. Yet it pervades all the limbs through its intellect and is aware of the experiences of pain, joy, etc., found in those limbs. It should be noted here that the Vīraśaiva philosophers accept Ātman as of "Aṇuparimāṇa" (atomic size), as against the view of the Nyāya-Vaiśeṣikas, Sāṅkhyas and Pūrvamīmāṁsakas who accept Ātman as of "Vibhuparimāṇa" (all-pervasive form) and the view of the jainas who accept "madhyama-parimāṇa" (neither atomic nor pervasive, but as big as an elephant and as small as an ant). This is in accordance with a statement of Muṇḍ.U., 3.1.9— एषोऽणुरात्मा— "This Ātman is of atomic size". Those who accept "Vibhutva" of the Ātman argue that "Aṇutva" of Ātman is untenable because it remains in some portion of the body and hence, cannot have the experience of pain, etc., in the limbs of the body. To aviod such a contingency, the Jainas accept "madhyamaparimāṇa". But the Vīraśaiva philosophers and other philosophers in the Vedānta systems accept "Aṇutva" of Ātman and set aside the argument of the Vibhutvavādins by saying that Ātman resides in one portion of the body and yet pervades all the limbs to know the experience of pain, etc., in all the limbs, like a lamp which is kept in one part of a hall shedding its light in the entire hall and revealing all the objects therein. Such an Ātman experiences the joys and sorrows consequent on the fruits of deeds. In this Sthala, the Śivayogin remains purely in the form of Ātman which is not different from Śiva.

व्याख्या— नन्वेवंविधरूपं जीवस्य स्वाभाविकं किमित्यत्राह—

If it is asked as to whether this kind of form is natural for the Jīvātman, the answer is given here—

आत्मापि सर्वभूतानामन्तःकरणमाश्रितः।
अणुभूतो मलासङ्गादादिकर्मनियन्त्रितः॥७॥

Although He (Paraśivabrahman) is the Ātman of all beings, he assumes the atomic form due to association with impurities (such as Āṇavamala, etc.,) and resorts to the inner sense (in the form of Ahaṅkāra) by remaining under the control of the previous Karman (i.e, fruits of Karman). (7)

व्याख्या— सर्वभूतानां पञ्चभूतानाम् आत्मापि परमार्थतो व्यापकत्वाश्रयोऽपि मलासङ्गाद् आणवादिमलव्यापनाद् अणुभूतः परमाणुवदतिसूक्ष्मः सन् आदिकर्मनितन्त्रितः प्राचीनकर्मपाशबद्धः सन् अन्तःकरणमाश्रितोऽहङ्कारमाश्रितवानित्यर्थः॥७॥

"Sarvabhūtānam" (of all the elements) is taken in the sense "Pañcabhūtānām" (of the five elements). Although he (Paramātman) is the Ātman of all the elements, i.e., the five elements and as such the resort of all due to his pervasiveness, he becomes atomic in size due to the envelopment by the impurities such as Āṇavamala, etc., i.e., assumes atomic form due to Ānavamala, etc., in the sense that he becomes as subtle as an atom, and resorts to the inner sense in the form of Ahaṅkāra by coming under the control of the previous Karman (fruits of Karman).(7)

Notes: The interpretation of सर्वभूतानाम् as पञ्चभूतानाम् in the Sanskrit commentary is rather odd. The meaning of सर्वभूतानाम् should be taken as all the beings as clear from the Tai. U. statement, ''यतो वा इमानि भूतानि जायन्ते, etc.'' (3.1). Since Paraśivabrahman is the Ātman of all the beings, he is quite pervasive— as he created everything and entered it and pervaded it— तत्सृष्ट्वा तदेवानुप्राविशत् (Tai. U., 2.6). Although he is all pervasive he becomes the embodied soul by assuming an atomic size in each of the beings (whether animate or inanimate). That is the implication of the statement of S.S.— अनाद्यविद्यासम्बन्धात्तदंशो जीवनामकः॥ (5.3— See the notes thereon). The cause for the Ātman to become atomic is the envelopment by the three Malas—viz., Āṇavamala, Māyāmala and Kārmikamala, which consist in the shrinking respectively of the Icchāśakti, Jñānaśakti and Kriyāśakti of Śiva leading to the conceptions respectively of "aṇutva" in stead of "vibhutva", of "kiñcijñatva" in stead of "sarvajñatva" and of "Kiñcitkartṛtva" in stead "sarvakartṛtva". The Jīvātman is the "aṁśa" of Śiva which is enveloped by these three Malas. Due to this relation with Malas, the Jīvātman becomes "Aṇu" and resorts to the Antaḥkaraṇa (i.e., Ahaṅkāra). Then he comes under the control of Karman, i.e., the fruits of auspicious and inauspicious actions. The Ātman loses his "Viveka" and identifies himself with the body, etc. This is known as "dehādyabhimāna". This is not the true nature of the Ātman. This is only a nature assumed by the Ātman due to the association with Malas. This is explained by the author through an analogy.

व्याख्या— अथैवमहङ्कारसम्बन्धाद् देहसम्बन्धोऽपि प्राप्त इत्यत्राह–

Then it is said that there is the relation with the body because of the relation with the Ahaṅkāra in this manner—

जपायोगाद्यथा रागः स्फटिकस्य मणेर्भवेत्।
तथाऽहङ्कारसम्बन्धादात्मनो देहमानिता॥८॥

Just as due the relation (nearness) of the (red) Japā flower, there is redness of the crystal bead, so is the conceit of the body for the Ātman due to his association with the Ahaṅkāra. (8)

व्याख्या— परिमिताहङ्कारसम्बन्धाद् देहसम्बन्धः प्राप्त इत्यर्थः। शिष्टं स्पष्टम्॥८॥

The conceit of body is obtained due to the association with the limited notion of "I". The rest is clear. (8)

Notes: "Parimitāhaṅkāra" is the term given in the Sanskrit commentary to explain the word "Ahaṅkāra", to distinguish this Ahaṅkāra (or "Ahantā") from the Parāhantā, which the state of the Śivayogin who is one with the Paramātman. This limited notion of "I" leads to the conception of the Ātman as the body, senses, mind, etc. (dehādyabhimāna). The analogy of the crystal piece and the Japā flower (China rose), is very singificant. The crystal bead is bright and clear in colour. But it looks red when a Japā flower is brought near it. In the same way Ātman in his original real form is uncontaminated by anything. He is of the nature of unlimited existence, unlimited intelligence (concious-ness) and unlimited bliss. But due to the influence of the Malas, he assumes "aṇubhāva" and consequently resorts to Ahaṅkāra which further leads to the conceit of body, etc., (i.e., the wrong notion of the Ātman). Due to this "dehādyabhimāna", Paramātman becomes Jīvātman.

व्याख्या— ननु सर्वदोषरहितस्यात्मनः कथमुक्तप्रकारेण शरीर-सम्बन्ध इत्यत्राह—

If it is asked as to how the aforesaid relation with the body occurs in the case of the Ātman who is free from all defects, the author replies—

अशरीरोऽपि सर्वत्र व्यापकोऽपि निरञ्जनः।
आत्मा मायाशरीरस्थः परिभ्रमति संसृतौ।।९।।

Although he is without a body, he is everywhere; although he is all-pervasive, he is not touched by anything; this Ātman revolves in the cycle of birth and death residing in the body made up of Māyāśakti. (9)

व्याख्या— परापरमोक्षकारणीभूतशुद्धविद्याशरीरत्वेनाशरीरोऽपि, अपरिच्छिन्नत्वाद् व्यापकोऽपि, दोषरहितत्वान्निरञ्जनोऽपि, कलादिक्षितिपर्यन्त-त्रींशत्तत्त्वकारणीभूतस्वकीयाधोमायाशक्तिपरिकल्पितचन्द्रकलाविशिष्ट-शरीरवान् सन् संसारे परिभ्रमतीत्यर्थः।।९।।

Although he is without a body in the sense that he has a body consisting of pure knowledge which happens to be the cause of higher and lower liberation, although he is all pervasive due to the absence of limitations, although he is uncontaminated due to absence of flaws, he wanders in this mundane world with a body decked with the crescent moon which is fashioned by the lower Mayāśakti who is the cause for the thirty principles from Kalā to Pṛthivī. (9)

Notes: The Ātman is "aśarīra". In the ultimate analysis the Ātman being Śiva (i.e., Śiva's aṁśa) he does not have the body. But due to the influence of the accumulated Karman he gets a body through which he has to exhaust the fund of Karman through the experience of joys and sorrows. This is the cause for the embodiment of the Ātman. Hence the embodiment of the Ātman is "naimittika". The relation between the Ātman and body is only temporary. The relation lasts as long as its cause in the form of the fund of Karman lasts. When that cause is gone, the relation is also gone. In the case of the ordinary men, it may last longer, because their attachment to mundane life is deep and as such new fund of Karman gets accumulated leading to further transmigration from birth to birth. But in the case of the Śivayogin, the relation is broken because of his withdrawal from mundane attachments and interests. The Śivayogin is in a state of Jīvanmukti. All attachments to his body being absent, he is as good as without a body (aśarīra). Thus the relation hetween the Ātman and the body being temporary, the Ātman can be rightly called "Aśarīra". Yet he is everywhere (sarvatra). This is in the sense that he pervades everything in his real form of Śiva. The Sanskrit commentator has tried to explain this "aśarīratva" in terms of "Śuddhavidyātattva". Śuddhavidyā occupies the fifth position from Śiva in the process of evolution into thirty-six principles. How can this Śuddhavidyā which is prone to evolution, be the cause for "Parāparamokṣa"? Hence this Śuddhavidyā is not meant to be that which comes as the fifth "Tattva" in the process of evolution. It is likely that Śrī Maritoṇṭadārya means pure knowledge or pure conscious-ness. Then it can be said that since the Ātman is of the nature

of pure consciousness, he is "Aśarīra". He pervades everywhere because he is without limitations (aparicchinna). Although he is all-pervasive he is not attached to anything. He is not contaminated by any defects. Yet due to Karman, the Ātman passes through the cycle of transmigration by taking a body. This is already explained. Śri Maritoṇṭadārya (Sanskrit commentator) explains this embodiment of the Ātman as due to Māyāśakti. This Māyā (or Māyāśakti)is a Tattva heading the thirty evolutes from Kalā to Pṛthivī which are necessary for the formation of the body. It is said here that the Ātman gets the body created by Māyā from out of the thirty Tattvas from Kalā to Pṛthivī. All this is necessary for the embodiment of Ātman. After showing this, the Sanskrit commentator goes further to apply this process to Śiva himself and says "Candrakalāviśiṣṭaśarīravān san saṁsāre paribhramati". This cannot be objected to on the ground that what is said here is about the Jīvātman, but not about the Paramātman. Actually Śivayogi Śivācārya has referred to Paramātman's (Śiva's) assumption of many forms in his different "Līlās" due to his willing subjection to the influence of Mahāmayā; see: मायाशक्तिवशादीशो नानामूर्तिधरः प्रभुः। सर्वज्ञः सवकर्ता च नित्यमुक्तो महेश्वरः।. (S.S., 5.46). It is only to be noted here that the Māyā that is meant is ऊर्ध्वमाया, but not अधोमाया as envisaged by the commentator. It is called "Śuddhopādhi". It is in the case of the Jīvatman who takes several births, that the Māyā is called Ādhomāyā and it is descibed as "Asuddhopādhi". (Vide S.S., 5.44-45).

व्याख्या— अथैवंरूपजीवस्यात्मत्वप्राप्तिप्रकारमाह—

Then the author speaks of the manner in which the Jīva becomes the Ātman—

आत्मस्वरूपविज्ञानं देहेन्द्रियविभागतः।
अखण्डब्रह्मरूपेण तदात्मप्राप्तिरुच्यते।।१०।।

The knowledge of the nature of Ātman as distinguished from the body and the senses and as of the form the Absoulte Brahman, is said to be the attainment of the Ātman. (10)

व्याख्या— देहेन्द्रियविभागत उक्तलक्षणमायिकप्राकृतसत्त्वादिगुणकार्यरूपशरीरेन्द्रियादिव्यतिरिक्तत्वेन अखण्डब्रह्मरूपेण अपरिच्छिन्नब्रह्मरूपेण आत्मविज्ञानं स्वस्वरूपज्ञानं यदा भवति, तदात्मप्राप्तिरात्मत्वलाभ उच्यते, ''आत्मलाभान्न परं विद्यते नेति सति न हृद्यः'' इति श्रुतेरित्यर्थः ।।१०।।

The knowledge of Ātman is none other than the knowledge of one's own nature (i.e., Self). It should be different from the body, senses, etc., which are the products of Prakṛti or Māyā consisting of the Guṇas, Sattva, etc., and as of the form of the Absolute (i.e., undivided) Brahman. Then it is said to be the attainment of Ātman, as told in the Śruti which means : "Nothing is higher than the attainment of Ātman; when it is said 'not that', it is not pleasing." (10)

Notes : "आत्मलाभान्न परं..." (Śru.). "Ātmavijñāna" has two aspects, firstly, that the Ātman is different from the body and the senses (dehendriyavyatiriktatva) and secondly, that it is of the form of the Absolute Paraśivabrahman (aparicchinnabrahmarūpatva). The first aspect of the Ātmavijñāna is explained clearly in the Piṇḍajñānasthala, vide S.S.5.56-58. Kaṭha U. reveals the form and function of the body, senses, mind and sense-objects as different from the Ātman through the analogy of the chairot and allied objects: आत्मानं रथिनं विद्धि शरीरं रथमेव तु। बुद्धिं तु सारथिं विद्धि मनः प्रग्रहमेव च।। इन्द्रियाणि हयानाहुविषयांस्तेषु गोचरान्। आत्मेन्द्रियमनोयुक्तं भोक्तेत्यहुर्मनीषिणः।। (3.3-4)— "Know that the Soul is the master (lord) of the chariot (who sits within it), and that the body is the chariot. Consider the intellect as the charioteer and the mind as the rein. The senses are said to be the horses and their roads are the sense-objects. The wise call him the enjoyer when he is united with the body, the senses and the mind." It is implied here that the Ātman as pure consciousness can never be an enjoyer of the fruits of action, He is made to get associated with the body, senses and mind by Śiva to enjoy the fruits of action and exhaust them. Unless he undergoes the experience of joys and sorrows resulting from the fund of merit and the fund of demerit respectively, he cannot become free from the clutches of

Karman. Śiva covers the Ātman with Avidyā and subjects him to the vagaries of life for this purpose. This Śiva's function is called "Tirodhāna" (covering the real nature of Soul and subjecting him to the test of life). When the fund of Karman is exhausted, Śiva shows him favour and reveals the path of Bhakti (Śaktipāta). This is the function of Śiva which is called Anugraha. The enlightened Soul with the dawn of Bhakti draws the senses and the mind under his control and practises the path of Yoga. It is said: यस्तु विज्ञानवान् भवति युक्तेन मनसा सदा। तस्येन्द्रियाणि वश्यानि सदश्वा इव सारथेः।। (Kaṭha U., 3.6) — "He who has right understanding and who is always of restrained mind, his senses are controllable like the good horses of a charioteer". Fulfilling this first requirement of Yoga, he pursues the path of Yoga by turning inwards and harnessing himself to the spiritual consciousness inside. It is then he reaches the second aspect of Ātmavijñāna by realising that he is Śiva himself in the the light of the Mahāvākyas and the guidance of the Guru. He who is in this state is the "Ātma-sthalin".

व्याख्या— नन्वपरिच्छिन्नं ब्रह्म परिच्छिन्नशरीरविशिष्टं किमर्थं जातमित्यत्राह—

If it is contended as to why Brahman who is undivided and unlimited, becomes delimited by the limited (separate) body, the answer is given here—

न चास्ति देहसम्बन्धो निर्देहस्य स्वभावतः।
अज्ञानकर्मयोगेन देही भवति भुक्तये।।११।।

To him (i.e., Brahman) who is in his real state not endowed with a body, there is no relation with the body. Being associated with nescience and fund of Karman, he becomes an embodied Soul for enjoying (the fruits of Karman). (11)

व्याख्या— अशरीरस्य परमात्मनःपरमार्थतःशरीरसम्बन्धो नास्त्येव। तथापि भुक्तये —''यथा नृपः सार्वभौमप्रभावामोदबृंहितः। क्रीडन् करोति

पादातिधर्मं तद्धर्मधर्मितः।।'' इति शिवदृष्टिशास्त्रोक्तदृष्टान्तेन अखण्डरसास्वादपरिबृंहितोऽपि खण्डरसास्वादनार्थमिच्छायाम् अज्ञानकर्मयोगेन स्वातन्त्र्यपरिकल्पिताणवादिमलसम्बन्धेन देही भवति, घृतकाठिन्यन्यायेनांशतः शरीरी भवति। तस्मादंशीभूतस्याज्ञानादिमलसम्बन्धान्नृप इवाहं शिव इति ज्ञानं नास्तीति बोध्यम्। अस्मिन्नर्थे ''स वै नैव रेमे। तस्मादेकाकी न रमते। स द्वितीयमैच्छत्। स एतावानास''; ''तत्सृष्ट्वा तदेवानुप्राविशत्। तदनुप्रविश्य सच्च त्यच्चाभवत्'' इति श्रुतिः। ''विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत्'' इति, ''ममैवांशो जीवलोके जीवभूतः सनातनः।।'' इति च भगवदुक्तिः। शिवस्य निरंशत्वेऽपि स्वतन्त्रत्वात् स्वतन्त्र्यपरिकल्पितांशभावः सम्भवति, वत्सापहरणदृष्टान्तात्। क्रिया हि कर्मण्येव विश्रामेन्न तु कर्तरीति न्यायान्नात्मनो बन्धः। वस्तुतस्तु—''आत्मा वा इदमेक एवाग्र आसीत्'' इति श्रुतेः, ''कला सप्तदशी देवी स्वान्तर्लीनचराचरा'' इत्यागमोक्तेः, ''इदं पूर्वं जगत्सर्वं प्रलये परमेश्वरे। मायाभिन्ने स्वमायाख्यकारणाभेदरूपतः। वर्तते वासनारूपेणैव नाभावरूपतः।।'' इति पाराशरोपपुराणवचनाच्च सर्वं विश्वमण्डरसन्यायेनात्मसमवेतचित्क्रियासामरस्यलक्षणचिदम्बरशक्तौ तादात्म्येनास्तीति परमात्मस्थले वक्ष्यमाणरीत्या वह्निर्विस्फुलिङ्गानीव स्वतादात्म्यापन्नान् चित्कणान् तत्तत्कर्मानुसारेण सृजत्यवति संहरहि तिरयतेऽनुगृह्णातीति न काचिदनुपपत्तिः।।११।।

The Paramātman who is without a body, has no relation with the body in his supreme state. Yet for the purpose of enjoyment, he becomes the embodied Soul with a relation with the Malas such as Āṇava, etc., which are self-created according to his sweet will. An analogy is drawn from Śiva Dṛ. as "Yathā nṛpaḥ, etc." It means: "A King who is brimming with the delight of establishing his influence as an emperor, plays the role of a foot-soldier by assuming the duties of that foot-soldier just for sport." In the same way, the Parmātman who is brimming with the delight of enjoying unlimited bliss, assumes the form of an

embodied Soul with a desire to enjoy the limited bliss by associating himself with nescience and fund of Karman. In other words, according to the maxim of "Ghṛtakāṭhinya", (ghee in the form of liquid partially assuming a solid form), the Paramātman converts a portion of himself into the embodied Soul. It should be understood that he does not know that "he is Śiva" just as the king in the state of a soldier does not remember that "he is the King." This idea is contained in a Śruti statement, viz., "Sa vai naiva reme, etc.", which means: "As I am, I cannot enjoy. Hence, he alone did not enjoy. He wanted a second for that. So he became like this (an embodied Soul)"; "Having created it (i.e., world), he entered it. Having entered it he became this and that." Similarly there are statements of the Bhagavān in support of this: "Viṣṭabhyāhamidam, etc.," and "Mamaivāṁśo, etc.," which mean: "Having fixed firmly this entire world, I remain as a part of it." and "My own portion which is eternal, has become the embodied Soul in the world of beings". Although Śiva is partless, it is possible for him to assume parts by his own sweet will, as he enjoys full freedom; this is the freedom like that of taking away one's son (vatsāpaharaṇa). Action rests in the object of action, but not in the agent of action. According to this maxim, the Ātman is not subjected to bondage. In fact the Śruti says —"Ātmā vā, etc.;"; it means "Ātman alone existed in the beginning". An Āgama statement also goes: "Kalā saptadaśī, etc." It means: "The Śakti who is of the nature of seventeen Kalās, remains hidden in Him." The Parā. U. Pu. has this to say: "Idaṁ pūrvam jagatsarvam, etc."; it means: "In the past, during the annihilated state, this entire world remained in its rudimentary form, but not in its negative form, in the Parameśvara who was in a state of non-difference with the Mayāśakti which was the cause." Thus everything (the world in the form of the movable and the immovable) exists in a state of oneness with Śiva in his Śakti consisting in Ether of Knowledge (Cidambaraśakti)

in the form of the harmony between consciousness and action. Hence, as will be told in the Paramātmasthala, he creates, protects, annihilates, covers (with Māyā) and favours the sparks of consciousness—in the form of Souls who are like the sparks of fire, in accordance with their funds of Karman. Thus there no incompatibility in what is told here. (11)

Notes: ''यथा नृपः, इत्यादि'' — Śiva Dṛ., 1.37. ''स वै नैव रेमे..... स एतावानास'' Bṛ. U., 1.4.3. ''तत्सृष्ट्वा.... अभवत्'' Tai. U., 2.6. ''विष्टभ्याहमिदं, इत्यादि''— Bhag. G., 10.42; ''ममैवांशो, इत्यादि'' Bhag. G., 15.7. ''यथा सुदीप्तात् पावकाद् विस्फुलिङ्गाः सहस्रशः प्रभवन्ते सरूपाः। तथाऽक्षराद् विविधाः सोम्य भावाः प्रजायन्ते तत्र चैवापि यन्ति।।'' Muṇḍ.U.,2.1.2— "Just as thousands of sparks of the same form emerge from the well-lit fire, so do many beings emerge from the Immutable One and return to it again." It is this Immutable One, the Paraśiva Brahman, who is endowed with the five cosmic functions of Sṛṣṭi, Sthiti, Pralaya, Tirodhāna and Anugraha. This will be made clear in the next Sthala called Paramātmasthala. "आत्मा वा इदमेक..." (Ai. U., 1.1); "कला सप्तदशी..." (Ā.); "इदं पूर्वं जगत्सर्वं..." (Pāra. Upa.).

व्याख्या— तर्ह्यसौ जीवः किंनामक इत्यत्राह—

If it is asked as what is this embodied Soul called, the answer is given here—

नासौ देवो न गन्धर्वो न यक्षो नैव राक्षसः।
न मनुष्यो न तिर्यक्च न च स्थावरविग्रहः।।१२।।

This embodied Soul is not the Deva, not the Gandharva, not the Yakṣa, not the Rākṣasa; nor is he manuṣya, nor an animal; not even a static image. (12)

व्याख्या— तत्तच्छरीरयोगेन तत्तन्नाम्ना विराजितः। स्पष्टम्।।१२।।

The embodied Soul is called Deva, etc., in accordance with the body he is associated with. This is clear. (12)

व्याख्या— तर्ह्ययं कीदृश इत्यत्र—''स्वस्वकृतदुष्कर्मणा परमेश्वर-प्रेरणया बद्धाः संसारिणः जीवाः'' इति बृहज्जाबालश्रुत्यनुसारेण दृग्युगैक्यावलोकनमिव द्वैताद्वैतसामरस्यात्मनः शिवस्य स्वातन्त्र्यपरिकल्पितजीवोपधिना नानारूपाः सन्तः शिवस्य क्रीडाभाजनरूपा इत्याह—

Then there is a question as to how he is. According to the Bṛ.Jā.U. which says that "the embodied Souls are those which are bound by their respective funds of Karman". Śiva is of the nature of the harmony between duality and non-duality like the sight which is common to both the eyes and the beings who are endowed with the attribute of Jīva created by Śiva through his freedom, are only the objects of sport on the part of Śiva. This is told here—

नानाकर्मविपाकाश्च नानायोनिसमाश्रिताः।
नानायोगसमापन्नाः नानाबुद्धिविचेष्टिताः।।१३।।

नानामार्गसमारूढाः नानासङ्कल्पकारिणः।
अस्वतन्त्राश्च किञ्चिज्ज्ञाः किञ्चित्कर्तृत्वहेतवः।।
लीलाभाजनतां प्राप्ताः शिवस्य परमात्मनः।।१४।।

The embodied Souls, the results of whose actions are varied, who resort to various wombs for their birth, who think of various attainments, who are made to act through several intentions, who take to several religious paths, who carry out various purposes, who are without freedom, who are of limited intelligence and who can be instrumental to limited action, are the objects of cosmic sport for Śiva, the Supreme Soul. (13-14)

व्याख्या— नानाविधप्राचीनकर्मविपाकवशाद् ''देवाः षोडशलक्षाणि'' इत्युदाहृतवचनानुसारेण देवतिर्यङ्मनुष्यादिनानायोनिसमापन्ना नानाविध-

स्वर्गभोगोपायचिन्तका नानाविधबुद्ध्याक्रान्ताः सन्तो नानाविधवैष्णवादि-दर्शनमार्गप्रविष्टा नानासङ्कल्पकारिणः किञ्चिज्ज्ञाः किञ्चित्कतृत्वकारणीभूताः स्वातन्त्र्यशून्या जीवाः परमात्मनः शिवस्य लीलाभाजनतां गताः, क्रीडाभाण्डरूपा इत्यर्थः।।१३-१४।।

Due to the results of the varied accumulated Karman of the past, and as per the statement "Devāḥ ṣodaśa-lakṣāṇi" meaning "there are sixteen lakhs of gods", the embodied Souls resort to various wombs such as those of human beings, etc., think of the means of various kinds of enjoyments such as those of heaven, etc., enter into various religious paths such as those of Vaiṣṇava, etc., carry out various determined purposes, are of limited intelligence, are of limited capacity in actions and are without freedom. Such embodied Souls (Jīvas) constitute the instruments of sports, (kits for sports) for the Paramātman Śiva. (13-14)

Notes: ''देवाः षोडशलक्षाणि''— Skānda P. The Skānda P. mentions seven kinds of beings as Deva, Manuṣya, Jalacara, Vihaga, Mṛga, Sarpa and Sthāvara. Devas (gods) have sixteen lakh kinds of bodies, Manuṣyas (human beings) have nine lakh types of them, Jalacaras (aquatic animals), Vihagas (birds) and Mṛgas (beasts) have ten lakh types of bodies each, Sarpas (Sarīsṛpas—serpents) consist in eleven lakh types of them and Sthāvaras (immovables) have eighteen lakh types of them: देवाः षोडशलक्षाणि नवलक्षाणि मानुषाः। दशभिर्दशभिस्तद्वज्जलजा विहगा मृगाः।। सरीसृपास्तु लक्षाण्येकादश चरेतराः। अष्टौ च दशलक्षाणि सप्तजन्मान्यमूनि वै।। Taking the number of of bodies in each category of beings into account, it is said that the total number of bodies (births) of beings comes to eighty-four lakhs (Caturaśītilakṣa Jīvarāśiḥ). The word "nānāyonisamāśritāḥ" refers to these 84 lakh births. These births come as a result of the accumulated fund of Karman. This Karman is alone the cause for the birth, duration of life and difference in experiences when the embodied Souls taking rounds in the manner of the rim of a wheel, as said earlier in S.S., 5.49: चक्रनेमिक्रमेणैव भ्रमन्ति हि शरीरिणः। जात्यायुर्भोगवैषम्यकारणं कर्म केवलम्।। This is brought out in the statement

"nānākarmavipākāśca" with reference to the Jīvas. In their ignorance the beings aspire for the yoga or acquistion of (aprāptasya prāptiḥ yogaḥ) heavenly enjoyment, etc., thinking that it is permanent. It is only blessed Jīvas like Naciketas that are aware of the transitoriness of the heavenly pleasures and ask themselves "अतिदीर्घे जीविते को रमेत" (Kaṭha U., 1.28) — "Who can exult in living very long?" What is told as "nānāyogasamāpannāḥ" refers to those ignorant beings. Those beings carry different impressions and are overpowered by them. Their thinking, speech and actions are guided by those impressions. The fund of impression constitutes the "Prakṛti" of the being. The being (say, man) acts in accordance with his "Prakṛti" (nature), although he may be endowed with knowledge. The beings follow the Prakṛti. What can any prohibition do? So the Bhag. G. says: सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि। प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति।। (3.33). "Prakṛti" is the impression of Dharma and Adharma (merit and demerit) acquired in the past lives which gets manifested in the present life— "प्रकृतिर्नाम पूर्वकृतधर्माधर्मादिसंस्कारो वर्तमानजन्मादावभिव्यक्तः" (Śaṅkara on the above stanza). This is highlighted in "nānābuddhiviceṣṭitāh." In search of the path of Mukti, the beings take to the faiths such as Vaiṣṇava, etc. Here they are guided by the family tradition which they inherit. In their life-time they carry out varied purposes, all limited to worldly life. But one determination to relinquish them and take to spiritual life would be a sure way to liberation. Resorting to Īśvara is the only way, as said in the Bhag. G.: तमेव शरणं गच्छ सर्वभावेन भारत। तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम्।। (18.62)— "Surrender to him in all ways. With his grace, you will get permanent peace." As they are under the control of their destiny wielded by the Paramātman, the beings are without freedom. When they relieve themselves of the burden of attachment to worldly life, they can become free. Freedom from that burden is the highest achievement. Attachment takes away their freedom and disentanglement from worldly interests brings them freedom. Then due to Malas that cover them, they feel that their knowledge is limited and that their capacity to perform is limited. With all these vagaries, the Jīvas play the roles allotted to them by Śiva

according to their fund of Karman and they are instruments of sport for Śiva in his cosmic sport.

व्याख्या— अथैते किं यान्तीत्यत्राह—

Then if it is asked as to where do they go, the answer is given here—

चोदिता परमेशेन स्वस्वकर्मानुसारतः।
स्वर्गं वा नरकं वापि प्राणिनो यान्ति कर्मिणः।।१५।।

Having been impelled by the Supreme Lord, the beings who have the fund of Karman go to heaven or hell in accordance with their respective Karman. (15)

व्याख्या— स्पष्टम् ।।१५।। It is clear. (15)

व्याख्या— अथ स्वर्गनरकयोर्वा तेषां स्थैर्यमस्ति किमित्यत्राह—

Then if it is asked as to whether they enjoy stability in the heaven or hell, the author answers here—

पुनः कर्मावशेषेण जायन्ते गर्भकोटरात्।
जाता मृताः पुनर्जाताः पुनर्मरणभाजिनः।।
भ्रमन्ति घोरसंसारे विश्रान्तिकथया विना।।१६।।

Again due to the residue of Karman, they (the beings) are again born from the cavity of the womb. They are born and they die. They are born again and meet with death again. Thus they go round in the terrible cycle of transmigartion, without any possibility of interruption. (16)

व्याख्या— विश्रान्तिकथया स्वस्वरूपविश्रान्तिवार्ताव्यतिरेकेणेत्यर्थः। शिष्टं स्पष्टम्।।१६।।

"Without any account of repose" means "with the absence of any account of repose in their respective original (real) nature". The rest is clear. (16)

Notes: It is commonly told that the beings attain heaven through the fund of Karman in the form of merit (puṇya) and go to hell through the fund of Karman in the form of demerit or sin (pāpa). Even heaven is not a permanent resort. With the residue of Karman, the beings have to take birth again. Those who think that they are highly blessed with the merit acquired through sacrifical activity, etc., (avidyā=iṣṭāpūrta), are misled by their thoughts: अविद्यायां बहुधा वर्तमाना वयं कृतार्था इत्यभिमन्यन्ति मूढाः। यत्कर्मिणो न प्रवेदयन्ति रागात्तेनातुराः क्षीणलोका च्यवन्ते।। इष्टापूर्तं मन्यमाना वरिष्ठं नान्यच्छ्रेयो वेदयन्ते प्रमूढाः। नाकस्य पृष्ठे ते सुकृतेऽनुभूत्वा इमं लोकं हीनतरं वा विशन्ति।। (Muṇḍ.U., 1.2. 9-10)— "Fools who remain in many ways under the impact of Avidyā (Karman), feel proud that they are blessed. Since they do not know the truth due to their attachment (to Karman), they get tormented by sorrow and slip down from heaven due to the exhaustion of the fruits of Karman (kṣīṇalokāḥ= kṣīṇakarma-phalāḥ). Taking the sacrificial actions and philanthropic deeds as great,the fools fail to think that there is something good other than those. Hence they experience the fruits of Karman (joys) in the region of heaven which is the home of enjoyment and then enter this world or the world worse than this (i.e., hell), (according to the residue of Karman — यथाकर्मशेषम् — Śaṅkara). Heaven, earth, nether world and all the worlds above heaven and those below the nether world form a big cycle of stations of existence for only a temporary stay of the beings. Who can enjoy this long duration of life—अतिदीर्घे जीविते को रमेत? (Kaṭha U., 1.28).

व्याख्या— नन्वेवं चेत्, संसारचक्रपरिभ्रमणं शाश्वतं किमित्यत्राह–

If it is asked as to whether this circumambulation of the wheel of transmigration is permanent, then the answer is given here—

जीवत्वं दुःखसर्वस्वं तदिदं मलकल्पितम्।
निरस्यते गुरोर्बोधाज्ज्ञानशक्तिः प्रकाशते।।१७।।

The state of the being is essentially sorrow only and this is due to the Malas. This will be eradicated through the instruction (guidance) of the Guru. Then the power of Self-knowledge shines. (17)

व्याख्या— जीवत्वमाणवादिमलकल्पितम्, अनादिमलकल्पित-मित्यर्थः। तस्माद् दुःखस्वरूपम्। तदिदं दुःखसर्वस्वं जीवत्वं गुरोर्बोधात् श्रीगुरूपदिष्टशिवाद्वैतबोधात्, निरस्यते निवार्यते; ज्ञानशक्तिः स्वस्वरूप-ज्ञानशक्तिसामार्थ्यं प्रकाशत इत्यर्थः।।१७।।

इत्यात्मस्थलम्

The "Jīvatva" (the state of the being) is constituted by the Malas, Āṇava, etc. Hence it is essentially sorrow. This state of the being which is essentially sorrow is eradicated or removed by the instruction of the Guru which consists in the knowledge of Śivādvaita (that the Self is one with Śiva). Then the knowledge of the Self, i.e., the knowledge of the real nature of the Self as Śiva shines. (17)

Ātmasthala ends

Notes: Muṇḍ.U.says: परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्य-कृतः कृतेन।। तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत्समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम्।। (1.2.12)— "Having carefully viewed the worlds acquired through Karman, the knower of Brahman becomes completely averse to worldly life thinking that there is nothing that is not made by Karman and that there is no use of doing anything. Then in order to know that (which is not created, which is eternal), he should go with sacred fuel in hand to the Guru who is learned in Vedas and who is stationed in Brahman". Then Jīvatva will be eradicated.

अथान्तरात्मस्थलम्—(७३)

व्याख्या— अथ—''सूर्यो यथा सर्वलोकस्य चक्षुर्न लिप्यते चाक्षु-षैर्बाह्यदोषैः। एकस्तथा सर्वभूतान्तरात्मा न लिप्यते लोकदःखेन बाह्यः।।'' इति कठवल्लीश्रुत्यनुसारेण निराकृतजीवभावस्यात्मनोऽन्तरात्मत्वं भवतीति निरूपयति—

Antarātmasthala—(73)

In accordance with the statement of the Kaṭha U., viz., "Sūryo yathā, etc.," which means: "As the sun, the eye of the world, is not contaminated by the external ocular impurities, so, being beyond the world, the one Ātman who resides in all beings is never touched by the miseries of the world", the author expounds that the Ātman who has given up the nature of the embodied Soul, becomes the innermost Soul (of all)—

यदा निरस्तं जीवत्वं भवेद् गुर्वनुबोधतः।
तदान्तरात्मभावोऽपि निरस्तस्य भवेद् ध्रुवम्।।१८।।

When the nature of the embodied Soul is given up due to the knowledge given by the Guru, then he who has given up that nature, gets the form of the inner-most Ātman with all certainty. (18)

व्याख्या— गुर्वनुबोधतो गुरूपदेशाज्जीवत्वं जीवभावो यदा निरस्तं भवेत्, तदा निरस्तस्य निरस्तजीवभाववत आत्मनोऽन्तरात्मभावो भवेत् स्यात् ध्रुवं निश्चय इत्यर्थः।।१८।।

When the nature of the Soul, i.e., the embodied Soul, gets rejected through the teaching of Guru, i.e., the instructions of the Guru, then in the case of him whose nature of the embodied Soul is lost, his Ātman becomes the inner-most Soul; this is certain. (18)

Notes: When the narrow state of the Jīva (embodied Soul) is lost by virtue of the spiritual teaching and practical guidance of the Guru, then that freed Jīva assumes undoubtedly the form of the innermost Ātman. The state of the "Antarātman" is that which is between the Ātman and the Paramātman. It is Ātman as long as the cover of three Malas, viz., Āṇava, Māyā and Kārmika, exists. The Guru confers the Iṣṭaliṅga on the Sthūlaśarīra after establishing the two Liṅgas, viz., the Prāṇaliṅga in the Sūkṣmaśarīra and the Bhāvaliṅga in the Kāraṇaśarīra. In this process he reduces the effect of the Āṇavamala in the Kāraṇaśarīra, the Māyāmala in the Sūkṣmaśarīra and the Kārmikamala in the Sthūlaśarīra. It is from here that the process of eradication of Jīvabhāva starts through the gradual exhaustion of Karman. When there is total exhaustion of Karman, the Jīva is totally freed from the limitations of the state of embodied Soul. This is the state of "Antarātman". As a living being he is found in the day-to-day events of life without his conscious involvement in them. Eating, sleeping, etc., go on consequent on his having the body. This is the state of Ātman. Since he is fully conscious of his Self as not different from the Paramātman (Śivo'hambhāva), he is in the state of the Paramātman. Hence it is said above that this state of the "Antarātman" is the one which is between the Ātman and the Paramātman. The "Ātman" sans the attachment of the fruits of action is the "Antarātman". This is nicely brought out by the statement of the Kaṭha U. (5.11) quoted in the preamble to the present stanza. See 18.20 below and the Sanskrit commentary thereon.

व्याख्या— अथान्तरात्मस्वरूपं सूत्रत्रयेण कथयति—

Then the author speaks of the nature of the "Antarātman" in three stanzas—

देहस्थितोऽप्ययं जीवो देहसङ्गविवर्जितः।
बोधात् परात्मभावित्वादन्तरात्मेति कीर्तितः।।१९।।

Although residing in the body, this Soul is freed from the association with the body. Since he is in the capacity of the Paramātman through Self-realisation, he is called "Antarātman". (19)

व्याख्या— अयं जीवो देहस्थितोऽपि देहसङ्गरहितः सन् बोधात् स्वस्वरूपज्ञानात् परात्मभावित्वात् परमात्मनो भाववत्त्वाद् अन्तरात्मेति कथ्यत इत्यर्थः।।१९।।

This embodied Soul, although he is residing in the body, is without any association with the (actions of the) body. Due to his knowledge in the sense of the realisation of the true nature of Self as Śiva, he is in the state of the Paramātman and is called Antarātman. (19)

Notes: The great achievement on the part of the Śivayogin at this stage is the freedom from the association with the body, although he is residing in the body. This is not possible for ordinary persons, while it is so natural for the Śivayogin. This is due to his remaining in a state of spiritual awareness of Self as Śiva. Śve. U. depicts this state when the Self casts off all the fetters (Malas, etc.,) and remains in the state of Śiva: यदाऽऽत्मतत्त्वेन तु ब्रह्मतत्त्वं दीपोपमेनेह युक्तः प्रपश्येत्। अजं ध्रुवं सर्वतत्त्वैर्विशुद्धं ज्ञात्वा देवं मुच्यते सर्वपाशैः।। (2.15)— "The Yogin (yuktaḥ) realises through his Ātmatattva which is similar to a lamp, the Śivatattva which is free from birth (transmigration), which is eternal and which is untouched by all Tattvas (from Śiva to Bhūmi—thirty-six). Having thus realised the God (as his own Self), he is freed from all fetters". The Ātman which is called Pratyagātman (embodied Individual Soul) is said to be similar to a lamp because like a lamp which sheds its light to reveal all the things around remaining in its state of a lamp as different from all those things, the Ātman extends his power to all the limbs, the senses, mind and intellect remaining in his state of Ātman as different from the body and the senses. This is referred to by the term "Tvam" in the Mahāvākya "Tat Tvam Asi" (Chānd. U., 6.8.7). Through the yoking of this Ātmatattva with Śivatattva, the Yogin realises that his Ātman is the Śivatattva itself, which is referred to through the term "Tat" in the Mahāvākya quoted above. This realisation puts an end to all the Pāśas. This is the state of the Antarātman.

व्याख्या— अथ प्रकारान्तरेणोपपादयति—

Then the author demonstrates this in a different way—

आत्मान्तरालवर्तित्वाज्जीवात्मपरमात्मनोः।
योगादुभयधर्माणामन्तरात्मेति कीर्तितः।।२०।।

The "Ātman" is called "Antarātman" because he stands between the "Jivātman" and the "Paramātman" and because there is fusion of the characteristics of both of them. (20)

व्याख्या— आत्मा निरस्तजीवभाववान् सेव्यः, शिष्योपदेशसमये जीवात्मपरमात्मनोरन्तरालवर्तित्वात्, मध्यवर्तित्वादित्यर्थः। तदा शिष्यबुद्धिशिक्षकत्वेन तदन्तर्यामितया शिवधर्मयोगात्, आहारव्याहारादेर्विद्यमानत्वेन जीवधर्मयोगात्। एवमुभयधर्माणां योगाद् अन्तरात्मेति किर्तितः इति ।।२०।।

The "Ātman" is the "Sevya-yogin" in whom the nature of the embodied Soul is eradicated. He is called "Antarātman" because he stands between the "Jīvātman" and the "Paramātman", i.e., mid-way between them, at the time of giving instruction to the disciple. Then again he is called "Antarātman" because he has in him the fusion of the properties of both the "Jīvātman" and the "Paramātman", i.e., he is endowed with the nature of Śiva in the capacity as the inculcator of enlightenment in the disciple remaining as his innermost Soul and with the nature of the Jīvātman as found engaged in taking food, speaking, etc. (20)

व्याख्या— अथ प्रकारान्तरेणाह—

Then the author speaks of the same in a different way—

अहङ्कारस्य सम्बन्धान्मनुष्यत्वादिविभ्रमः।
न स्वभाव इति ज्ञानादन्तरात्मेति कथ्यते।।२१।।

Due to the association with "egoism" (the notion of I and mine), the delusion that I am man, etc., occurs. When the knowledge that 'it is not my real nature' arises, then the "Ātman" is called "Antarātman". (21)

व्याख्या— परिच्छिन्नस्वरूपाहंभाववशाद् मनुष्यत्वादिविभ्रमः स्यात् न स्वभावत इति ज्ञानात् परिच्छिन्नस्वरूपत्वं न स्वाभाविकमिति ज्ञानाद् अन्तरात्मेति कथ्यत इत्यर्थः।।२१।।

By virtue of the "egoism" in the form of limited nature, there occurs the delusion consisting in the conception of man, etc. Due to the knowledge that it is not the real nature, i.e., that the limited nature (like man, etc.,) is not the original form, the "Ātman" is called as the "Antarātman". (21)

व्याख्या— अथास्य शरीरसम्बन्धोऽस्ति न वेत्यत्र दृष्टान्तपूर्वकं सूत्रत्रयेणाह—

Then if it is asked as to whether he has the relation with the body or not, the author answers with analogies in three stanzas—

यथा पद्मपलाशस्य न सङ्गो वारिणा भवेत्।
तथा देहजुषोऽप्यस्य न शरीरेण सङ्गतिः।।२२।।

नीडस्थितो यथा पक्षी नीडाद्भिन्नः प्रदृश्यते।
देहस्थितस्तथात्मायं देहादन्यः प्रकाशते।।२३।।

Just as there is no association of the lotus leaf with water, so there is no association with the body in his case although he possesses a body. (22) Just as the bird residing in the nest appears different from the nest, so does the Ātman residing in the body appear different from the body. (23)

व्याख्या— स्पष्टम् ।।२२-२३।। It is clear. (22-23)

व्याख्या— अथ पुनर्दृष्टान्तमाह—

Then the author gives another analogy—

आच्छाद्यते यथा चन्द्रो मेघैरासङ्गवर्जितैः।
तथात्मा देहसङ्घातैरसङ्गःपरिवेष्टितः।।२४।।

Just as the moon is covered by the clouds which do not stick to him, so is the Ātman encircled by the aggregates of the body, etc., without being touched by them. (24)

व्याख्या— चन्द्र असङ्गवर्जितैः स्वस्य सर्वत्र सङ्गरहितैर्मेघैर्यथा आच्छाद्यते, तथा आत्मा निवृत्तजीवभावः सेव्यो देहसङ्घातैः स्थूलादिदेह-समूहैः, असङ्गः सन् परिवेष्टित इत्यर्थः।।२४।।

Just as the moon is covered by the clouds which do not get attached to him, i.e., which do not touch anything anywhere, so is the Ātman, who is the Sevyayogin without the nature of the Jīva, encircled by the aggregates of bodies, i.e., of the three bodies, Sthūla (gross), etc., without being touched by them. (24)

Notes: The analogies of the moon, bird and the clouds are the most significant and suitable to the point on hand. The first two analogies given in stanzas 22 and 23 are able to bring out the point of "asaṅgati" (non-attachment) in a superfical way, because there is at least the visible (sākṣāt) relation of "samyoga" between the lotus leaf and water and also between the bird and the nest. There is no correspondance of these analogies with the Ātman and the body, etc., which do not have any "sākṣāt-sambanda". If we take the analogy of the moon and the clouds, it corresponds to the point on hand (i.e., non-attachment of the Ātman with the body) both in respect of "asaṅgati" and in respect of the absence of "sākṣāt-sambandha". It may be noted here that the moon and the clouds are miles apart and yet the clouds seem to block the sight of the moon.

व्याख्या— तर्ह्ययं कं पश्यन्नस्त इत्यत्राह—

Then if it is asked as to whom he sees, the answer is given here—

निर्ममो निरहङ्कारो निरस्तोपाधिविक्लवः।
देहस्थोऽपि सदा ह्यात्मा शिवं पश्यति योगतः।।२५।।

The Ātman who, although residing in the body, is without the notion of 'I and mine', who is without 'egoism' and who has the obstructions of adjuncts eradicated, realises Śiva through Yoga. (25)

व्याख्या— विक्लवो बाधः। योगो योगसामर्थ्यम्। शिष्टं स्पष्टम्।।२५।।

'Viklava' means 'obstruction'. 'Yoga' means the 'power of Yoga'. The rest is clear. (25)

Notes: The attachment to the body, etc., the outward operation of senses with attachment towards the objects, desire to get mundance pleasures, etc., are the obstructional adjuncts which weaken the the power of the Ātman. But all these adjuncts which cause obstructions are totally absent, the Ātman is stationed in Śiva and sees nothing but Śiva as not differnet from his Self.

व्याख्या— तर्हि शिवं पश्यन्नयं तथा भासते इत्यत्राह—

Then the author says that the Ātman appears as Śiva by realising him as his Self—

भोक्तृभोज्यपरित्यागात् प्रेरकस्य प्रसादतः।
भोक्तृताभावगलितः स्फुरत्यात्मा स्वभावतः।।२६।।

By relinquishing the notions of the enjoyer and the enjoyed through the gracious favour of the inspirer (Śiva), the Ātman appears in his pure nature (as Śiva) with his inclination of being the enjoyer slipped away. (26)

व्याख्या— भोक्तृभोज्यपरित्यागाद् भोक्तृजीवेन भोज्यविषयपरित्यागात्, प्रेरकस्येश्वरस्य प्रसन्नतावशाद् भोक्तृताभावगलितः सन् भोक्तृ-

लक्षणजीवभाववियुक्तः सन् स्वभावतो जीवेश्वरसाधारणीभूतात्मस्वरूपतः स्फुरति, प्रकाशत इत्यर्थः।।२६।।

The "relinquishment of the notions of the enjoyer and the enjoyed" means the "relinquishment of the attachment towards the objects of enjoyment by the enjoyer". With the slipping away of the nature of the enjoyer, i.e., the separation from the nature of the Jīvātman consisting in that of the enjoyer through the gracious favour of the inspirer, who is Śiva (Īśvara), the Ātman shines in his own real nature, i.e., in the nature of the Ātman as common to both the Jīvātman and the Paramātman. (26)

Notes: This is the case of "nivṛtti" of the three aspects of Śiva, viz., Bhoktṛ, Bhojya and Preraka to revert back to their original form of Śiva. The notion of the world of objects is merged into Śiva through the Jīvatman whose mind and senses with all their precepts and concepts are merged into him. This happens when Śiva as the Preraka extends his gracious favour towards the Jīvātman (Bhoktṛ) on the total exhaustion his Karman in stock.

व्याख्या— अथान्तरात्मस्थलं समापयति—

Then the author concludes the Antarātmasthala—

सर्वेषां प्रेरकत्वेन शम्भुरन्तःस्थितः सदा।
तत्परिज्ञानयोगेन योगी नन्दति मुक्तवत्।।२७।।

Śambhu resides always inside as the inspirer of all. Through the meditation leading to that realisation, the Yogin experiences the delight like one liberated. (27)

व्याख्या— स्पष्टम्।।२७।। It is clear. (27)

इत्यन्तरात्मस्थलम्

Antarātmansthala ends

Notes: The "Antarātman" is the innermost Ātman who has a nature common to both the Jīvatman and Paramātman, remaining like the Jīvātman with no association with the body in certain respects and like the Paramātman with nothing remaining within the province of experience other than his Self as not different from Śiva.

अथ परमात्मस्थलम् —(७४)

व्याख्या— अथ– ''एवं विदित्वा परमात्मरूपं गुहाशयं निष्कलमद्वितीयम्। समस्तसाक्षिं सदसद्विहीनं प्रयाति शुद्धं परमात्मरूपम्'' इति कैवल्यश्रुत्यनुसारेण अयमन्तरात्मैव निर्मलत्वेन परमात्मेति निरूपयति—

Paramātmasthala—(74)

The as per the statement of the Kai. U., viz., "Evaṁ viditvā, etc.," which means: "Having realised the form of the Paramātman like this, as residing in the caves (of the hearts of all), as free from "Kalās", as one without a second, as the witness of all and as free from the manifest and the unmanifest, assumes the form of the Paramātman which is nothing but pure consciousness", the author expounds that the "Antarātman" himself is the "Paramātman" due to the total absence of Malas—

निर्धूते तत्प्रबोधेन मले संसारकारणे।
सामरस्यात् परात्मस्थात् परमात्मायमुच्यते।।२८।।

When all the defilements of ignorance (Malas) that cause transmigration, are washed away by that enlightenment, this "Antarātman" comes to be called "Paramātman," as he becomes one with the Supreme Ātman. (28)

व्याख्या— अयमन्तरात्मा संसारकारणे मलेऽज्ञाने तत्प्रबोधेन तच्छिवाद्वैतज्ञानेन निर्धूते सति निवारिते सति परात्मस्थात् परमात्मस्थात् सामरस्यात् समरसभावात् परमात्मेत्युच्यत इत्यर्थः ।।२८।।

When the Mala or nescience which is the cause of transmigration is washed away or removed through that enlightenment in the form of the knowledge of non-duality with Śiva, this "Antarātman" comes to be called as the Paramātman due to the communion with the Paramātman. (28)

Notes : एवं विदित्वा परमात्मरूपं इत्यादि— Kai. U., 24. The form of the Paramātman is what is realised as One's Self (Svātman) when the entire network of world constituting non-Self (anātman) disappears. The Paramātman is called "Guhāśaya" as he is taken as residing separately in the caves of the hearts of all due to our ignorance. This is because he is in reality one and without a second, with his "Aṁśa" dividing itself into many for cosmic sport and deliverance of the Jīvātman through making him exhaust the fruits of Karman through the experience of joy and sorrow. The Paramātman is free from "Kalās" from the "Prāṇa" to "Nāma". He is again described as "Advitīya", one without a second. He is "samastasākṣin", the witness of all. Again he is beyond the manifest and the unmanifest world. He is pure consciousness. The realisation of total communion of the Ātman with such Paramātman as water with water constitutes "Paramātmasthala". "Sāmarasya" or "Samarasabhāva" means this communion, this spiritual kinship between the "Jīvatman" and the "Paramātman". This is beautifully portrayed in the following Mantras of the Kai. U.: अणोरणीयानहमेव तद्वन्महानहं विश्वमिदं विचित्रम्। पुरातनोऽहं पुरुषोऽहमीशो हिरण्मयोऽहं शिवरूपमस्मि।। अपाणिपादोऽहमचिन्त्यशक्तिः पश्याम्यचक्षुः स शृणोम्यकर्णः। अहं विजानामि विविक्तरूपो न चास्ति वेत्ता मम चित् सदाहम्।। वेदैरनेकैरहमेव वेद्यो वेदान्तकृद्वेदविदेव चाहम्।। न पुण्यपापे मम नास्ति नाशो न जन्मदेहेन्द्रियबुद्धिरस्ति। न भूमिरापो मम वह्निरस्ति न चानिलो मेऽस्ति न चाम्बरं च।। (20-23)— "I am more atomic than all the atomic; so am I great. This world is of various forms. I am the ancient one. I am the Puruṣa (Primordial being). I am the Hiraṇyagarbha. I am of the form of Śiva. I am without hands and legs. I am endowed with the Śakti which is beyond comprehension. I see without eyes and hear without ears. I know that there is nothing beside me. My form is alone. There is none who can know me who am the bliss. I am the pure consciousness. I am alone to be known by many Vedas.

I am the author of the Vedānta and the knower of Veda. There is neither merit nor demerit in my case. I am not subject to destruction. I do not have birth, body, senses and intelligence. There is no earth, no fire, no wind and no ether for me." This is the "Sāmarasya" *par excellence* that is depicted in the Paramātmasthala.

व्याख्या— अथ कोऽयं परमात्मेत्यत्राह—

Then the author depicts as to who is this Paramātman—

सर्वेषामात्मभेदानामुत्कृष्टत्वात् स्वतेजसा।
परमात्मा शिवः प्रोक्तः सर्वगोऽपि प्रकाशवान्।।२९।।

As he is the most effulgent of all the Souls through his own lustre, although he resides in all beings with lustre, Śiva is called the Paramātman.(29)

व्याख्या— स्वतेजसा निजतेजसा सर्वगोऽपि सर्वव्यापकोऽपि प्रकाशवान् शिवः सर्वेषामात्मभेदानाम् उत्कृष्टत्वात् परमात्मेति प्रोक्त उच्यत इत्यर्थः।।२९।।

Although he is all pervasive with his own lustre, the effulgent Śiva stands superior to all the individual Souls. Hence he is called Paramātman.(29)

Notes : Śiva resides in the various beings as the individual Souls. Yet he is above them both in lustre and eminence. He is the most effulgent among the lustrous Souls and the most prominent among the those individual Souls. Hence, he is rightly called Paramātman, the Supreme Soul. His nature has been beautifully depicted in the Śve. U. 6.11: एको देवः सर्वभूतेषु गूढः सर्वव्यापी सर्वभूतान्तरात्मा। कर्माध्यक्षः सर्वभूताधिवासः साक्षी चेता केवलो निर्गुणश्च।।— "He is one God without a second. He is hidden in all the beings. He is the innermost Soul of all the beings. He is the controller of the fruits of Karman. He is the inner controller of all beings. He is the (silent) witness. He is the pure consciousness. He is alone.

He is free from three Guṇas." He is one like the sky, but not insentient like it. He is "deva", the effulgent one. Then why does he not shine? He does not shine because he is hidden in all the beings. Although he appears to the enlightened as one Ātman in all the beings, he does not appear to others. Since he is hidden in all the individual beings, should he be regarded as divided? No, he should not be regarded as divided because he is all-pervasive. It may be further contended that since he is all-pervasive, he should be regarded as insentient like the sky which is all-pervasive. This contention is incompatible because he is the innermost Soul of all beings. Thus he is all-pervasive as well as full of consciousnes as the inner Soul of all beings. Is the Lord who dispenses with the fruits of actions, different from him? No, he is the Lord who dispenses with the fruits of actions as the "Karmādhyakṣa". Is he different from him who is called "Sūtrātman"? No, he is the "Sūtrātman" himself, residing in all the beings as the "Sūtra" controlling them. He is thus "Sarvabhūtādhivāsa." As the controller of all beings, is he possibly prone to deformities (vikāras)? No, he is the witness of all (Sākṣin). As the witness, he is not touched by the deformities connected with the objects and operations under his purview (sākṣya). It may be said that the Sākṣitva is dependent on the purpose of displaying the "Sākṣya". This is not so because he is the "Cetṛ", the pure consciousness. If there is any thing else how can he be pure consciousness? It connot be contended like this, because he is alone, i.e., he is only one without anything general or anything particular. How can you think of him as "Kevala", when there are three Guṇas? This question is untenable because he is without Guṇas, i.e., unaffected by Guṇas. Such is the most effulgent and the most prominent Paramātman. Here the Ātman has fully accomplished the nature of the Paramātman.

व्याख्या— अथ प्रकारान्तरेण तल्लक्षणमाह—

Then the author defines him in a different way—

ब्रह्माण्डबुद्बुदस्तोमा यस्य मायामहोदधौ।
उन्मज्जन्ति निमज्जन्ति परमात्मा स उच्यते।।३०।।

He in whose great ocean of Māyā the multitudes of bubbles in the form of worlds rise and submerge, is called the Paramātman. (30)

व्याख्या— स्पष्टम्।।३०।। It is clear. (30)

Notes: The worlds (brahmāṇḍas)are the bubbles in the great ocean of Māyā controlled by Śiva. They are formed and then they bulge as big as they can and burst to disappear into his nothingness (nirākāra). This is one definition of the Paramātman.

व्याख्या— अथ तत्स्वरूपमेव दृष्टान्तपूर्वकं सूत्रत्रयेण कथयति—

Then the author depicts his form in three stanzas —

यस्मिन् ज्योतिर्गणाः सर्वे स्फुलिङ्गा इव पावकात्।
उत्पत्य विलयं यान्ति तद्रूपं परमात्मनः।।३१।।

That form in which the hosts of luminaries rise like the sparks from the fire and merge again, is the form of the Paramātman. (31)

व्याख्या— यस्मिन् वस्तुनि सर्वे ज्योतिर्गणाः समस्तजीवतेजःसमूहा वह्नेर्जाता विस्फुलिङ्गा इव उत्पत्य विलयं यान्ति, तत्परमात्मनो रूपं स्वरूपमित्यर्थः।।३१।।

That entity in which all the multitudes of the luminaries in the form Jīvas rise like the sparks arising form the fire and again merge, is the form, i.e., the nature, of the Paramātman. (31)

Notes: The analogy given in the stanza reminds us of the famous statments of Muṇḍ. U. as: यथा सुदीप्तात्पावकात् विस्फुलिङ्गाः सहस्रशः प्रभवन्ते सरूपाः। तथाक्षराद्विविधाः सौम्य भावाः प्रजायन्ते तत्र चैवापि यन्ति।। (2.1.1) — "Just as from the well-lit fire the similar sparks in thousands arise and again merge into the same fire, so from the Immutable One the various objects are born and again they get merged into

the same". Every being is a spark of the fire of consciousness. The Śivayogin realises this as his Self merged into the great fire of Śaiva consciousness. This is the state of Paramātmasthala in the case of the Śivayogin. This is more beautifully depicted through another analogy in the Pra. U.: यथा गार्ग्य मरीचयोऽर्कस्यास्तं गच्छतः सर्वा एतस्मिंस्तेजोमण्डल एकीभवन्ति ताः पुनरुदयतः प्रचरन्त्येवं ह वै तत्सर्वं परे देवे मनस्येकीभवति। (4.2)— "Just as, O Gārgya! the rays of the setting sun become combined into one in that disc of effulgence and they spread out again from the rising sun, so do, indeed, all the beings become one in the effulgent mind of the Lord." He, in whom all the "Bhāvas" merge into one, is the Paramātman depicted here. The Śivayogin is in that state of the Paramātman.

व्याख्या— अथ प्रकारान्तरेणाह—

Then the author describes the same in a different way—

यस्मिन् समस्तवस्तूनि कल्लोला इव वारिधौ।
सम्भूय लयमायान्ति तद्रूपं परमात्मनः।।३२।।

That in which all the objects merge together like the waves in the ocean, is the form of the Paramātman.(32)

व्याख्या— यस्मिन् वस्तुनि भूम्यादिसमस्ततत्त्वानि समुद्रे बृहत्तरङ्गा इव सम्भूय लयमायान्ति, तत्परमात्मनो रूपम्।।३२।।

That entity in which all the objects, i.e., the Principles starting from the earth, get merged together like the waves in the ocean, is in the form of the Paramātman.(32)

Notes: The form of the Paramātman is compared to an ocean and all the objects of the world, i.e., those that are made up of the thirty-six Principles from Śiva to Bhūmi, are compared to the waves. Just as the waves get merged into the ocean, so do the objects, i.e., the Principles starting from Bhūmi in the ascending order, get merged into the Paramātman. The analogy of the rivers and the ocean given in the Muṇḍ. U. and Chānd.U.

drives home the same point: यथा नद्यः स्यन्दमाना:समद्रेऽस्तं गच्छन्ति नामरूपे विहाय। तथा विद्वान्नामरूपाद्विमुक्तः परात्परं पुरुषमुपैति दिव्यम्।। (3.2.7; 6.9.1)—"Just as the flowing rivers get merged into the ocean without any reminiscence of name and form, so does the enlightened one, being freed from name and form, gets into the higher than the highest Divine Puruṣa".

व्याख्या— पुनः प्रकारान्तरेणाह—

Again it is said in a different way—

निरस्तमलसम्बन्धं निःशेषजगदात्मकम्।
सर्वतत्त्वोपरि प्रोक्तं स्वरूपं परमात्मनः।।३३।।

It is said that the nature of the Paramātman who has his relation with the Malas totally eradicated, is the very life-principle of the entire world and stands above all the Principles. (33)

व्याख्या— निवारिताणवादिमलसम्बन्धं नामरूपात्मकसकलजगज्जीवनभूतं परमात्मनः स्वरूपं भूम्यादिशिवान्तसकलतत्त्वोपरि प्रोक्तम्।।३३।।

The nature of the Paramātman is said to lie in the removal of his relation with Āṇava and other Malas. It happens to be the very life-principle of the world which consists in name and form. It is above the (36) Principles from Bhūmi to Śiva.(33)

Notes: As the embodied Soul, the Ātman is covered with the three Malas, Āṇava, Māyīya and Kārmika. Now as the released Soul, the Ātman is in his original form of the "Paramātman" with the three Malas totally eradicated. Secondly, as the embodied Soul, the Ātman was only an animating principle of the body he occupied. But as the liberated Soul, the Ātman is the Paramātman who has become the animating principle of the entire world consisting in names and forms. Thirdly, as the embodied Soul, the Ātman is bound by the limitations of the

thirty-six Principles from Śiva to Bhūmi. But as the liberated Soul the Ātman in his capacity as the Paramātman, transcends the thirty-six Principles.

व्याख्या— अथ परमात्मा कथं प्रकाशत इत्यत्राह—

It is said here as to how the Paramātman shines—

यथा व्याप्य जगत्सर्वं स्वभासा भाति भास्करः।
तथा स्वशक्तिभिर्व्याप्य परमात्मा प्रकाशते।।३४।।

Just as the sun shines with his own brightness by enveloping the entire world, so does the Paramātman shine by enveloping (the universe) with his "Śaktis".(34)

व्याख्या— भास्करः स्वकान्त्या जगत्सर्वं व्याप्य यथा वर्तते, तथा परमात्मा धूमावत्यादिस्वकीयपञ्चशक्तिभिर्विश्वं व्याप्य प्रकाशत इत्यर्थः। तथा हि— सृज्यस्य पाञ्चभौतिकत्वाद् भूम्यां धूमावत्यपरपर्याया तिरोधानशक्तिः, जले पुष्टिलक्षणा पालनशक्तिः, तेजसि विश्वप्रकाशकतालक्षणा सृष्टिशक्तिः, वायौ शोषकतालक्षणा संहारशक्तिः, नभसि व्यापकशिवैकीकरणप्रवीणानुग्रहत्मिका विभुताशक्तिः। एवं पञ्चभिर्विश्वं व्याप्य वर्तत इत्यर्थः। उक्तोऽयमर्थः पञ्चाशिकाशास्त्रे— ''धूमावती पृथिव्यां ह्लादाप्सु शुचौ तु भास्वती प्रथते वायौ स्पन्दा विभ्वी नभसि व्याप्तं जगात्ताभिः।। धूमावती तिरोधौ भास्वत्यवभासतेऽध्वनां शक्तिः। क्षोभे स्पन्दा व्याप्तौ विभ्वी ह्लादा च पुष्टौ स्यात्।।'' इति। एवं स्वशक्तिभिर्विश्वं व्याप्य वर्तत इत्यर्थः। अत्र स्वकान्त्या विश्वं व्याप्य भासमानस्य सूर्यस्य यथाऽभेदः, तथा शिवाद्विश्वस्याभेदो नाशङ्कनीयः, भूम्यादेः शक्तिरूपत्वात्, शक्तीनां शिवस्वभावत्वात्। नैवं विश्वं सौरतेजोरूपम्, किन्तु सम्बन्धमात्रम्, सर्वांशे दृष्टान्ताभावाद् व्याप्तवेव दृष्टान्त इति।।३४।।

Just as the sun stands pervading the entire world with his own brightness, so does the Paramātman shine pervading the entire universe with his own five "Śaktis",

Dhūmavatī, etc. It is thus: What is created is of the nature of the five elements; hence, his Tirodhānaśakti (power of covering) which is otherwise known as Dhūmāvatī (smoky) is found in the earth; his Pālanaśakti (power of protection-Sthiti), characterised by nourishment, in the waters; his Sṛṣṭiśakti (power of creation) characterised by the capacity of drying up, in the wind; and his Vibhutāśakti (power of enveloping) characterised by the capacity to show favour in the form of uniting with Śiva, in the sky. It means that the Paramātman envelops the entire universe with his five Śaktis. This is told in Virū. Pa.: "Dhūmāvati, etc.,"; it means: "Dhūmāvatī resides in the earth, Hlādā in the waters, Bhāsvatī in the fire, Spandā in the wind and Vibhvī in the sky. The universe is pervaded by them. Dhūmāvatī covers the objects. Bhāsvatī is the power of the Adhvans which reveals things. Spandā is effective in creating turmoil. Vibhvī is meant for pervasion and Hlāda is intended for nourishment." It means that the Paramātman pervades the entire universe through his Śaktis. Here one should not raise a doubt regarding the non-difference of the universe from Śiva on the analogy of the seeming non-difference of the world from the sun who (just) envelops it through his light, because the earth, etc., are the Śaktis of Śiva himself and the Śaktis are the part and parcel of Śiva's nature. The world, on the other hand, is not of the nature of the brightness of the sun itself, but is only related to the Sun. Since there cannot be total correspondance with the analogy in all respects, the analogy here should be taken only in respect of "pervasion". (34)

Notes: धूमवती......... पुष्टौ स्यात्।। — Virū. Pa., 25-26. The five functions (Kṛtyas) of Śiva are Sṛṣṭi, Sthiti, Laya, Triodhāna and Anugraha: जगज्जन्मस्थितिध्वंसतिरोभावविमुक्तयः। कृत्यं सकारकफलं ज्ञेयमस्यैतदेव हि।। (Mṛg. Ā., 2.3). These functions are performed through the five Śaktis and are called after those functions as Sṛṣṭiśakti, Sthitiśakti, etc. Śve. U. calls the various Śaktis as Īśanīs through

whom Śiva (Rudra) plays his cosmic sport of creation, protection and annihilation: य एको जालवानीशत ईशनीभिः सर्वल्ँल्लोकानीशत ईशनीभिः। य एवैक इह उद्भवे संभवे च य एतद्विदुरमृतास्ते भवन्ति।। एको हि रुद्रो न द्वितीयाय तस्थुर्य इमान् लोकानीशत ईशनीभिः। प्रत्यङ्जनास्तिष्ठति सञ्चुकोचान्तकाले संसृज्य विश्वा भुवनानि गोप्ता।। (3.1-2)—"One and only one without a second, the Paramātman, who wields a net, rules all the world with his Śaktis. He alone is the cause for the birth and growth of all. They who know this become immortal. Rudra is one without a second, who rules these worlds with his Śaktis. O men! he is present in the hearts all beings. After projecting and maintaining all the worlds, he finally withdraws them into himself". The same idea is found in another statement of Śve. U.: परऽस्य शक्तिर्विविधैव श्रूयते स्वाभाविकी ज्ञानबलक्रिया च।। (6.8). As told in the Virū.Pa., the world is made up of the five elements (Bhūtas)— Pṛthivī, Ap, Tejas, Vāyu and Ākāśa. The five Śaktis, Śṛṣṭiśakti, etc., are associated with the five Bhūtas and they are called respectively as Dhūmāvatī, Hlādā, Bhāsvatī, Spandā and Vibhvī. The analogy given here is of the sun who pervades the world with his own lustre. Likewise, the Paramātman pervades the universe with his Śaktis. The correspondance between the analogy (dṛṣṭānta) and the matter on hand (dārṣṭāntika) is just limited to the aspect of all-pervasiverness. The correspondance between them is not in all respects. It must be noted here that although the world is enveloped by the sun with his light, it is different from him. But the universe which the Paramātman envelops through his Śaktis, is not different from him. The Bhūmi, etc., which make the world are the different Śaktis of the Paramātman as shown above and those Śaktis are the inseparable nature of the Paramātman.

व्याख्या— नन्वेवं विश्वव्यापकत्वेन भासमानत्वादीश्वरस्य विश्वविकारत्वं कस्मान्न सम्भवति ? इत्याक्षेपस्योत्तरं वदन् परमात्मस्थलं समापयति—

It may be contended as to why should we not regard Īśvara as subjected to the transformations which the world undergoes since he stands enveloping the world? Answering this objection, the author concludes the Paramātma-sthala—

विश्वतो भासमानोऽपि विश्वमायाविलक्षणः।
परमात्मा स्वयंज्योतीरूपो जीवात्मनां भवेत्।।३५।।

Although appearing everywhere and yet remaining away from the Māyā of the world, the Paramātman shines as their inner light in the Individual Souls. (35)

व्याख्या— परमात्मा विश्वस्मिन् (विश्वतो?) सर्वत्र भासमानोऽपि विश्वमायाविलक्षणो विश्वोपादानकारणीभूतो व्योमवद् विश्वगतषड्भावविकार-दोषरहितः सन् सच्चिदानन्दस्वरूपेण जीवात्मनां संसारहेयबुद्धिसम्पन्नानां ज्योतीरूपो बुद्धिप्रकाशको भवतीति।।३५।।

इति परमात्मस्थलम्

Although the Paramātman appears everywhere in the universe, yet he is different from the Māyā of the universe, in as much as he is the material cause of the world. Hence, he is free from the defects in the form of the six modifications prevalent in the universe. With his nature consisting in existence, intelligence and bliss, he remains as the inner light enlightening the intellect of the individual Souls who are endowed with the realisation of the abominable nature of the worldly life (transmigration). (35)

Paramātmasthala ends

Notes: Ṣaḍbhāvavikāras to which the objects of the world are subjected are: जायतेऽस्ति विपरिणमते वर्धतेऽपक्षीयते विनश्यति। (Yā.Ni. 1.2)— Birth, existence, changing, growing, declining and destruction. Although the Paramātman is enveloping the world through his Śaktis having created it through his own Śaktis, he is totally unaffected by the defects of the world. This is the special feature of the Paramātman: He is the material as well as the instrumental cause of the world; he enters the universe after creating it; yet he is not subjected to the "Vikāras" to which the world is subjected; he is immanent in the world and yet he transcends it.

अथ निर्देहागमस्थलम्—(७५)

व्याख्या— अथ—''आश्रयो द्वन्द्वमित्युक्तं द्वन्द्वत्यागात् परो दमः। जीवन्मुक्तः सदा योगी देहत्यगाद्विमुच्यते।।'' इति देवीकालोत्तरवचनानुसारेण देहधर्मं निराकृत्य परमात्मस्वरूपभावनावतः शिवयोगिनो निर्देहागमस्थलं निरूपयति—

Nirdehāgamasthala — (75)

Then in accordance with the statement of the D.K., viz., "Āśrayo dvandvamityuktam, etc.", which means: "Resort is said to be duality. Relinquishment of duality leads to the highest dome. The Yogin who is liberated even while alive, would be finally liberated on the abandonment of the body", the author propounds the Nirdehāgamasthala for the Śivayogin who has assumed the form of the Paramātman by discarding the characteristics of the physical body—

देहिनोऽपि परात्मत्वभाविनो निरहङ्कृतेः।
निरस्तदेहधर्मस्य निर्देहागम उच्यते।।३६।।

The Śivayogin, although possessing a body, assumes a state of bodilessness (nirdeha) with the realisation that he is Paramātman himself, egoism being removed and attachment to the peculiar properties of the body being suspended. (36)

व्याख्या— परात्मत्वभाविनोऽहङ्कारममकारशून्यस्य निरस्तदेहधर्मस्य निरस्तस्थूलत्वादिदेहधर्मवतो देहिनो देहवतः शिवयोगिनो निर्देहप्राप्तिरुच्यते, कथ्यत इत्यर्थः।।३६।।

The attainment of the state of bodilessness is said in the case of the Śivayogin who has a body and yet who has discarded the special properties of the body such as

'fatness', etc., who has realised himself as the Paramātman and who is free from the notions of 'I and mine'. (36)

Notes : Attachment to the peculiar properties of the body (dehadharma) is in several forms like "I am fat", "I am lean", "I am young", "I am old", etc. The Śivayogin is not attached to the characteristics of the body. He is Paramātman (Śiva) himself. It is the body that undergoes the different changes and modifications. It is the body that is affected by external forces like heat, cold, etc. Ātman in his true state of Śiva, is not associated with any of these properties of the body. This constitutes what is known as "Nirdehāgama". आश्रयो द्वन्द्वमित्युक्तम्, इत्यादि— (D.K., 44). निर्देहागमः निर्गतः देहः (देहभावः) यस्मात् सः निर्देहः, निर्देहस्य आगमः (ज्ञानम्) निर्देहागमः। There is a 'Nirvacana' also in the Ekottaraśatasthalī thus: सेव्यस्थलाभिमानित्वाद् देहधर्मेषु सत्स्वपि। निर्देहोऽयं भवेत्तस्मात् स निर्देहागमस्स्मृतः।। (quoted in the Kannaḍa commentary of Śrī N.R. Karibasava Śāstrin) — "Although the Sevya-Yogin has the body, he is called 'Nirdeha' because he has no attachment to the body as his."

व्याख्या— अथ परमात्मभाववतः शिवयोगिनो देहसम्बन्धो नास्तीति षड्भिः सूत्रैः प्रतिपादयति—

Then the author propounds in six stanzas that the Śivayogin who has assumed the state of the Paramātman has no relation with body—

गलिते ममताहन्ते संसारभ्रमकारणे।
पराहन्तां प्रविष्टस्य कुतो देहः कुतो रतिः।।३७।।

केवले निष्प्रपञ्चौघे गम्भीरे चिन्महोदधौ।
निमग्नमानसो योगी कथं देहं विचिन्तयेत्।।३८।।

अपरिच्छेद्यमात्मानं चिदम्बरमिति स्मरन्।
देहयोगेऽपि देहस्थैर्विकारैर्न विलिप्यते।।३९।।

अखण्डसंविदाकारमद्वितीयं सुखात्मकम्।
परमाकाशमात्मानं मन्वानः कुत्र मुह्यति।।४०।।

When the notions of 'I and mine' (ahantā and mamatā) which cause the delusion of worldly life (subjected to transmigration), slip away, where is the body and where is attachment to it in the case of the Yogin who has assumed the state of being the Supreme Soul? (37) When the Yogin has his mind merged into the profound ocean of consciousness which is consisting in the stream of 'worldlessness', how can he think of the body? (38) Cherishing his Ātman as the partless ether of consciousness even while having a body, the Yogin is not affected by the deformities (peculiarities) found in the body. (39) Realising himself as the Supreme Ether (Paramātman) which is of the nature of absolute awareness, which is without a second and which is blissful, where can he have delusive attachment? (40)

व्याख्या— शरीरः प्रीतिश्च कुत इत्यर्थः।।३७।। निवृत्तचराचरप्रपञ्चसमूहवति अगाधे चित्समुद्रे निमग्नचित्तः शिवयोगी देहं केन प्रकारेण चिन्तयेत्? न केनापीत्यर्थः।।३८।। स्वात्मानमखण्डाद्वितीयचिदानन्दाकारं परमाकाशं सन्तं मन्वानः ''आकाशशरीरं ब्रह्म सत्यात्मप्राणारामं मनआनन्दं शान्तिसमृद्धम्'' इति च्छान्दोग्यश्रुत्यनुसारेण जानन् शिवयोगी कुत्र कस्मिन्नधिकरणे शरीर्यहमिति मुह्यति? न कुत्रापि, ब्रह्मातिरिक्तदेशाभावादित्यर्थः।।४०।।

It means that whence the body and attachment to it can come to him. (37) How can the Śivayogin think about the body as his mind is fully merged into the fathomless ocean of consciousness which has the multitude of the movable and the immovable removed? It means that he cannot think of it in any way. (38) Considering his Ātman as the ether of consciousness which is without parts, the

Śivayogin, although possessing a body, is not affected by the changes of the body and the senses. (39) Realising his Ātman as the Supreme Ether (Paramātman) which is absolute, without a second and blissful consciousness, as per the statement of the Chānd. U., viz., "Ākāśaśarīram brahma, etc.," which means: "Brahman has ether as his body; he has truth as his very nature; he has Prāṇas for his sport; he has mind as his joy; he has peace as his prosperity", where can the Śivayogin delude himself thinking that he is the embodied Soul? It means that he does not think like that anywhere because there is no place other than Brahman for him. (40)

Notes: It may be noted here that the first pāda of the 37th stanza is read differently in the editions with the Kannaḍa commentaries of Ujjinīśa (14th cent. A.D.) and Kashinatha Śāstrin (20th cent. A.D.), as गलिते कृत्रिमाहन्त्वे। This means "When the artificial egoism slips away". It is a mistaken egoism in the form of 'I am the body, I am fat, I am lean, etc. In the reading found in this and other editions ममताहन्ते is a Dvandvasamāsā in the dual number— गलिता-गलिते-गलिता:— Ākāranta feminine word. What is stated in the 37th stanza is that the Yogin who has entered into (who has been in) the Supreme I-ness (i.e., Paramātman), cannot have the consciousness of the body and as such cannot have any attachment to the body. The consciousness of the body remains as long as the notions of 'I and mine' remain. Those notions are the cause for transmigration. The 38th stanza depicts the state of the Śivayogin whose mind is deeply immersed in the abysmal ocean of consciousness, which is the Paramātman and which is bereft of all worldly associations. Such a mind cannot think of the body at all, because its attention cannot go in the direction of the body. The world of duality of which the body is a sample, is removed far from the mind. This is called as "Manasaḥ amanībhāva" by Śaṅkara and as "Asparśayoga" in the Māṇḍūkya Kā.: निगृहीतस्य मनसो निर्विकल्पस्य धीमतः। प्रचारः स तु विज्ञेयः सुषुप्तोऽन्यो न तत्समः।। (3.34)— "The operation of the mind which is controlled, which is free from

figments of thought and which is enlightened, should be known as in the state of deep sleep. There is nothing equal to it". When the mind gets to the root of the reality of Ātman as the Paramātman, it becomes free from all the external contacts. That is the peaceful state of the mind which is like that of the fire without fuel (nirindhanāgnivat praśāntam—Śaṅkara). Thus there is the state of non-mind in the case of the mind (Māṇḍūkya Kā., 3.39)— "What is known as Asparśayoga is hard to understand by all (ordinary) Yogins". Asparśayoga is that Yoga in which all the 'touch' in the form of association with all external objects is absent; this is well known in the Upaniṣads. So says Śaṅkara: अस्पर्शयोगो नामायं सर्वसम्बन्धाख्यस्पर्शवर्जितत्वाद्, अस्पर्शयोगो नाम वै स्मर्यते प्रसिद्ध उपनिषत्सु। (Bhāṣya on Māṇḍūkya Kā., 3.39). The Śivayogin who is adept in this Yoga has his mind completely merged in the profound ocean of Śaiva consciousness. Hence, there is least inclination towards the body as far as such a mind is concerned. This is the state of "Nirdeha". The 39th stanza describes the state of "Nirdeha" in a different way. The Śivayogin who is one with the Paramātman is in the state of the ether of consciousness which is without any parts and which is absolute. Hence, he is not touched by the "vikāras" of the body although he is living with a body. Here the well known analogy of the lotus leaf and the water can be taken to elucidate the point. This is hinted by this statement of the Chānd. U.: यथा पुष्करपलाशा आपो न शिलष्यन्त एवमेवंविदि पापं कर्म न श्लिष्यते इति। (4.14.3)— "Just as the waters do not stick to the lotus leaves, so in the case of the enlightened person the fruits of Karman (consequent on the possession of the body) do not get associated". The 40th stanza describes how the Śivayogin realises that he is in the state of the Supreme Ether (i.e., Paramātman) which is absolute, of the form of consciousness, without a second and blissful. Such a Śivayogin who is divine consciousness itself cannot have any kind of delusion such as 'I am the embodied Soul' (i.e., I have a body), etc. Here in support of this, Maritoṇṭadārya quotes a statement saying that it is from Chānd. U., while it is actually from the Tai.U.The statement is: आकाशशरीरं ब्रह्म, इत्यादि— (Tai. U., 1.6.2). Paramātman is said to have the ether as his body in the sense of having a body as subtle as the sky. He is called "Satyātman" in the sense that

his form (svarūpa) is the absolute truth in the ultimate analysis. He is "Prāṇārāma" in the sense that the instruments of his sport are the prāṇas. He is "Mana-ānanda" in the sense that he has the mind which has bliss as its content. He is "Śāntisamṛddha" in the sense that clamness or peace is his wealth. Such is the nature of the Paramātman. The Śivayogin in that state connot have any attention towards the body which deludes him to think that he has a body. With this delusion comes the notion of 'I and mine', which leads to "saṁsāra".

व्याख्या— नन्वाकाशस्यापि घटाद्युपाधिना परिमितिर्दृश्यत इत्यत्राह–

If it is objected that in the case of the ether also there are adjuncts such as pot, etc., then the author answers it—

उपाधिविहिता भेदा दृश्यन्ते चैकवस्तुनि।
इति यस्य मतिः सोऽयं कथं देहमितो भवेत्।।४१।।

How can he who has the clear awareness that differences consequent on adjuncts are found regarding a single object, be limited to the body at all? (41)

व्याख्या— स्पष्टम्।।४१।। It is clear. (41)

Notes: In the case of Ākāśa, for instance, there are differences consequent on the limiting adjuncts such as ghaṭa, maṭha, etc., which give rise to the conceptions like "Gaṭākāśa", "Maṭhākāśa", etc. He who knows the fact that when these limiting adjuncts are removed, the Ākāśa is in its absolute form, is the enlightened person who is not misguided by such adjuncts to think that the differences are eternal. Such an enlightened Śivayogin cannot think that his Ātman is limited to his body. He knows that when the adjunct in the form of the body is dropped or ignored, his Ātman is one with the Absolute Paramātman.

व्याख्या— अथ तत्कुत इत्यत्राह—

Then if it asked as to why it is, the answer is given here—

भेदबुद्धिः समस्तानां परिच्छेदस्य कारणम्।
अभेदबुद्धौ जातायां परिच्छेदस्य का कथा।।४२।।

The idea of difference is the cause of division in the case of all objects. When the idea of non-difference dawns, where is the scope for the talk about division? (42)

व्याख्या— घटाकाशदृष्टान्तेन भेदस्तावदौपाधिक इति ज्ञाते, अभेदबुद्धौ दृढायां वस्तुपरिच्छेदकारणीभूतभेदबुद्धेः शिथिलत्वात् परिच्छेदवार्ता न कापीत्यर्थः।।४२।।

When it is known through the example of 'Ghaṭākāśa' that the idea of difference is consequent on the adjuncts and when the idea of non-difference becomes firm, the notion of difference which is the cause for the division becomes slackened. Then there is no talk of difference whatever. (42)

Notes: As long as there is the idea of difference, so long there is the conception of things as delimited by space, form, etc. When that is gone, there remains the notion of absoluteness and one-ness, which is nothing other than that of the state of the Paramātman. The Śivayogin who looks upon his Self as Śiva (Śivo'ham) and who is in harmony with the divine presence in everything, has no relation with the body. Thus he is the "Nirdehasthalin".

व्याख्या— अथ तदद्वैतं प्रकटीकृत्य निर्देहागमस्थलं समापयति—

Then after elucidating that 'non-duality', the author concludes the Nirdehāgamasthala—

शिवोऽहमिति यस्यास्ति भावना सर्वगामिनी।
तस्य देहेन सम्बन्धः कथं स्यादमितात्मनः।।४३।।

In the case of him who has the all-comprehensive idea of "Śivo'ham" (I am Śiva) and who has been in the state

of unlimited Ātman (i.e., Paramātman), how can there be any relation with body? (43)

व्याख्या— शिवोऽहमिति सर्वव्यापकीभूता शिवाद्वैतभावना यस्य शिवयोगिनोऽस्ति, तस्य, अपरिमितात्मनः परिच्छिन्नशरीरेण सम्बन्धः कथं स्यात्? न कथञ्चिदपीत्यर्थः।।४३।।

इति निर्देहागमस्थलम्

In the case of that Śivayogin whose idea of non-duality with Śiva as "I am Śiva" is comprehensive, and whose state is that of the limitless Ātman, how can there be any relation with the limited body? It means that it cannot be in any way. (43)

Nirdehāgamasthala ends

Notes: The Śivayogin who has no vain attachment to the body, is rightly called "Nirdehasthalin".

अथ निर्भावागमस्थलम्—(७६)

व्याख्या— अथ — "नैवोर्ध्वं धारयेच्चित्तं न मध्यं नाप्यधः क्वचित्। अन्तर्भावविनिर्मुक्तं सदा कुर्यान्निराश्रयम्।।" इति देवीकालोत्तरवचनानुसारेण निर्देहागमसम्पन्नस्य शिवयोगिनो निर्भावागमस्थलं निरूपयति—

Nirbhāvāgamasthala—(76)

As per the statement of the D.K., viz., "Naivordhvaṁ dhārayeccittam, etc.", which means: "The mind should not be raised higher, nor should it be held in the middle nor below; when it is absorbed inside, it should be made bereft of any content", the author propounds Nirbhāvāgamasthala in the case of the Śivayogin who has become adept in "Nirdehāgama"—

व्यतिरेकात्स्वरूपस्य भावान्तरनिराकृतेः।
भावो विकारनिर्मुक्तो निर्भावागम उच्यते।।४४।।

The mental state (of the Śivayogin) which is free from all agitations, when other thoughts (bhāvāntara) that are not in conformity with the true nature of the Self are discarded, is called "Nirbhāvāgama" (44)

व्याख्या— स्वरूपस्य निर्देहस्वरूपस्य व्यतिरेकाद् व्यतिरिक्तत्वाद् भावान्तरनिराकृतेरन्यभावनिराकरणाद् विकारनिर्मुक्त इन्द्रियविकारविनिर्मुक्तो भावो मनोभावो निर्भावागम इत्युच्यत इत्यर्थः।।४४।।

The mental state, i.e., mental inclination which has been rendered free from all agitations, i.e., the agitations of senses, due to the removal of all the other thoughts which are not in conformity with the nature of the Self of the Nirdeha, is called "Nirbhāvāgama". (44)

Note : The real nature of the Nirdeha Śivayogin's Self (which is Paramātman) is that of "Saccidānanda", the state of supreme reality, intelligence and bliss. All other Bhāvas (thoughts) are discarded here, as they are not in tune with that nature. Hence, this Sthala is called "Nirbhāvāgama" (a state transcending all thoughts). Vide the definition of Bhāva as: भावो मानसचेष्टात्मा परिपूर्णः शिवात्मकः। (S.S., 16.67). नैवोर्ध्वं, इत्यादि— D.K., 38. Through this 'nirbhāvā' state, it is Ātman as not different from the Paramātman that becomes the content of experience and nothing else. It is the awareness of "Ātmaikatva". The Śivayogin has this experience in a spontaneous way. Bṛ. U. describes this in such way as to make it stand clear before our mental eye: स यथा दुन्दुभेर्हन्यमानस्य न बाह्याञ्शब्दाञ्शक्नुयाद् ग्रहणाय दुन्दुभेस्तु ग्रहणेन दुन्दुभ्याघातस्य वा शब्दो गृहीतः।। स यथा शङ्खस्य ध्मायमानस्य न बाह्याञ्शब्दाञ्शक्नुयाद् ग्रहणाय शङ्खस्य तु ग्रहणेन शङ्खाध्मातस्य वा शब्दो गृहीतः।। स यथा वीणायै वाद्यमानायै न बाह्याञ्शब्दाञ्शक्नुयाद् ग्रहणाय वीणायै तु ग्रहणेन वीणावादनस्य वा शब्दो गृहीतः।। (2.4.7-9)— "It is like this: When the drum is being beaten, it is not possible to grasp any other sound; since the drum is being handled, it is the sound produced by the beating of the drum alone that is grasped. Again it is like this: When the conch-shell is being blown, it is not possible to grasp any other sound; since the conch-shell is being

handled, it is the sound produced by the blowing of the conch-shell alone that is grasped. Further it is like this: When the lute is being played on, it is not possible to grasp any other sound; since the lute is being handled, it is the sound produced by the playing on the lute alone that is grasped." This is how when the content of experience is nothing but "Śivo'ham", there is no other experience except "Śivaikatva-bhāva". All other Bhāvas have subsided. This is the state of Nirbhāvāgama.

व्याख्या— अथ तन्निर्भावलक्षणं पञ्चभि:सूत्रै: प्रतिपादयति—

Then the author expounds the nature of Nirbhāva in five stanzas—

अहं ब्रह्मेति भावस्य वस्तुद्वयसमाश्रयः।
एकीभूतस्य चिद्व्योम्नि तदभावो विनिश्चितः।।४५।।

The conception that "I am Brahman" rests on dual entity. But that conception is decidedly absent in one who has mergd into the Ether of Supreme Intelligence (i.e., the Paramātman). (45)

व्याख्या— अहं ब्रह्मेति भावस्याहमिति ब्रह्मेति वस्तुद्वयाक्षेपो भवेत्, चिद्व्योम्नि एकीभूतस्य समरसीभूतस्य भावस्य तदभावो वस्तुद्वयाक्षेपाभावो विनिश्चितो विशेषेन निश्चित इत्यर्थ:।।४५।।

In "Ahaṁ Brahmāsmi" there is the implication of dual entity as "Aham" (I) and "Brahman" (Paramātman). In the case of him whose mental state is totally merged so as to become harmoniously blended into one, that conception, i.e., the implication of dual entity, is decidedly absent. (45)

Notes: In the very statement "Ahaṁ Brahmāsmi", two things, viz., "Aham" and "Brahman" are mentioned. Thus the conception behind this statement recognises "Aham" (Jīvātman) and "Brahman" (Paramātman) as two entities. When the "Self" is merged into the "Cidākāśa", i.e., Ether of Supreme

Intelligence, this distinction disappears. This is what is obvious. However by virtue of the term "asmi" the implication is that I am one with Brahman, i.e., the "I" which had been so far mistaken as related to all sorts of things, has been now realised as not different from "Brahman" — जीवो ब्रह्मैव नापर:। This process of realisation is complete when these two turn into one in that Ocean of Consciousness (Cinmahodadhi) or that Ether of Supreme Intelligence (Cidvyoman). Then there is no scent of duality whatever. The content of this Sthala has been given in the Nirvacana of Ekottaraśatasthalī: स्वस्य स्वव्यतिरेकेण भावान्तर-निरासक:। भावो विकाररहित: निर्भावागम उच्यते।। (Quoted in the Kannaḍa commentary of N.R. Karibasava Śāstrin)—"The Śivayogin is the one who discards other thoughts which are not in conformity with his Nirdeha state. His mental state which is without agitations is called as "Nirbhāvāgama". The Yo. Vā. also describes the Nirbhāvāgama thus: यदा न भाव्यते भाव: क्वचिज्जगति वस्तुनि। तदा हृदम्बरे शून्ये कथं चित्तं प्रजायते।। न जायते न म्रियते किञ्चदत्र जगत्त्रये। न च भावविकाराणां सत्ता क्वचन विद्यते।। समस्तं खल्विदं ब्रह्म सर्वमात्मेदमाततम्।। अहमन्य इदं चान्यद् इति भ्रन्तिं त्यजानध।। (Quoted in the Kannaḍa commentary of N.R. Karibasava Śāstrin)— "No conception is assumed regarding any object in the world. Then how can the mind be operative in the Ether of Consciousness which is formless? Nothing is born and nothing dies in the three worlds. The existence of Bhāvāvikāras is not found anywhere. All this in entirety is, indeed, Brahman and this Ātman is extensive. I am different and this is something else— such a delusion should be abandoned". Yo. Arṇava also says: प्रत्यग्वस्तुनि निस्तरङ्गसहजानन्दावबोधाम्बुधौ, विप्रोऽयं श्वपचोऽयमित्यपि महान् कोऽयं विभेदभ्रम:। किं गङ्गाम्बुनि बिम्बितेऽम्बरमणौ चण्डालवीथीपय:पूरे वान्तरमस्ति काञ्चनघटी-मृत्कुम्भयोर्वान्तरम्।। (Quoted in the Kannaḍa commentary of N.R. Karibasava Śāstrin)— "In the internal Ātman in the form of the waveless, spontaneous ocean of blissful knowledge, what is that great delusion of difference that he is a Brāhmana or that he is a Caṇḍāla? When the sun is reflected in the waters of Gaṅgā or in the pond of the street of Caṇḍālas, is there any difference? Is there any difference between the golden pitcher and an earthen pot?" These are only differences in thought. "Nirbhāva" consists in the absence of all such vagaries of thought. Svā. speaks of

Nirbhāvasthiti on these lines: निस्पन्दाखिलभावशून्यनिभृतस्वान्तस्थितिर्लक्षणान्निश्चेष्टश्लथपादपाणिकरणग्रामो विकारोज्झितः। निर्मूलप्रविनष्टमारुततया निर्जीवकाष्ठोपमः निर्वातस्थितदीपवत् सहजवान् पार्श्वस्थितैर्दृश्यते।। (Quoted in the Kannaḍa commentary of N.R. Karibasava Śāstrin)— "By virtue of the calm internal state filled with the absence of all conceptions, the host of actionless, slackened senses such as feet, hands, etc., has given up all depravities. The Yogin is seen by the bystanders in his natural state like a lamp in a windless place looking as if he were a lifeless log of wood due to the arresting of the operation of life-breath from its very root".

व्याख्या— अथाहं ब्रह्मास्मीति भावस्य कोटिद्वयावगाहित्वेन विकल्पघटितत्वाद् अहमित्येकभावस्य विकल्पशून्यत्वाद् एकभावेन स्थितस्य मायिकजातिभेदादिवासना नास्तीत्याह—

So far as the conception of "Aham Brahmāsmi" is concerned, it takes two extremes into its purview. Then it becomes a conception giving scope for alternatives. Since the conception of one entity as "Aham" is without any scope for alternatives, the author says that in the case of the Śivayogin who stands in that conception of oneness, there is absolutely no impression of caste, creed, etc., created by Māyā—

एकभावनिरूढस्य निष्कलङ्के चिदम्बरे।
क्व जातिवासनायोगः क्व देहित्वं परिभ्रमः।।४६।।

To one who has ascended to the state of non-duality in the spotless Ether of Intelligence (Cit), where is the association with the depravities of castes and creeds? Where is the corporality? Where is the delusion (of existence)? (46)

व्याख्या— निरञ्जने चिदाकाशे तादात्म्येनारूढस्य शिवयोगिनो जातिवर्णाश्रमवासनासम्बन्धः देहित्वं शरीरवत्त्वं क्व? संसारचक्रपरिभ्रमणं च क्वेत्यर्थः।।४७।।

In the case of the Śivayogin who has ascended to the spotless Ether of Intelligence with the relation of identity with it, where is the relation with the ideas of caste, order of life? Where is the relation with the body? Where is the scope for the turning of the wheel of transmigration? (46)

Notes: All the distinctions of castes, creeds, etc., are the waves of the ocean of Māyā wafted by ignorance. The whole world is deluded by Māyāśakti which operates for Śiva who is prone to "Tirodhāna". It is the Śivayogin who alone conquers Māyā, merges into the Ether of Supreme Intelligence which is Śiva and partakes the bliss in it. What looks like a body is to him as good as non-existent. All those connected with the body, i.e., castes, creeds, etc., disappear along with the body. This is the "Ekabhāva", the state of non-duality. How this "Jātivāsanāyoga" has been eradicated, is nicely potrayed in the Bṛ. U.: बह्म तं परादाद्योऽन्यत्रात्मनो ब्रह्म वेद, क्षत्रं परादाद्योऽन्यत्रात्मनः क्षत्रं वेद, लोकास्तं परादुर्योऽन्यत्रात्मनो लोकान्वेद, देवास्तं परादुर्योन्यत्रात्मनो देवान् वेद, भूतानि तं परादुर्योऽन्यत्रात्मनो भूतानि वेद, सर्वं तं परादाद्योऽन्यत्रात्मनः सर्वं वेद....।। (2.4.6.)— "The Brāhmaṇa caste should leave the Puruṣa aside because he considers it as the non-Ātman. In the same way the Kṣatriya caste, worlds, gods, elements and all should leave him aside because he considers them as non-Ātman".

व्याख्या— नन्वेवं चेद् ध्यानादीनां का गतिरित्यत्राह—

If it is contended as to what is the fate of concentration, meditation, etc., in that case, the answer is given here—

शून्ये चिदम्बरे स्थाने दूरे वाङ्मानसाध्वनः।
विलीनात्मा महायोगी केन किं वापि भावयेत्।।४७।।

The Mahāyogin has his Ātman merged into the Ether of Intelligence which is formless and which is beyond the range of speech and mind. In what manner or which object can he think of in that state? (47)

व्याख्या— ''यतो वाचो निवर्तन्ते अप्राप्य मनसा सह'' इति श्रुतेर्वाङ्मनोमार्गागोचरे नीलपीताद्याकारशून्ये चिदाकाशस्थाने तादात्म्यापन्नः शिवयोगी केन प्रकारेण किं वा वस्तु भावयेन्? केनापि प्रकारेण किमपि वस्तु भावनायोग्यं न संभवतीत्यर्थः।।४७।।

The Śivayogin has attained the state of identity by merging his Ātman into the Ether of Supreme Consciousness which is outside the range of speech and mind as per the Śruti statement, viz., "Yato vāco nivartante, etc.," meaning "that from which the speech along with mind returns without reaching it" and which is without any form like blue, yellow, etc. In what manner or which object can such a Śivayogin cherish in such a state? It means that there is nothing which is worthy of thinking in any manner.(47)

Notes: यतो वाचो निवर्तन्ते, इत्यादि— (Tai. U. 2.4; Bra. U., 22). The Absolute Principle, the Ether of Consciousness and Bliss, is without any form or colour. Then how can the mind and senses realise that? The mind and senses can perceive only those objects which are endowed with name and form. When the Mahayogin is merged into that Ether of Consciousness, he cannot have the conception of anything else. Thus he is called "Nirbhāva".

व्याख्या— ननु विधिनिषेधवासनाशून्यत्वे निन्दाप्राप्तिर्भवेदित्यत्राह—

If it is objected that there would be a blame if there is no consideration of injunction and prohibition, the author answers the objection—

अविशुद्धे विशुद्धे वा स्थले दीप्तिर्यथा रवेः।
पतत्येवं सदाद्वैती सर्वत्र समवृत्तिमान्।।४८।।

Just as the light of the sun falls in any place which my be clean or may not be clean, so the Yogin who is in the state of non-duality with Śiva, is always of aqual attitude everywhere. (48)

व्याख्या— रवेः सूर्यस्य दीप्तिः प्रकाशो विशुद्धस्थलेऽविशुद्धस्थले च यथा पतति, एवं शिवाद्वैती सदा सर्वत्र समवृत्तिमान् समानबुद्धिवृत्तिमान् सन् सञ्चरतीत्यर्थः।।४८।।

In the same way as the sun's brightness falls on both the clean and unclean regions, the Yogin who is in the state of non-duality with Śiva, wanders always with equal attitude everywhere.(48)

Notes: This state is described in the Bhag. G., 18.54 thus: ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति। समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम्।। — "Having become Brahman, with a peaceful mind, he does not grieve nor has he desires. He is equal towards all beings. He attains the supreme Bhakti towards me." Supreme Bhakti is Aikyabhakti, the bliss of non-duality with Śiva.

व्याख्या— कथं सञ्चरतीत्यत्राह—

The author describes how he moves about—

न बिभेति जरामृत्योर्न क्षुधाया वशं व्रजेत्।
परिपूर्णनिजानन्दं समास्वादन् महासुखी।।४९।।

Experiencing or tasting the sweetness of the absolute bliss of the Self, the Yogin who has become extremely delighted, does not fear old age and death and would not surrender to hunger. (49)

व्याख्या— महासुखी भूत्वा सञ्चरतीत्यर्थः। शिष्टं स्पष्टम्।।४९।।

इति निर्भावागमस्थलम्

Having become extremely delighted, he moves about. The rest is clear. (49)

Nirbhāvāgamasthala ends

Notes: The Śivayogin is fully immersed in the bliss of Śiva. Where is the scope for any fear at all? How can hunger or thirst torment him?

अथ नष्टागमस्थलम्—(७७)

व्याख्या— अथैवं निर्भावागमसम्पन्नस्य भेदज्ञानाभावेन तन्नष्टागम-स्थलं प्रकाशयति—

Then the author elucidates the "Nāṣṭāgamasthala" for the Śivayogin who is thus adept in "Nirbhāvāgama-sthala"—

भेदशून्ये महाबोधे ज्ञात्रादित्रयहीनकः।
ज्ञानस्य नष्टभावेन नष्टागम इहोच्यते।।५०।।

As the triad (tripuṭī) of the knower (Jñātṛ), known (Jñeya) and knowledge (Jñāna) is totally absent from that state of the highest enlightenment, which is free from all distintions, the consideration of duality is lost and this is the "Naṣṭāgamasthala" (the state characterised by the absence of distinction) in the case of the Śivayogin. (50)

व्याख्या— द्वैतशून्ये महाशिवज्ञाने ज्ञानृज्ञानज्ञेयात्मकत्रिपुटीमय-प्रपञ्चशून्यत्वाद् इह निर्भावागमसम्पन्नशिवयोगिविषये ज्ञानस्य भेदज्ञानस्य नष्टभावेन नष्टत्वेन नष्टागम इत्युच्यते।।५०।।

Since the world consisting of the triad in the form of the knower, knowledge and known is totally absent in the supreme awareness of Śiva, in the case of the Śivayogin who is adept in Nirbhāvāgama, the knowledge of duality is lost and hence this is called "Naṣṭāgama". (50)

Notes: "Āgama" means "scripture" and "knowledge". In the present case "Āgama" means "Bhedajñāna" (knowledge of distinction). The absence of "Bhedajñāna" is "Naṣṭāgama". This is beautifully depicted in Bṛ. U. : यत्र हि द्वैतमिव भवति तदितर इतरं जिघ्रति

तदितर इतरं पश्यति तदितर इतरं शृणोति तदितर इतरमभिवदति तदितर इतरं मनुते तदितर इतरं विजानाति यत्र वा अस्य सर्वमात्मैवाभूत्केन कं जिघ्रेत्तत्केन कं पश्येत्तत्केन कं शृणुयात् तत्केन कमभिवदेत्तत्केन कं मन्वीत तत्केन कं विजानीयात्। येनेदं सर्वं विजानाति तं केन विजानीयाद्विज्ञातारमरे केन विजानीयादिति। (2.4.14)— "Where there is something like duality, there one can smell another, one can see another, one can hear another, one can salute another, one can know another and one can understand another. But when everything is Ātman alone who can smell whom and by what, who can see whom and by what, who can hear whom and by what, who can salute whom and by what, who can know whom and by what? Who can understand whom and by what? Who can know him by whom everything is understood?" In this connection Śaṅkara says: तस्मात् परमार्थात्मैकत्वप्रत्यये क्रियाकारकफलप्रत्ययानुपपत्तिः। — "Hence in the ultimate supreme understanding of Ātman as one, (without any duality), the consideration of action, instrument of action and fruit of action is quite incompatible."

व्याख्या— ननु शिवयोगिनः कथं त्रिपुटीमयप्रपञ्चशून्यत्वमित्यत्राह–

If it is asked as to how there is the absence of the world consisting of the triad of knower, etc., in the case of the Śivayogin, the answer is given here—

अद्वैतवासनाविष्टचेतसां परयोगिनाम्।
पश्यतामन्तरात्मानं ज्ञातृत्वं कथमन्यथा।।५१।।

In the case of the Parayogins whose conscience is indelibly charged with the impression of non-duality and who perceive introspectively their own innermost Self, how can there be any state of being the knower of something (other than their Self)? (51)

व्याख्या— अन्यथा ज्ञातृत्वं स्वातिरिक्तपदार्थान्तरज्ञातृत्वमित्यर्थः। अन्तः स्वहृदय इत्यर्थः। शिष्टं स्पष्टम्।।५१।।

Otherwise "the concept of the knower" means "the concept of the knower of something other than himself". "Inside" means "in one's own heart". The rest is clear. (51)

Notes: "Advaitavāsanā" is in the form of "I am the Absolute". In the case of the Absolute Being, there is no distinction of the knower and the known, both being the Absolute Self.

व्याख्या— ननु तस्यान्यथा ज्ञातृत्वाभावे किं प्रकाशत इत्यत्राह—

If it is contended as to what shines in the case of the Śivayogin when he has no aspect of the knower as clear from what is told about him as free from the knowledge of "triputī"— the triad of the knower, known and knowledge, the answer is given here—

अकर्ताऽहमवेत्ताहमदेहोऽहं निरञ्जनः।
इति चिन्तयतः साक्षात् संविदेव प्रकाशते।।५२।।

In the case of him who thinks of himself as "I am not the doer", "I am not the knower", "I am bodiless", "I am unattached to any thing", what actually appears is the "Consciousness" alone. (52)

व्याख्या— एवं चिन्तयतः शिवयोगिनः ''ज्ञातृज्ञानज्ञेयविहीनोऽपि सदा ज्ञानम्'' इति श्रुतेस्त्रिपुटीमयप्रपञ्चनाशं कृत्वा विशिष्टशिवाद्वैतज्ञानमेव प्रकाशते। अयमेव नष्टागमप्रकाश इति भावः ।।५२।।

In the case of the Śivayogin who thinks like this, as per the Śruti statement, viz., "Jñātṛjñānajñeyavīhīno'pi, etc.", which means: "There is always knowledge alone even when the triad of the knower, known and knowledge is absent", the distinguished knowledge of non-duality with Śiva alone shines by destroying the conception of the world consisting of "Tripuṭī". This is the "Naṣṭāgamaprakāśa". (52)

Notes: ज्ञातृज्ञानज्ञेयविहीनोऽपि सदा ज्ञानम्— Śruti. (The source is not known). It is only in the knowledge of the absolute Śivādvaita that there is no trace of "tripuṭī". No other knowledge of the lower kind is free from "tripuṭī". This is the "Naṣṭāgamasthala". The conception of "Kartā" (doer) depends on the association

with the functions of the Karmendriyas. The conception of "Vettā" (knower) depends on the association with the functions of the Jñānendriyas. For the operations of these Indriyas to be known, the association with the mind is necessary. Since the Mahāyogin in the state of absolute Śivādvaita, has absolutely no relation with the senses and the mind, there is no conception of "Kartṛtva" and "Jñātṛtva" (Vettṛtva). He utters "I am not the doer", etc., from the standpoint of the Paramātman. This utterance or thinking on those lines is not in actual terms. It is only implied from his state of "tripuṭījñānaśūnyatva". It is by implication that the author puts that in actual terms for our understanding. Even the negation that I am not so and so is a figment of thought. Even such a figment of thought cannot exist in that state.

व्याख्या— अथ तस्य ज्ञेयान्तरं च नास्त्येवेत्याह—

Then the author says that any other "knowable" cannot be there in his case—

निरस्तभेदजल्पस्य निरीहस्य प्रशाम्यतः।
स्वे महिम्नि विलीनस्य किमन्यज्ज्ञेयमुच्यते।।५३।।

In the case of the Śivayogin in whom the talk of duality is totally subsided, who is without desire, who is calm and who has merged into his own greatness, what else can be regarded as "knowable"? (53)

व्याख्या— निरस्तभेदजल्पस्य ''द्वितीयाद्भयमेव पश्यन्ति'' इति बृहदारण्यकश्रुतेर्युक्त्या च निराकृतद्वैतवाक्यस्य प्रशाम्यतो रागद्वेषरहितस्य स्वे महिम्नि स्वविमर्शे विलीनस्य तदेकनिष्ठस्य निरीहस्य विरक्तस्य शिवयोगिनो ज्ञेयं ज्ञातुं योग्यमन्यत् किम्? न किमपीत्यर्थः। नन्वत्र युक्तिः किमिति चेत्, उच्यते—भेदो नाम किमन्योन्याभावो वा वैधर्म्यं वा वस्तुस्वरूपं वेति त्रेधा विकल्पः। आद्ये तत्रान्यत्वं भावस्वरूपो वा भेद-निबन्धनः कश्चिदुपाधिर्वेति द्विधा विकल्पः। तत्र नाद्यः, भावस्याभावत्व-

प्रसङ्गात्, भावादन्योऽभाव इति प्रसिद्धत्वात्। ननु भावानां बाहुल्याद् भावस्य भावान्तरान्यत्वं स्वभाव इति चेत्, अस्तु, तस्य विशेषघटितत्वात्। इह तु भेदसामान्यलक्षणप्रविष्टान्यत्वस्य प्रश्नविषयत्वेन न तदुत्तरं भवितुमर्हति, तस्य भेदसिद्ध्यनन्तरभावित्वात्। किञ्च, भावस्य भावान्तरान्यत्वं स्वभाव इति नियमस्तत्तद्भावकृतो वा तद्व्यतिरिक्तमहापुरुषकृतो वा? नाद्यः, घटादिभावस्य जडत्वेन कर्तृत्वाभावात्। न द्वितीयः, कल्पनायाः प्रागनन्यत्वेनान्तरालिकतयान्यत्वस्य तत्स्वभावत्वासम्भवात्। ननु न केनापि कृतः किन्तु स्वतःसिद्ध इति चेत्, तर्हि स्वप्रकाशोऽपि भवेत्, ब्रह्मवत् स्वतःसिद्धत्वात्। ननु ब्रह्मापि मानान्तरसिद्धमिति न स्वतःसिद्धमिति वाच्यम्, नित्यत्वेन कारकव्यापारासम्भवात्, स्वप्रकाशत्वेन ज्ञापकव्यापारासम्भवात्, अन्यथा जडत्वप्रसङ्गात्। नाप्यन्यत्वं भेदनिबन्धनः कश्चिदुपाधिः, आत्माश्रयादिदोषप्रसङ्गात्। नापि द्वितीयः, घटे पटत्वं नास्ति पटे घटत्वं नास्ति वैधर्म्यम्, एवंविधनिश्चयस्य घटपटभेदसिद्ध्यनन्तरभावित्वात्। न च घटपटयोस्तन्तुमयत्वमृण्मयत्वाभ्यां भेदः सिद्ध एवेति वाच्यम्, घट एव मृण्मयत्वं पट एव तन्तुमयत्वमित्यसाधारणप्रतीतेर्घटपटभेदसिद्ध्यधीनत्वात्, तस्या अद्यापि साध्यकोटिप्रविष्टत्वात्। किञ्च तन्तुमयत्वमृण्मयत्वयोर्भेदस्तत्र तदवयवभेदादिति परमाणुपर्यालोचनायां निरवयवत्वेन भेदाग्रहाद् मूलक्षयकारिण्यनवस्था स्यादिति। नापि तृतीयः, वस्तुस्वरूपं हि वस्त्वन्तरस्वरूपाननुगामीत्यङ्गीकरणीयम्, अन्यथा स्वरूपसाङ्कर्यापत्तेः, एवं चेद् रजतमित्यत्र शुक्तिरेव रजताकारेण निश्चीयत इति भ्रान्तिज्ञानोच्छेदप्रसङ्गात्। दूरत्वादिदोषवशात् तथा निश्चीयत इति चेत्, तर्हि इङ्गालादिकमपि रजतत्वेन कुतो न निश्चीयते? न च विशेषदर्शनसामग्री प्रतिबन्धिकेति वाच्यम्, शुक्तिकायामपि विशेषदर्शनसामग्रीसत्त्वेनाऽनारोपप्रसङ्गात्। अविशेषदर्शनसामग्रीप्राबल्यादारोपः सम्भवतीति चेन्न, वस्त्वन्तरे वस्त्वन्तरस्वरूपमनुप्रविष्टमित्यङ्गीकरणीयत्वेनाननुप्रविष्टमिति वक्तुमशक्यत्वेन स्वरूपसाङ्कर्यापत्तेरनिवार्यत्वेन भेदवादोच्छेदप्रसङ्गात्, पूर्वोक्तदोषप्रसङ्गाच्च। किञ्च, वस्तुनि भासमानो भेदस्तत्तद्वस्तुस्वरूपाभिन्नो वा भिन्नो वा स्यात्? नाद्यः, अत्यन्तविरोधाद्

भेदस्याभेदतासम्भवात्। न द्वितीयः, सोऽपि भेदः कीदृश इत्युपर्युपरि विचार्यमाणोऽनवस्थामेवोपस्थापयतीति विश्रान्त्यभावात्। नाप्यभेदात्यन्ताभावो भेदः, आत्माश्रयप्रसङ्गात्। नास्त्यैक्यप्रतियोगी, एकत्वस्य प्रतियोग्यभावात्, द्वित्वादीनां तन्मूलकत्वात्। नापि विभागः, तस्य संयोगपूर्वकत्वेन पूर्वापरदिशोः पूर्वपश्चिमाचलयोश्च कदापि संयोगाभावेन भेदाभावप्रसङ्गात्। तस्माद् गत्यन्तराभावेन भेदव्यवहारसिद्ध्यर्थं सकलसामरस्यात्मनो महेश्वरस्येच्छावशात् सागरतरङ्गन्यायेनाभेदपर्यवसायित्वेन कल्पितविभागो भेद इत्यङ्गीकरणीयत्वेनाप्यभेद एव सिद्ध्यतीति शिवाद्वैतसिद्धान्तवादिनां युक्तिरीदृशीति विचक्षणैर्विमर्शनीयेति।।५३।।

In the case of the Śivayogin who has discarded the talk of duality as per the reasoning (yukti) of the statement of the Bṛ. U., viz., "Dvitīyādbhayameva paśyanti", which means: "People think the second one as a source of fear", who is calm in the sense that he is free from attachment and hatred, who has merged into greatness in the sense that he becomes one with his "Vimarśāśakti", i.e., becomes attuned to it and who is without desires, i.e., who is free from worldly attachment, what could be the other object to be known? It means that there is no such object. What is the reasoning here? It may be contended like this here. The answer to it is told here: What is "Bheda", difference or duality? Is it mutual non-existence (anyonyābhāva) or dissimilarity (vaidharmya) or the nature of the objects (vastusvabhāva)? These are the three alternatives. As regards the first alternative (i.e., anyonyābhāva), two alternatives are possible as: In that case, is the "otherness" (anyatva) the nature of the positive object (bhāvasvabhāva) or is it an adjunct (upādhi) depending on difference or duality (bhedanibandhanaḥ)? If the first alternative here (viz., bhāvasvabhāva) is taken into account, then it is not acceptable because "Bhāva" would turn into "Abhāva". Since "otherness" is the nature of the objects, it is well

known that what is other than "Bhāva" is "Abhāva". If it is argued that due to the multiplicity of objects, the "otherness" of one positive object from another positive object is the nature of the object, the answer is : Let it be, because that difference is of a special or particular type. [That one positive object is different form another positive object, is the nature of another positive object but not the 'negation' (abhāva). Then the difference between the two positive objects happens to be a difference meaning "this is not that, but this is this". This is the difference of a particular type]. Since the present difference pertains to the "otherness" (anyatva) which has entered into the nature (lakṣaṇa) of a general type of difference, the difference of a special (particular) type as that between one positive object and another positive object, cannot be an answer to that objection that the "otherness" cannot be the nature of a positive object. This is because that is possible only after the difference between the two positive objects is proved. Further it may be asked as to whether the condition that the "otherness" of one positive object from another positive object is the nature of the objects, is made by those very positive objects or by some great man other than those? If the first alternative that it is made by those objects is held up, then it is not correct, because the positive objects such as 'ghaṭā' (pot), 'paṭa' (cloth), etc., are insentient and hence, they cannot have the capacity of making it (i.e., the condition). The second alternative (that it is made by another great man) also does not hold good, because the "otherness" (between two positive objects) being prior existent, the subsequent conception of "otherness" cannot be the nature of the object. If it is argued that the "conception of otherness" is not made by anybody and that it is self-existent (svataḥsiddha), then it should be admitted that it is also self-manifest like Brahman. It should not be contended that Brahman, too,

being known through some other means of valid knowledge (Pramāṇa=Māna, i.e., Śabdapramāṇa), he is not self-evident, because, firstly, being eternal there is no necessity of the function of Kāraka (i.e., "rūpaka", maker) in his case and secondly, being self-manifest, there is no necessity of the function of Jñāpaka (i.e., indicator or pointer) in his case. Otherwise there would be the contingency of considering Brahman as insentient. It cannot also be argued that the "otherness" is some kind of "upādhi" (adjunct – distinguishing property) depending on difference, because there is the contingency of getting involved in defects such as "Ātmāśraya" (self-dependence), etc. [Upādhi is said to be 'bhedanibandhana'. The "otherness" of something from another thing, say, for instance, the "otherness" of paṭa from ghaṭa, is the upādhi. When this "upādhi" is taken to differentiate the paṭa from the ghaṭa, it amounts to "Ātmāśrayadoṣa", because it is the case of depending on the "otherness" of paṭa from the ghaṭa for differenting paṭa from ghaṭa. To avoid this, when it is said that the "otherness" of paṭa from the ghaṭa is the "upādhi" depending upon the "otherness" of ghaṭa from the paṭa, it amounts to the defect of "Anyonyāṣraya". Thus the two alternatives of the "Anyonyābhāva" (the first of the original triad of alternatives), viz., "Bhāvasvabhāva" or "Bhedanibandhanopādhi", are examined and rejected. Now comes the turn of the second of that triad]. The second alternative that "difference" means "vaidharmya"(dissimilarity), is not compatible, because the ascertainment of dissimilarity as "there is no 'paṭatva' (dharma—clothness) in the ghaṭa and there is no 'ghaṭatva' (potness) in the paṭa", is possible only after knowing the difference (bheda) between the ghaṭa and the paṭa as established. [Hence, it is not possible to say that the respective "dharmas" are conducive to difference or duality]. It cannot be said that on the basis of their being made up of clay and being made up of threads, the

difference between the ghaṭa and paṭa is established, because the particular ascertainment that the ghaṭa alone is 'mṛṇmaya' (made up of clay) and the paṭa alone is 'tantumaya' (made up of threads) is possible only after the difference between the ghaṭa and the paṭa is established and that is yet in the fold of the probandum (Sādhya to be proved). Further, it cannot be argued that the difference between 'mṛṇmayatva' and 'tantumayatva' is here on the basis of the difference in their "avayavas" (constituents). If they are considered from the standpoint of Paramāṇus (atoms), then they would be without parts. Difference cannot be grasped on the basis of the objects without parts. If it is urged that the difference between the objects depends upon their cause, then one will have to examine going back to the previous cause and its previous cause and so on, which would result in *regress ad infinitum* (Anavasthā – the absence of finality) leading to the nullification of the basic argument (mūlakṣaya). The third alternative of considering the "bheda" as "vastusvabhāva" (among the three original alternatives), too, cannot be accepted. The nature (svabhāva) of one thing should be accepted as that which is not found in another thing (ananugāmin). Otherwise there would be the contingency of the mixture of natures. In that case, in the statement 'this is siliver', it is possible to allege that there is the possibility of the removal of the mistaken knowledge by the consideration that the conch-shell itself is ascertained to be in the form of silver. If it is argued that due to the defect in the form of the distance factor, it is so ascertained, it may be asked in return that in that case why is it that the coal, etc., are not ascertained as silver. It should not be said that in the case of the objects, coal, etc., the preventive factor is the material revealing special features, because as regards the conch-shell, too, there is the material revealing special features and as such there is no

possibility of superimposition (of silverness on it). If it is argued that the superimposition is possible due to the predominance of the material revealing similarity (aviśeṣa), it is not compatible, because one has to accept that the nature of one object has entered into another object and it is not possible to say that it has not so entered. Then the contingency of the mixture of natures being inevitable, there will be the possibility of the eradication of the doctrine of duality and there will be aforesaid defects also. Further, whether the difference that appears in an object is not different from its nature or different from its nature? The first alternative is not tenable, because the difference can never turn into non-difference ('bhedatva' into 'svarūpābhinnatva'), because of extreme contradiction between 'bheda' and 'svarūpa'. The second alternative is also not tenable, because if it is examined again and again as to what kind of "bheda" it is, it would result in "Anavasthā" and there would be no end to it. It cannot be again established that "bheda" is the absolute absence of "abheda" (abhedātyantābhāva), because it involves the defect of "Ātmāśraya" (in as much as the world "bheda" is found contained in the word "abheda" itself in the sense of difference). The "bheda" is not the opposite (pratiyogin) of "Aikya" or "Abheda". Since Aikya or One means that which is without a second, the usage that "bheda" is the "pratiyogin" of Aikya (Eka) is incompatible. The numbers two, three, etc., are rooted in 'one', i.e., depend on 'one'. It is not at all possible to say that "bheda" is what is divided (vibhakta). "Bheda" is not "vibhāga", because "vibhāga" is preceded by "saṁyoga" (conjunction). Then it can be contended that in the case of east and west and in the case of eastern and western mountains, there should be no usage that they are mutually "vibhakta", because they are never "saṁyukta" (i.e., mutually separated because they never came into conjunction). Hence, due to the absence of any alternative,

"Bheda" should be accepted as of the nature of created division to account for transactions of Bheda, only culminating in "Abheda", according to the will of the Maheśvara, who is of the nature of all harmony. This can be understood through the maxim of "the ocean and the waves" (as the waves rise from and merge into the ocean). Finally it is the "Abheda" that is established. This is the reasoning (yukti) of the advocates of the doctrine of Śivādvaita. The wise people should understand that it is their reasoning. (53)

Notes: द्वितीयाद्भयमेव पश्यन्ति— The actual statement is द्विदीयाद्वै भयं भवति— Bṛ. U., 1.4.2. In the "Nirdehāgama" there is no conceit of I and mine. In the "Nirbhāvāgama", there is the transcendence of all thoughts. In the Naṣṭāgama there is no "triputījñāna". The Śivayogin in this state is merged in the bliss of Śiva which is his own form. In his state, the conception of duality is totally irrelevant. In his absolute state there is no difference as Śiva, Jīva, Jagat. This is the Paramārtha state. In the ordinary parlance also the "Bheda" between ordinary things of the world as ghata, pata, etc., cannot be established. This has been shown at length in the Sanskrit commentary of Maritoṇṭadārya. To put it in a nutshell, our conception of "Bheda" is in the form of "ghaṭa is not paṭa and paṭa is not ghaṭa". When we say that ghaṭa is not paṭa, we mean that in the ghaṭa, there is the negation of paṭa. When we say that paṭa is not ghaṭa, we mean that in the paṭa there is the negation of ghaṭa. In the statement that ghaṭa is not paṭa, ghaṭa is the 'dharmin' [as having the property (dharma) of negation of paṭa] or 'anuyogin' (that which is the substratum of bheda from paṭa) and paṭa is the 'pratiyogin' (that which is the object of bheda). Here it is said that the bheda of paṭa is in the ghaṭa. Then it may be asked whether that bheda is the "svarūpa" (nature) of ghaṭa or the "dharma" of ghaṭa. If the first alternative that the bheda of paṭa is the "svarūpa" of ghaṭa, is taken into account, it is found that it is not tenable, because in that case, bheda should have appeared independent of paṭa, like the ghaṭa which appears independently. Bheda is relative and hence, the bheda of the pratiyogin appears depending on the pratiyogin (paṭa) in the anuyogin (ghaṭa). Hence,

the bheda of paṭa should not be taken as the "svarūpa" of the anuyogin (ghaṭa). When the second alternative that the bheda of paṭa is the "dharma" of ghaṭa (which is then called the "dharmin"), two alternatives arise: Whether the dharmin (ghata) and the "dharma" (paṭabheda) are different or not different. When the first alternative that the dharmin and the dharma are different, then another set of questions arises: Is the bheda of paṭa itself as dharma differentiates itself from the dharmin ghaṭa? Is any other bheda differentiates the bheda of paṭa (dharma) from the dharmin ghaṭa. If it is said that the bheda of ghaṭa itself differentiates itself from the dharmin (ghaṭa), then it would involve "Ātmāśrayadoṣa". If any other dharma is taken, it would amount to "Anyonyāśrayadoṣa". That which differentiates the first bheda (paṭabheda) from the dharmin (ghaṭa) is the second bheda which is other than paṭabheda. That which differentiates the second bheda (other than paṭabheda) from the dharmin (ghaṭa) is the first dharma (paṭabheda). Thus the two bhedas depend on each other mutally. Hence, there is "Anyonyāśrayadoṣa". If, per chance, a third bheda is assumed to differentiate the second bheda from the dharmin, then it would involve Anvasthā, because there would be the assumption of the fourth bheda, fifth bheda, and so on in order to differentiate each of the preceding bhedas from the dharmin (ghaṭa). Hence the paṭabheda should not be taken as the dharma of the dharmin (ghaṭa). Similarly taking the case of "paṭa is not ghaṭa", one can argue on the same lines (here the paṭa is anuyogin and ghaṭa is pratiyogin; ghaṭabheda is the dharma and paṭa is the dharmin). Finally if it is taken that bhedas of a pratiyogin are of the nature of the anuyogin, then it amounts to Advaita only. Thus when it is not possible to establish bheda between insentient objects like ghaṭa, paṭa, etc., how is it possible to establish bheda in Śiva who is all pervasive, beginningless and infinite. Śiva is without Bheda. The Śivayogin who is Śiva is without bheda. This is "Naṣṭāgamasthala".

व्याख्या— अथोक्तसूत्रत्रयार्थमेव विशेषयति—

Then the author elucidates the meaning of the aforesaid three stanzas—

एकीभूते निजाकारे संविदा निष्प्रपञ्चया।
केन किं वेदनीयं तद्वेत्ता कः परिभाष्यते।।५४।।

When the Śivayogin has become inseparably one with his own original form (i.e., the Paramātman—saccidānanda form) with his experience (of Śivādvaita) which is free from all attachments to the world, what is to be known and by what? Who is told as the knower of that? (54)

व्याख्या— निजाकारे स्वस्वरूपे निष्प्रपञ्चया संविदा शिवाद्वैतज्ञानेन एकीभूते सति सामरस्ये सति केन किं वस्तु वेदनीयं ज्ञेयं स्यात्, तद्वेत्ता ज्ञानेन ज्ञेयवेत्ता च क इति परिभाष्यते, "नातः परं वेदितव्यं हि किञ्चित्" इति श्रुतेः, "वेदितव्यं न किञ्चन" इत्यागामोक्तेश्चान्योन्याभावनिबन्धनभेद-घटितमायिकत्रिपुटीमयप्रपञ्चदर्शनं शिवयोगिनां नास्तीत्यर्थः।।५४।।

When there is oneness or hormony with one's own original form of Saccidānanda-Śiva, with the spiritual experience of Śivādvaita which is free from worldly attachments, what is to be known and by what means? Who is said to be the knower of the knowable through knowledge? As per the Śruti, "Nātaḥ paraṁ veditavyaṁ hi kiñcit" meaning : "There is nothing to be known beyond this" and as per the Āgama statement "Veditavyaṁ na kiñcana" meaning : "There is nothing to be known", there is no sight of the world consisting of "tripuṭī" which belongs to the Māyā involving the "bheda" depending upon the mutual non-existence, in the case of the Śivayogins.(54)

Notes : नातः परं वेदितव्यं हि किञ्चत् — Śve.U.,1.12. The full statement is : एतज्ज्ञेयं नित्यमेवात्मसंस्थं नातः परं वेदितव्यं हि किञ्चित्— "This (Brahman) should be known always as one's Self. There is nothing to be known beyond him". वेदितव्यं न किञ्चन–Source is not known.

व्याख्या— तर्हि कीदृशं प्रपञ्चदर्शनं स्यादित्यत्र वदन् नष्टागमस्थलं समापयति—

If it is asked as to what kind of the world should be seen, the author answers the question and concludes the Naṣṭāgamasthala—

महासत्ता महासंविद् विश्वरूपा प्रकाशते।
तद्विना नास्ति वस्त्वेकं भेदबुद्धिं विमुञ्चतः।।५५।।

To the Śivayogin, the most extensive existence and the most enveloping consciousness appear as the world. Apart from that there is no other object in the case of him who has given up the conception of difference. (55)

व्याख्या— महासत्ता गगनकुसुममित्यादौ अर्थवत्पदयोरेव संमेलन-रूपसंयोगात् तदुपरि विभक्तियोगाच्चार्थवत्त्वाद् गगनकुसुममङ्गीकरणीय-मिति सदसत्सकलवस्तुव्यापकत्वान्महासत्तेत्युच्यते, हृदयोल्लेखं विना गगनकुसुममिति व्यवहारासम्भवान्महासंविदित्युच्यते। एवं स्वशरीरच्छाया-नुल्लङ्घनमिव सदसद्विश्वव्यापकीभूतं बाह्यचैतन्यमेव जगद्रूपेण भासते; न तद्व्यतिरिक्तं किञ्चिदिति भेदबुद्धिं विमुञ्चतः शिवयोगिनो महासत्तास्फुरत्ताक-चैतन्यं विना एकं वस्तु अन्यद्वस्तु नस्ति, सागरतरङ्गन्यायेन तद्बुद्धेरभेद-विश्रान्तत्वादिति।।५५।।

इति नष्टागमस्थलम्

Mahāsattā, the most extensive existence, means the absolute, unchanging and unattached Paraśivabrahman. "Gagana" means space, sky and "kusuma" means flower. The words "gagana" and "kusuma" have separate meanings. Then there is the relation between them in the sense of the conjuction of two significant words. Since they are given case-termination, they are endowed with meaning. Hence, such a word as, "gaganakusuma" has to be accepted. Since the consciousness of the Ātman is extensively enveloping the manifest as well as unmanifest objects, it is called Mahāsattā. Unless it makes an impression on the

mind, the word "gaganakusuma" cannot be compatible in usage; it is called Mahāsaṁvit. Thus just as the shade of the body cannot be trangressed, so the consciousness of Paraśivabrahman which envelops the universe, appears as the world. In the case of the Śivayogin who has discarded the conception of difference thinking that there is nothing other than him, there is nothing else except the great consciousness throbbing in the extensive existence, since that consciousness culminates in the conception of Abheda according to the maxim of the ocean and the waves. (55)

Naṣṭāgamasthala ends

Notes: The great Śakti of existence of the Absolute Paraśivabrahman is the Mahāsattā. The great Śakti of knowledge is the Mahāsaṁvit. But these Śaktis appear as the universe consisting of the movable and the immovable. Mahāsattā is the support of the universe in the form of existence and the Mahāsaṁvit is that consciousness which reveals the universe. To the Śivayogin who has merged in Śiva, the world appears as the Mahāsattā and Mahāsaṁvit. There is no scope for "tripuṭī" in him. He is the "Naṣṭāgamasthalin". This Śivayogin is eligible for the next stage called "Ādiprasādisthala".

अथादिप्रसादिस्थलम्—(७८)

व्याख्या— अथ—''यो ब्रह्माणं विदधाति पूर्वं यो वै वेदांश्च प्रहिणोति तस्मै। तं महादेवमात्मबुद्धि-प्रकाशं मुमुक्षुर्वै शरणमहं प्रपद्ये।।'' इति श्वेताश्वतरमन्त्रानुसारेण नष्टागमसम्पन्नशिवयोग्येव सर्वादिभूतशिवप्रसादवानित्यादिप्रसादीत्युच्यत इति तदीयस्थलं प्रतिपादयति—

Ādiprasādisthala—(78)

Then as per the "mantra" of the Śve. U., viz., "Yo brahmāṇaṁ vidadhāti, etc.," meaning: "Him, who first created the Brahman, who imparted Vedas to him and who is the great god revealed in one's own intelligence (Self), I, who am an aspirant of Mokṣa, take refuge in," the author considers the very Śivayogin who is adept in the Naṣṭāgama and who has received Prasāda (gracious favour) of Śiva, the origin (original source) of all, as the "Ādiprasādin" and expounds the Sthala pertaining to him—

सर्वाधिष्ठातृकः शम्भुरादिस्तस्य प्रसादतः।
आदिप्रसादीत्युक्तोऽयं निर्विकारपदे स्थितः।।५६।।

Śambhu (Śiva), the substratum of all, is "Ādi" (the cause); with his (Ādi-Śiva's) favour gained, this Yogin, who is in a state of tranquility, comes to be called as the "Ādiprasādin" [one who has gained the gracious favour of Śiva, the source (ādi) of all]. (56)

व्याख्या— विश्वाधारभूमित्वात्तन्नियामकत्वाच्छम्भुरादिः सृष्ट्यादि-पञ्चकृत्यमूलकारणम्। तस्य सर्वादिभूतस्य प्रसादतो निर्विकारपदे विकाररहित-नष्टागमस्थले स्थितोऽयं शिवयोगी आदिप्रसादी आदिप्रसादवानित्यर्थः।।५६।।

Śambhu is "Ādi" (source) as he is the ground for the support of the universe and as the controller of that; he is the original cause of the five functions such as creation, etc. Due to the gracious favour of him who is the orginal source of all, the Śivayogin who stands in the state which is free from agitations, i.e., in the Naṣṭāgamasthala which is without disturbance, is the Ādiprasādin", i.e., the one who has received the Ādiprasāda (Ādi=Śiva; his favour is Ādiprasāda). (56)

Notes: The Śivayogin is in a state of supreme detachment, unagitated by anything concerning worldly life. This is the highest favour granted by Śiva to him. This is the state of tranquility and pure bliss. Siva is called "Ādi" because he is the original cause for the creation (Sṛṣṭi), protection (Sthiti), absorption (Laya), covering the reality (Tirodhāna) and doing favour (Anugraha). The present stage of the Śivayogin wherein he has

received the highest favour of Supreme Bliss of Śivadvaita is of Anugraha. Hence the Śivayogin is called "Ādiprasādin" and the stage is called "Ādiprasādisthala". यो ब्रह्माणं विदधाति, इत्यादि — Śve. U., 6.18. That state of Śivādvaita in the case of the Yogin is beautifully depicted in the Śve. U.: निष्कलं निष्क्रियं शान्तं निरवद्यं निरञ्जनम्। अमृतस्य परं सेतुं दग्धेन्धनमिवानलम्।। (6.19) — "It is the state in which the 16 Kalās from Prāṇas to Nāma have disappeared, which is free from all action, which is peaceful, which is faultless, which is not attached to anything and which is the highest point of immortality, like the fire with its fuel fully burnt".

व्याख्या— अथ तस्य महत्त्वं चतुर्भिः सूत्रैः प्रतिपादयति—

Then the author expounds the greatness of the "Ādiprasādin" in four stanzas—

अनेकजन्मशुद्धस्य निरहङ्कारभाविनः।
अप्रपञ्चस्यादिदेवः प्रसीदति विमुक्तये।।५७।।

शिवप्रसादसम्पत्त्या शिवभावमुपेयुषि।
शिवादन्यज्जगज्जालं दृश्यते न च दृश्यते।।५८।।

शम्भोः शिवप्रसादेन संसारच्छेदकारिणा।
मोहग्रन्थिं विनिर्भिद्य मुक्तिं यान्ति विवेकिनः।।५९।।

Paraśiva, the origin of all, confers his grace for liberation on the Yogin who is rendered pure in many lives, who is without any feeling of pride and who is not attached to the world. (57) To him who has attained to the state of Śiva through the abundance of favour of Śiva, the net-work of the worlds, although appearing as different from Śiva, does not appear so. (58) The enlightened Yogins attain to liberation by breaking the knot of infatuation through the auspicious grace of Śambhu which is the cause for the eradication of transmigration. (59)

व्याख्या— अनेकजन्मभिः शुद्धात्मनः परिच्छिन्नदेहाद्यभिमानशून्यस्य अप्रपञ्चस्य प्रापञ्चिकभेदरहितस्य शिवयोगिन आदिदेवः सर्वादिदेवः शिवो विमुक्तये परमोक्षाय प्रसीदति प्रसन्नो भवतीत्यर्थः।।५७।। शिवप्रसाद-प्राप्त्या शिवत्वमुपेयुषि विषये जगज्जालं जगत्समूहं शिवादन्यदिति दृश्यते, इदन्त्वेन दृश्यं सन्न दृश्यते। भेदस्य निराकृतत्वात् सागरतरङ्गन्यायेनाभेदेन दृश्यत इत्यर्थः।।५८।। नित्यानित्यविवेकिनः संसारच्छेदकारिणा शिव-प्रसादेनैव अज्ञानग्रन्थिं विदार्य परमोक्षं यान्तीत्यर्थः।।५९।।

Śiva, who is the origin of all, shows his favour for liberation towards the Śivayogin who is rendered pure in many lives, who is without the pride of body, etc., and who is not attached to the world in the sense that he is not conscious of the worldly dualities. (57) The net-work of the worlds or the multitude of worlds appears as different from Śiva, and yet does not appear so, i.e., being the object of sight as "this", does not appear as different from Śiva, to the Śivayogin who has attained the state of Śiva through the wealth of grace of Śiva. It means that as per the maxim of the ocean and waves he looks upon the world as not different from Śiva due to the total rejection of duality. (58) Through the auspicious grace of Śiva, which eradicates the roots of transmigration, the Yogins who are enlightened regarding what is eternal and what is not eternal, attain final liberation by breaking the knot of ignorance. (59)

Notes: It is noted in the Piṇḍasthala, the very first stage of the aspirant, that Śiva's favour dawns on that person whose mind has become pure due to the merit acquired in many lives. The dawn of Śiva's favour means the dawn of Śiva's Śakti in the form of Bhakti (Śaktipāta). The dawn of Bhakti marks the beginning of the end (Mokṣa) and is deemed as the sign of last birth in the case of the the aspirant. (Vide. S.S., 5.52-54). The Śivayogin has traversed a long path in his spiritual pilgrimage and has reached the peak of the mountain of liberation where he is one with Śiva. He has been tasting the bliss of Śivādvaita and the

favour of Śiva at this stage means the final fulfilment which is called "Paramokṣa", a point of no return. The Śivayogin in that state only is unattached to whatever he may appear to do consequent on his having a body. "Jagajjāla" is the world in all its variety and colours. This presents itself to the Śivayogin. But the Śivayogin does not heed to its variety, as he is in the state of blissful non-duality. He is not interested in that variety, because he looks upon everything as Śiva. To him everything is charged with the glow and glory of Śiva. The world of duality is as good as non-existent to him. The auspicious Prasāda of Śambhu is the cause for the end of the cycle due to the gracious favour of Śiva. The attainment of Śivādvaita is the greatest achievement. This has become a reality in the case of the Śivayogin. This has enabled him to break the knot of infatuation and ascend far higher beyond the reach of worldly attachments, which are shrouded in ignorance.

व्याख्या— ननु शिवप्रसादेन विना मुक्तिर्नास्ति वात्यत्राह—

If it is asked as to whether there is no libeartion without the favour of Śiva, the answer is given here—

विना प्रसादमीशस्य संसारो न निवर्तते।
विना सूर्योदयं लोके कुतः स्यात् तमसो लयः।।६०।।

Without the gracious favour of Śiva, the cycle of transmigration does not stop. Whence can there be the disappearance of darkness in the world without the rising of the sun? (60)

व्याख्या— स्पष्टम् ।।६०।। It is clear.(60)

Notes: A very significant analogy is given in the second half of the stanza. There are many luminaries in the world. They do not eradicate darkness lurking in some corner or the other. The lumilaries such as moon, stars, etc., derive their light from the sun. When the sun rises there will not be even the slightest scope for darkness. The brightest and the most brilliant efful-

gence of Śiva is not a matter of experience of the type of in and out of it for the Śivayogin. He has become one with that divine effulgence. All that is the greatest achievement due to the gracious favour of Śiva. It is due to it that the darkness of "saṁsāra" has totally disappeared. Without Śiva's favour, this achievement would be a dream or wishful thinking. Śve. U. brings this out very effectively: यदा चर्मवदाकाशं वेष्टयिष्यन्ति मानवाः। तदा शिवमविज्ञाय दुःखस्यान्तो भविष्यति।। (6.20)—"When the human beings can encircle themself with the sky as they would with the hide, then only they can reach the end of sorrow without knowing Śiva". Here "knowing Śiva" stands for the realisation of Śiva through the gracious favour of Śiva. To realise Śiva without his favour is as impossible as the covering of oneself with the sky like a hide. It may be noted here that Sū. Saṁ., S.Śe., and Yo. Vā. statements have the same implication. Sū. Saṁ. says शिवप्रसादलब्ध्यैव तदात्मासौ शिवो भवेत् (Quoted in the Kannaḍa commentary of Śrī Karibasava Śāstrin)— "Through the attainment of gracious favour of Śiva, this Ātman becomes Śiva". S. Śe. says: हरेण भावयोगेन प्रसीदति महेश्वरः। तस्माद्यस्य शिवीभावस्स प्रसादीति कथ्यते।। (Quoted in the same) — "Maheśvara is pleased with the captivating emotional Yoga (Bhaktiyoga). Hence he who has attained the state of Śiva is called the Prasādin". Yo. Vā. says: अस्यात्मनः क्रियाः सर्वा लिङ्गार्पिततया स्थिताः। स्वस्मिन्नेव लयं यान्ति विश्रान्तिं सुखलक्षणम्।। (Quoted in the same) — "All the operations of this Ātman stand offered to the Liṅga (Śiva). They get absorbed in the Ātman (Śiva) and attain blissful repose".

व्याख्या— अथ शिवस्य सर्वात्मस्वपक्षपातेन कृपाप्रसादं संसूच्यादिप्रसादिस्थलं समापयति—

Then the author concludes Ādiprasādisthala by indicating Śiva's gracious favour towards all beings without any partiality (sarvātmasu apakṣapātena)—

सर्वानुग्राहकः शम्भुः केवलं कृपया प्रभुः।
मोचयेत् सकलान् जन्तून् न किञ्चिदिह कारणम्।।६१।।

Śambhu, the Lord, who is the doer of favour to all, releases all the beings from bondage merely out of compassion. There is no other cause for that. (61)

व्याख्या— प्रभुः स्वतन्त्रः सर्वानुग्राहकः सर्वहितोऽपि शम्भुः शिवः केवलं कृपयैव सकलान् जन्तून् मोचयेत् पाशमुक्तान् कुर्यात्, इह पाशमोचनविषये शम्भोः किञ्चित्कारणं च नास्ति, सर्वानुग्रहकृत्यस्य तत्स्वभावत्वाद् इति।।६१।।

इत्यादिप्रसदिस्थलम्

Śiva, who is the Lord in the sense that he enjoys full freedom, is the doer of gracious favour to all. Although he is the bringer of good to all, he releases all the beings from bondage merely out of compassion. Here, in respect of releasing the beings from bondage, Śiva has no other reason, since doing favour to all is his very nature.(61)

Ādiprasādisthala ends

Notes: Śve. U. says: महान् प्रभुर्वै पुरुषः सत्त्वस्यैष प्रवर्तकः। (3.12)— "The great Lord, the Parameśvara, is the prompter of the beings". Parameśvara makes the beings to undertake good deeds, service to God (Śiva) and meditation for the purification of their "antaḥkaraṇa". First he makes them realise through a Guru that their Ātman is different from body, senses and mind and then he leads them on to realise that their Ātman is Śiva (Śivo'ham-bhāva). This is how the Parameśvara releases all the beings from bondage. It is already made clear that the very creation is meant for the liberation of beings, by providing them the scope in life to exhaust their Karman through "Tirodhāna" and become fit for liberation through his "Anugraha".

अथान्त्यप्रसादिस्थलम्—(७९)

व्याख्या— अथ– ''अणोरणीयान् महतो महीयानात्मास्य जन्तोर्निहितो गुहायाम्। तमक्रतुं पश्यति वीतशोको धातुःप्रसादान्महिमानमीशम्(मात्मनः)।।''

इति कठवल्लीश्रुतिप्रकारेण तदादिप्रसाद्येव सर्वाश्रयः सन् अन्त्यस्य शिवस्यानुभावप्रसादवानित्यन्त्यप्रसादिस्थलं निरूपयति—

Antyaprasādisthala—(79)

Then as per the statement of the Kaṭha U., viz., "Aṇoraṇīyān mahato mahīyān, etc"., meaning: "Ātman, who is smaller than the smallest and greater than the greatest, dwells in the hearts of creatures; the desireless one, being free from grief, realises that glory of Ātman through the purity of senses and mind", the author expounds "Antyaprasādisthala" with the consideration that the Ādiprasādin himself, who, being the refuge of all, has the gracious favour of the experience of Śiva who is the final resort of all—

लयः सर्वपदार्थानामन्त्य इत्युच्यते बुधैः।
प्रसादोऽनुभवस्तस्य तद्वानन्त्यप्रसादवान्।।६२।।

That (Paramātman) into which all things are absorbed, is called "Antya" (final resort) by the learned; the realisation of him as one's Self is the Prasāda (gracious favour); he who possesses that (antyaprasāda) is called the "Antyaprasādin". (62)

व्याख्या— सर्वपदार्थानां भूम्यादिशिवान्तपदार्थानां लयो लयाश्रयः परशिव एवान्त्यः सर्वान्त्य इति बुधैरुच्यते। तस्य सर्वान्त्यस्य शिवस्य अनुभवः साक्षात्कार एव प्रसादः, तद्वान् तदनुभवी आदिप्रसाद्येवान्त्यप्रसादवानित्युच्यत इत्यर्थः।।६३।।

The "absorption" (laya) means "the receptacle of absorption (layāśraya)", i.e., Paraśiva in whom all the objects (Tattvas) from Bhūmi to Śiva are absorbed. Paraśiva is himself the "Antya" (final resort of all). So the learned call. The experience or realisation of Śiva who is

the final resort of all is the Prasāda (gracious favour). He the Ādiprasādin, who has that, i.e., who has that realisation, is called "Antyaprasādin". (62)

Notes: अणोरणीयान् इत्यादि— Kaṭha U., 2.20; Śve. U., 3.20; Śarabha U., 21. [The first half is as per the order of reading in the Kaṭha U. and the second half as per the order of reading in the Śve. U]. This Śruti statement brings out the nature of the Paramātman, whose glory is realised by the Yogin in his own Self. That realisation which is achieved through the purity of senses and mind (dhātuprasāda) is the "Antyaprasāda" [the gracious favour of Śiva who is the final resort (Antya) of all]. With that the Śivayogin who is adept is Ādiprasāda turns into "Antyaprasādin".

व्याख्या— अथ सर्वपदार्थलयप्रकारं सूत्रद्वयेन कथयति—

Then the author speaks of the manner of the absorption of all objects in two stanzas—

देवतिर्यङ्मनुष्यादिव्यवहारविकल्पना ।
मायाकृता परे तत्त्वे तल्लये तत्क्षयो भवेत्।।६३।।

The variety of usage as god, animal, human being, etc., is all created by Māyā. When that (Māyā) gets absorbed in the Supreme Principle (Śiva), the variety too will disappear. (63)

व्याख्या— तल्लये मायालय इत्यर्थः। शिष्टं स्पष्टम्।।६३।।

"When that gets absorbed" means "when that Māyā gets absorbed". The rest is clear. (63)

Notes: It is indicated in the Piṇḍasthala that the variety of species as god, animal, human being, etc., is created by Māyā of Īśvara by calling the īśvara as the Māyin residing in that variety as the inspirer: देवतिर्यङ्मनुष्यादिजातिभेदे व्यवस्थितः। मायी माहेश्वरस्तेषां प्रेरको हृदि संस्थितः।। (S.S., 5.35). At this stage it is said, in the context

of the absorption of all things, that the variety of usage on the basis of Jātibhedavyavasthā as god, animal, human being, etc., is created by Māyā and the absorption of Māyā herself in her orginal resort, the final refuge of all, i.e., the "Paratattva" (Paraśiva), results in the total disappearance of the variety of worldly existence. The variety of worldly existence is the variety of "nāma and rūpa". The disappearance of variety means the disppearance of "nāma and rūpa". This is aptly portrayed in the Śruti through the analogy of the rivers and the ocean: यथा नद्यः स्यन्दमानाः समुद्रेऽस्तं गच्छन्ति नामरूपे विहाय। तथा विद्वान् नामरूपाद्विमुक्तः परात्परं पुरुषमुपैति देवम्।। (Muṇḍ. U., 3.2.8); इमाः सोम्य नद्यः पुरस्तात्प्राच्यः स्यन्दन्ते पश्चात्प्रतीच्यस्ताः समुद्रात्समुद्रमेवापि यन्ति समुद्र एव भवति ता यथा तत्र न विदुरियमहम-स्मीयमहमस्मीति। एवमेव खलु सोम्येमाः सर्वाः प्रजाः सत आगम्य न विदुः सत आगच्छामह इति त इह व्याघ्रो वा सिंहो वा वृको वा वराहो वा कीटो वा पतङ्गो वा दंशो वा मशको वा यद्यद्भवन्ति तदा भवन्ति।। (Chānd. U., 6.10.1-2); स यथेमाः नद्यः स्यन्दमानाः समुद्रायणाः समुद्रं प्राप्यास्तं गच्छन्ति भिद्येते तासां नामरूपे समुद्र इत्येवं प्रोच्यते। एवमेवास्य परिद्रष्टुरिमा षोडशकलाः पुरुषायणाः पुरुषं प्राप्यास्तं गच्छन्ति भिद्येते चासां नामरूपे पुरुष इत्येवं प्रोच्यते स एषोऽकलोऽमृतो भवति। (Pra. U., 6.5); "Just as the flowing rivers merge into the ocean by discarding their identity (namā and rūpa), so the enlightened Soul gets into the divine Puruṣa who is higher than the highest by discarding his identity"; "These rivers of the east flow from the east; those rivers of the west flow from the west; they march from the ocean to the ocean and become the ocean itself. Just as those rivers do not know that 'I, Gaṅgā, am here', 'I, Yamunā, am here', so also all these beings having become one with the 'Sat' (Paramātman), having come from 'Sat', did not know that they had come from 'Sat'. They, whether the tiger, lion, wolf, bear, insect, firefly, gadfly or mosquito, in whatever form, (emerge from 'Sat' not knowing that they are from the 'Sat') and then merge into Sat"; "Just as these flowing rivers with the ocean as their destination reach the ocean and merge into it; their 'namā-rūpa' are lost (bhidyete); they are called the ocean; similarly the sixteen Kalās form Prāṇas to Nāma of the aspirant with Puruṣa as their destination reach Puruṣa and merge into him; their 'nāma-rūpa' are lost and they are called Puruṣa". As explained by Śaṅkara, it is found in the world that the tides, waves, foam and bubbles arise in the waters

of the ocean and finally disappear by assuming the form of waters; Jīvas, however, assuming everyday the form of their cause, do not get destroyed in deep sleep, death and annihilation: दृष्टं लोके जले वीचीतरङ्गफेनबुद्बुदादय उत्थिताः पुनस्तद्भावं गता विनष्टा इति। जीवास्तु तत्कारणभावं प्रत्यहं गच्छन्तोऽपि सुषुप्ते मरणप्रलययोश्च न विनश्यन्तीत्येतत्। (Śaṅkara's Bhāṣya on Chānd. U., 6.10.2).

व्याख्या— अथ कथं मायाक्षय इत्यत्राह—

If it is asked as to how that Māyā disappears, the answer is given here—

साक्षात्कृते परे तत्त्वे सच्चिदानन्दलक्षणे।
क्व पदार्थपरिज्ञानं कुतो ज्ञातृत्वसंभवः।।६४।।

When the Supreme Principle (Paraśiva) which is of the nature of existence, intelligence and bliss, is realised, where is the particular knowledge of the objects? Whence is the appearance of the knower? (64)

व्याख्या— सच्चिदानन्दस्वरूपे परब्रह्मणि प्रत्यक्षीकृते सति मायाया निवृत्तत्वात् तत्कल्पितपदार्थपरिज्ञानं क्व? ज्ञातृत्वसंभवो ज्ञेयज्ञानातिरिक्त-ज्ञातृत्वस्य आविर्भावश्च क्व? ज्ञेयाद्यपेक्षया ज्ञातृत्वस्य कल्पितत्वादिति भावः।।६४।।

When Paraśiva, who is of the nature of existence, intelligence and bliss, is realised in actuality, the Māyā being reverted, where can there be the knowledge of the objects created by her? Where is the possibility of the emergence of the notion of the knower apart from the known and knowledge? What is meant here is that the notion of the knower is only imagined in view of the known and the knowledge, and hence, there is no possiblity of the notion of the knower. (64)

Notes: "Māyānivṛtti" is implied by the question – Kva padārthaparijñānam? As long as "dvaita" persists so long the "triputī" of the knower, the known and the knowledge persists. But when "Advaita" is attained, there is no "triputī" at all. The question of "Jñātṛ" arises when "Jñeya" and "Jñāna" are separate. When "Jñeya" and "Jñāna" are merged into one, where is the scope for the "Jñātṛ"?

व्याख्या— अत्र दृष्टान्तमाह—

The author gives an analogy here—

सुषुप्तस्य यथा वस्तु न किञ्चिदपि भासते।
तथा मुक्तस्य जीवस्य न किञ्चिद्वस्तु दृश्यते।।६५।।

Just as not even a single object appears to a person who is in deep sleep, so nothing appears to the liberated Soul. (65)

व्याख्या— मुक्तस्य जीवस्य जीवन्मुक्तस्येत्यर्थः। शिष्टं स्पष्टम्।।६५।।

"In the case of the liberated Soul" means "in the case of one who is liberated even while alive". The rest is clear. (65)

व्याख्या— अत्र जीवन्मुक्तस्य पदार्थदर्शनमस्तीति नाशङ्कनीयम्, शिवाभेदेनैव दर्शनात् प्राकृतत्वेन किमपि न दृश्यत इति। अथ जीवन्मुक्त-स्वरूपं कीदृशमित्यत्र सूत्रद्वयेन कथयति —

Here it should not be doubted that there is the sight of the objects in the case of the "Jīvanmukta", because he is seen as not different from Śiva and as such nothing of the worldly origin appears to him. Then what is the nature of the Jīvanmukta? The answer is given here in two stanzas—

यथाकाशमविच्छिन्नं निर्विकारं स्वरूपतः।
तथा मुक्तस्य जीवस्य स्वरूपमवशिष्यते।।६६।।

Just as the undivided ether is by nature without any form, so the original nature remains in the case of the liberated Soul.(66)

व्याख्या— अवशिष्यते प्रकाशत इत्यर्थः। शिष्टं स्पष्टम्।।६६।।

"Avaśiṣyate" means "appears". The rest is clear. (66)

Notes: Ākāśa in its original state is absoute and all pervasive. But when it is divided as ghaṭākāśā, maṭhākāśa, etc., due to the adjuncts (upādhis) in the form of ghaṭa, maṭha, etc., its absoluteness and all-pervasivensess seem to have been lost. When the upādhis are removed Ākāśa is again one and all pervasive. Similarly the liberated Jīva who is free all adjuncts of the body, senses, mind, etc., is the Paramātman. In this liberated state he is in his original nature, i.e., the nature of the Paramātman. This is beautifully portrayed in the Gau. Kā.: घटादिषु प्रलीनेषु घटाकाशादयो यथा। आकाशे सम्प्रलीयन्ते तद्वज्जीवा इहात्मनि।। (3.4)— "Just as when the ghaṭa, etc., are destroyed, ghatākāśa, etc., get merged into the Ākāśa, so do the Jīvas here in the Ātman".

व्याख्या— अथ स जीवन्मुक्तः किं जानन् किं कुर्वन् कथं तिष्ठतीत्यत्राह—

Then the author says as to how the Jīvanmukta remains, knowing what and doing what—

न किञ्चदपि मुक्तस्य दृश्यं कर्तव्यमेव वा।
सुखस्फूर्तिस्वरूपेण निश्चला स्थितिरुच्यते।।६७।।

There is nothing to be seen (known) and nothing to be done for the Jīvanmukta. His state is said to be unwavering (calm) with the nature inspired by bliss.(67)

व्याख्या— स्पष्टम् ।।६७।। It is clear. (67)

Notes: That "sukha-niścala" state has been portrayed in the Gau. kā. thus: स्वस्थं शान्तं सनिर्वाणमकथ्यं सुखमुत्तमम्। अजमजेन ज्ञेयेन सर्वज्ञं परिचक्षते।। (3.47)— "The Paramārthasukha is stationed in the Ātman; it is peaceful, free from attachment, indescribable and of the supreme type; it is unborn; with this knowledge it is called omniscient Brahman.

व्याख्या— अथ जीवन्मुक्तस्य दृश्यं कर्तव्यं कुतो नास्तीत्यत्र वदन्नन्त्यप्रसादिस्थलं समापयति—

Then the author explains as to why the Jīvanmukta has nothing to see or nothing to do and concludes the "Antyaprasādisthala"—

शिवाद्वैतपरिज्ञानशिथिलाशेषवस्तुनः।
केवलं संविदुल्लासदर्शिनः केन को भवेत्।।६८।।

What can be of use and by what it is to the Śivayogin in whom all knots of objective world have become slackened and who has the experience of mere delight of spiritual consciousness? (68)

व्याख्या— शिवाद्वैतपरिज्ञानेन निवृत्तसकलभेदवस्तुनः, अत एव केवलं चिद्विलासं पश्यतः शिवयोगिनो ज्ञानेन्द्रियव्यापारेण कर्मेन्द्रियव्यापारेण वा केनापि किं भवेत् किं प्रयोजनं स्यात्? न किञ्चिदित्यनयोराद्यन्तप्रसादयोरुपक्रमोपसंहारन्यायेनैक्यं विमर्शनीयम् ।।६८।।

इत्यन्त्यप्रसादिस्थलम्

The Śivayogin has all the objective variety reverted. That is why he looks upon (experiences) merely as the joy of spiritual consciousness. In the case of such a Śivayogin, what is the use of the operations of the sensory organs or motor organs? There is no use. With this background, the unanimity between the Ādiprasādisthala and Antyaprasādisthala should be considered according to the maxim of "upakrama" (beginning) and "upasaṁhāra" (conclusion). (68)

Antyaprasādisthala ends

अथ सेव्यप्रसादिस्थलम्—(८०)

व्याख्या— अथ—''अन्तःशरीर एवायं बाह्य एव न संस्थितः। महानन्दप्रसादोऽयं सर्वत्रैवावभासते।।'' इति सर्वज्ञानोत्तरवचनानुसारेण सेव्यशिवगुरुप्रसादसम्पन्नोऽन्त्यप्रसाद्येव सेव्यप्रसादीति सूत्रत्रयेण कथयति—

Sevyaprasādisthala—(80)

Then in accordance with the statement of Sar.Ā., viz., "Antaḥśarīra evāyam, etc.," which means: "This (Ātmacaitanya—spiritual consciousness) resides inside the body, not outside (as it is not the body); the gracious favour of that Great Bliss (i.e., Ātmacaitanya) appears everwhere," the author says in three stanzas that the "Āntyaprasādin", being endowed with the gracious favour of Śiva and Guru who are to be served, comes to be called "Sevyaprasādin"—

सेव्यो गुरुः समस्तानां शिव एव न संशयः।
प्रसादोऽस्य परानन्दप्रकाशः परिकीर्त्यते।।६९।।

सेव्यो गुरुः स्मृतो ह्यस्य प्रसादोऽनुभवो मतः।
तदेकावेशरूपेण तद्वान् सेव्यप्रसादवान्।।७०।।

गुरुदेवः परं तत्त्वं परतत्त्वं गुरुः स्मृतः।
तदेकत्वानुभावेन न किञ्चिदवशिष्यते।।७१।।

Guru is worthy to be served by all; he is undoubtedly Śiva himself; his gracious favour is regarded as the manifestation of supreme bliss.(69) Guru is regarded as worthy to be served; his gracious favour is deemed as the experience (of bliss); he who has that experience as of the nature of identity between him and his gracious favour, is the "Sevyaprasādin". (70) The holy Guru is the supreme principle of unity incarnate and the supreme principle of

unity is regarded as the Guru; owing to this mystic realisation of oneness, nothing (other than Śiva) exists. (71)

व्याख्या— समस्तानां सेव्यः श्रीगुरुः शिव एवात्र सन्देहो नास्ति। अस्य प्रसादः श्रीगुरुरूपशिवप्रसाद एव परानन्दप्रकाश इति कीर्त्यते।।६९।। गुरुः शिवस्वरूपश्रीगुरुरेव सेव्य इति स्मृतः। अस्य शिवरूपस्य श्रीगुरोरनुभव उपदेशानुभव एव प्रसाद इति सम्मतः। तदेकावेशरूपेण तयोर्गुरुप्रसादयोरेकीभावेन तद्वान् तत्प्रसादवान् अन्त्यप्रसाद्येव सेव्यप्रसादवान् सेव्यप्रसादीति हि प्रसिद्ध इत्यर्थः।।७०।। गुरुशिवयोः शक्तिशक्तिमद्भावेन तयोरैक्यानुसन्धानेन ज्ञातव्यं न किञ्चिदवशिष्यते, सर्वस्यापि विश्वस्य शिवशक्तिमयत्वादिति।।७१।।

Śrīguru who is worthy to be served by all, is Śiva himself. There is no doubt about it. His gracious favour, i.e., the gracious favour of Śiva in the form of the Śrīguru, is itself regarded as the manifestation of the supreme bliss. (69) The Guru, i.e., the Śrīguru who is of the nature of Śiva, is regarded as "Sevya" (worthy to be served). The experience of this Śrīguru who is of the nature of Śiva, i.e., the experience of the teaching of the Guru, is accepted as the gracious favour. He who possesses that favour in the form of the identity between the Guru and that favour, is well known as the "Sevyaprasādin". (70) Due to the deep intuition of identity between the Guru and Śiva in the relation of Śakti and possessor of Śakti, nothing remains to be known, since the universe is made up of Śiva and Śakti. (71)

Notes: "अन्तःशरीर एवायं..." (Sar. Ā.). Guru is the Śakti of Śiva in form and Śiva is the possessor of Śakti. Śakti and Śaktimān are essentially one and inseparable. The Guru knows that the world in its entirety and variety (samaṣṭi and vyaṣṭi) is the manifestation of Śiva's Śakti. Thus to him the whole universe appears as Śiva and nothing else. Śiva and Śrīguru are together "Śevya". When Śiva is served, Śrīguru is served and when Śrīguru is

served Śiva is served. The Śivayogin who knows them as jointly "Sevya", gets the Prasāda in the form of that experience of the bliss of Guru-Śiva synthesis, and is called the "Sevyaprasādin". The golden path to achieve Sevya-prasāda is spoken in the Śrutis: यस्य देवे परा भक्तिर्यथा देवे तथा गुरौ। तस्यैता: कथिता ह्यर्था: प्रकाशन्ते महात्मन:।। Śve. U., 6.23; Yo. Śi. U., 2.22)— "These teachings are given to him who has devotion towards Śiva and who has also devotion towards the Guru as towards Śiva; these teachings will flash for the great persons". Yo. Śi. U. speaks gloriously about the two aspects of divinity, Guru and Śiva, who are "Sevya": दिव्यज्ञानोपदेष्टारं देशिकं परमेश्वरम्। पूजयेत्परया भक्त्या तस्य ज्ञानफलं भवेत्।। यथा गुरुस्तथैवेशो यथेवेशस्तथा गुरु:। पूजनीयो महाभक्त्या न भेदो विद्यतेऽनयो:।। .....। अद्वैतं भावयेद्भक्त्या गुरोर्देवस्य चात्मन:।। (5.57.59)— "One should worship (serve) the Parameśvara (the Great Lord) in the form of the Guru, who is the giver of spiritual knowledge; one would have divine awareness as its fruit. Just as the Guru so the Lord Śiva and just as the Lord Śiva so the Guru one should worship with deep devotion; there is no difference between them.... One should realise through devotion non-duality among Śiva, the Guru and one's own Self." With such a conception of spiritual identity between the Guru and the Lord on the one hand and his own Self on the other, the Śivayogin, in the state of Advaita, experiences the bliss of that unity. Hence he is the "Sevyaprasādin".

व्याख्या— अथ परमानन्दवत: सेव्यप्रसादिन: क्वापि प्रीतिर्नास्तीति सूत्रत्रयेण कथयति—

The author tells in three stanzas that the "Sevyaprasādin" who is fully immersed in bliss has no attachment elsewhere—

अपरिच्छेद्यमात्मस्थमवाङ्मानसगोचरम्।
आनन्दं पश्यतां पुंसां रतिरन्यत्र का भवेत्।।७२।।

ज्ञानामृतेन तृप्तस्य किमन्यैर्भोज्यवस्तुभि:।
ज्ञानादेव परानन्दं प्रकाशयति सच्छिव:।।७३।।

In the case of men (the Śivayogins) who are actually experiencing the bliss which is absolute, which is in their Śivaikya state and which is beyond the range of speech and mind, what interest can there be in anything else? (72) In the case of the Śivayogin who is contented with the nectar of knowledge, what is the use of the enjoyable objects other than that? Śiva of the nature "Sat" (Cit and Ānanda) manifests the supreme bliss through knowledge only. (73)

व्याख्या— परिच्छेदरहितं वाङ्मानसगोचरं स्वस्वरूपं परानन्दम् अपरोक्षेण पश्यतां शिवयोगिनामन्यत्र विषयेषु रतिरभिलाषो न क्वापि स्यादित्यर्थ:।।७२।। ज्ञानामृतेन सन्तुष्टस्य शिवयोगिनोऽन्यैश्चित्पीयूषव्यतिरिक्तैर्भोज्यपदार्थै: किम्? न किञ्चित्। सच्छिवोऽग्नेरुष्णत्वप्रकाशकत्वादय इव शिवस्य सच्चिदानन्दा: स्वभावास्तादृश: शिवो ज्ञानादेव निजज्ञानादेव परानन्दं स्वस्वभावभूतनित्यानन्दं प्रकाशयतीति।।७३।।

In the case of the Śivayogins who actually experience the highest bliss, which is unbroken (absolute), which is beyond the range of speech and mind and which is their original nature, there cannot be any interest in any of the objects other than that. (72) In the case of the Śivayogin who is contented with the nectar of knowledge, what is the use of the enjoyable objects which are other than the ambrosia of consciousness? There is not even the slightest use. Śiva, who is of the nature of "Sat", the constituents, viz., Sat, Cit and Ānanda are his very nature, like the heat and illuminating power in the case of fire. Such Śiva manifests the eternal bliss, which happens to be his very nature, through his knowledge only, i.e., through his Self-knowledge. (73)

Notes: The Śruti statements "सत्यं ज्ञानमनन्तं ब्रह्म" (Tai. U., 2.1.1), "विज्ञानमानन्दं ब्रह्म" (Bṛ.U., 3.9.34) declare that Paramātman confers supreme bliss on the enlightened Śivayogins. Just as heat

and luminosity are the natural properties of fire, so are eternal absoluteness and eternal bliss the natural properties of the spiritual consciousness which is called differently as Paraśiva, Parabrahman, Paratattva, Mahāliṅga, etc. Through this self-realisation the Śivayogin is filled with eternal joy. How can he have any interest in or desire for any other object of enjoyment, when he is contented with the supreme bliss in his state of Śiva?

व्याख्या— अथ तदेव विशदयति—

Then the author elucidates the same—

मुक्तिरेव परा तृप्तिः सच्चिदानन्दलक्षणा।
नित्यतृप्तस्य मुक्तस्य किमन्यैर्भोगसाधनैः।।७४।।

Liberation is the highest contentment characterised by existence, intelligence and bliss. In the case of him who is eternally contented and liberated, what is the use of other means of enjoyment? (74)

व्याख्या— नित्यतृप्तस्य सर्वज्ञताद्युपलक्षितनित्यतृप्तिमतो मुक्तस्य परममुक्तिमतः शिवयोगिन इत्यर्थः। शिष्टं स्पष्टम्।।७४।।

"He who is eternally contented" means "he who is liberated and endowed with eternal contentment indicated by his Sarvajñatva, Anādibodhatva". This is in the case of the Śivayogin. The rest is clear. (74)

व्याख्या— अथ तस्य परमुक्तस्यान्तर्बहिः किमपि कर्म नास्तीति निरूपयति—

Then the author expounds that there is no activity, either internal or external, on the part of him who has attained the highest liberation—

न बाह्यकर्म तस्यास्ति न चान्तर्नैव कुत्रचित्।
शिवैक्यज्ञानरूढस्य देहभ्रान्तिं विमुञ्चतः।।७५।।

In the case of the Śivayogin who is deeply rooted in the knowledge of the unity of Śiva and who has discarded the delusive attachment to the body, there no activity anywhere externally and no activity internally anywhere. (75)

व्याख्या— स्वरूपहानिवृद्धिव्यतिरेकेण सजातीयसमानसमरसभावेन शिवैक्यज्ञानमारुह्य देहभ्रान्तिं विमुञ्चतस्तस्य सेव्यप्रसादिनो बहिरङ्गविधीयमान-पूजाकर्म नास्ति, अन्तश्चान्तरङ्गे विधीयमानध्यानादिकर्म नास्ति, कुत्रचित् क्वापि बिन्दुतिरोभावमलमायाद्युपलक्षितकर्मपाशोऽपि नास्तीत्यर्थः।।७५।।

In the case of the "Sevyaprasādin" who has discarded the pride of body, etc., ascending to the knowledge of the unity of Śiva with the state of similar and equal communion characterised by the absence of both the diminishing of the nature and increasing of the nature, there are no external actions such as worship and internal actions such as meditation. There are also no fetters of Karman such as Bindu, Tirobhāva, Māyā, Mala, etc.(75)

Notes: With serious and sincere efforts the Śivayogin has achieved purity of body, senses, mind and feeling and has ascended the ladder of spiritual achievement step after step. Hence he is free from the infatuation of the body, attachment to the world and bondage of transmigration. He has no ordinations to follow, no duties to perform. He has no external activities of worship, etc., nor the internal activities such as meditation, etc. Since he is fully absorbed in the supreme consciousness and bliss of Śiva and has no separate existence from Śiva, he is not bound by the practices such as Karman, Tapas, Mantra, Yoga, Dhyāna, Jñāna, etc.

व्याख्या— अथ (सेव्य-)प्रसादिस्थलं समापयति—

Then the author concludes the (Sevya-)Prasādisthala—

न कर्मबन्धे न तपोविशेषे न मन्त्रयोगाभ्यसने तथैव।
ध्याने न बोधे च तथात्मतत्त्वे मनःप्रवृत्तिः
परयोगभाजाम्।।७६।।

इति श्रीमत्षट्स्थलब्रह्मिणा शिवयोगिनाम्ना विरचिते वीरशैवधर्मनिर्णये श्रीसिद्धान्तशिखामणौ प्राणिलिङ्गिस्थलविषय-नवविधलिङ्गप्रसङ्गो नामाष्टादशः परिच्छेदः समाप्तः।।१८।।

The mental inclination of the Śivayogins is not in the prescriptions of Karman, nor in any special type of penance, nor in the practice of Mantrayoga, nor in meditation; but it is only absorbed in the awarness of the Ātmatattva, i.e., the knowledge of the spiritual nature of his own Self. (76)

Here ends the eighteenth chapter dealing with the nine Liṅgasthalas pertaning to the Prāṇaliṅgisthala in Śrīsiddhāntaśikhāmaṇi an authority on Vīraśaivism Written by Śrī Śivayogi who has attained the Brahmanhood following the path of Six Sthalas (18)

व्याख्या— परयोगभाजां सर्वोत्कृष्टपरशिवयोगभाजां सेव्यप्रसादिनां मनःप्रवृत्तिश्चित्तवृत्तिर्मन्त्रयोगाभ्यसनेऽजपागायत्रीरूपसोऽहंमन्त्रयोगाभ्यासे च नास्तीत्यर्थः। तथैव कर्मबन्धे षट्कर्मबन्धत्रयरूपहटयोगेऽपि न, तपोविशेषे योगानां विशिष्टराजयोगेऽपि न, ध्यानेऽनाहतब्रह्मध्यानरूपलययोगेऽपि न, किन्तु तथात्मतत्त्वे तद्योगचतुष्टयचैतन्यस्वरूपे बोधे स्वस्वरूपज्ञाने मनःप्रवृत्तिः स्यादित्यर्थः। अयं भावः— देशिकोपदेशेनापरदेहपाणिपादगुह्यानि प्रथमं संशोध्य बन्धयित्वा तदनन्तरं पूर्वापरकायकीलकभूतबिन्दुमायाकार्यरूपवाक्त्वचौ निश्चलीकृत्य सर्वयोगज्ञानजननक्षेत्रभूताविमुक्तक्षेत्रे परब्रह्मपरशिवपरलिङ्गापरपर्यायनामभिः संसेव्यः स्वस्वरूपसेवितसेव्यप्रसादीत्यर्थः। एतल्लिङ्गत्रयं प्राणलिङ्गिनोऽङ्गत्रयस्य क्रमेण सम्बन्धयेदिति सेव्यप्रसादिस्थलम्।।७६।।

इति सेव्यप्रसादिस्थलम्

इति श्रीमत्पदवाक्यप्रमाणपारावारधुरीणश्रीमरितोण्टदार्येण विरचितायां तत्त्वप्रदीपिकाख्यायां श्रीसिद्धान्तशिखामणि-व्याख्यायां प्राणलिङ्गिस्थलविषयनवविधलिङ्गप्रसङ्गो नामाष्टादशः परिच्छेदः समाप्तः।।१८।।

The mental inclination of the Yogin who has become one with the Supreme Paraśiva, i.e., of the Sevyaprasādin, is not prone to the practice of Mantrayoga called Ajapā-gāyatrī consisting in the cherishing of the "So'ham", nor to the Karmayoga consisting in six Karmans, viz., Adhyayana-Adhyāpana, Dāna-Pratigraha, Yajana-Yājana which form the triad of doubles, nor to Haṭayoga, nor to the special kind of austerities such a Kṛchra, Cāndrāyaṇa, etc., nor to the Rājayoga which is the distinguished type of Yoga among the Yogas. Similarly it is not attached to Layayoga consisting in the Brahmadhyāna in the Anāhata-cakra. But he is absorbed totally in the knowledge of the Ātmatattva consisting in the combination of Sat, Cit and Ānanda, which is the source of power to the fourfold Yoga (Mantrayoga, Karmayoga, Haṭayoga and Layayoga) and which is called the "Svasvarūpajñāna", the awareness of one's own self as of the nature of Śiva. The substance of the matter here is: On the instruction and guidance of the Guru, the Yogin should first purge the gross (lower) body with its hands, legs and secret parts of its attachments and stop its activities. Then he should associate Rudra, Viṣṇu, Brahman and Mahendra, who are of the nature of Parā Vāk, Paśyantī Vāk, Madhyamā Vāk and Vaikharī Vāk respectively, with the ears, eyes, nose and tongue respectively in the upper gross body. Further he should hold motionless the senses of Vāk (speech) and Tvak (skin) which happen to be a link between the upper gross body and the lower gross body and which are the products of Bindu and Māyā. Then he is the place of origin for the knowledge of all Yogas, under the different names such as Parabrahman, Paraśiva and Paraliṅga. He is the Sevyaprasādin. These three Liṅgas (Ādiprasādaliṅga, Antyaprasādaliṅga and Sevyaprasādaliṅga) are associated with the three bodies (Sthūla, Sūkṣma and Kāraṇa) of the Prāṇaliṅgin. (76)

Sevyaprasādisthala ends

Here ends the Eighteenth Chapter dealing with the nine Liṅgasthalas pertaining to the Prāṇaliṅgisthala in the commentary on Śrī Siddhāntaśikhāmaṇi called Tattvapradīpikā written by Śrī Maritoṇṭadārya who is the best among those conversant with Grammar, Mīmāṁsā and Nyāya. (18)

Notes: "Bindu" is the name given to Śakti when she vibrates for creation and when Śiva is prone to creation. In the beginning of creation Śiva assumed the required knowledge and desire to create. Then his Śakti manifested herself like the light from the lamp. The Śakti who is unborn and one became the creator of the Universe. Unborn and one became the "Bindu" and that "Bindu" again became three fold as Bindu, Nāda and Rava. That Rava is said to be Avyakta: आदिसर्गमुखे ज्ञानचिकीर्षायत्नधारणात्। स्वशक्तिर्व्यक्तिमादत्ते प्रदीपः स्वप्रभामिव।। शक्तिर्भवत्यजा ह्येका विश्वोद्भवविधायिनी। सा शक्तिर्बिन्दुतामेति बिन्दुः सोऽपि त्रिधा भवेत्।। बिन्दुर्नादो रवश्चेति रवोऽव्यक्तमिष्यते।। (Īśāna. Pa. 1.27-30). That Rava is called Śabdabrahman. That Vāk which is 'Niṣpanda', is the Parā Vāk. That Vāk which is manifested through the air reaching upto the navel and which gets associated with mind creating some vibration inside, is the Paśyantī Vāk. That Vāk in the form akāra, etc., which reaches upto the throat and which is fit to be received by the ear in clear terms, is Vaikharī Vāk : मूलाधारात् प्रथममुदितो यश्च भावः पराख्यः। पश्चात् पश्यन्त्यथ हृदयगो बुद्धियुङ्मध्यमाख्यः व्यक्ते वैखर्यथ रुरुदिषोरस्य जन्तोः सुषुम्नाबद्धस्तस्माद् भवति पवने प्रेरिता वर्णसंज्ञा।। (Pra. Sā., 2.43). The Adhidevatās of these four Vāks are respectively Rudra, Viṣṇu, Brahma and Mahendra. The 'Samyojanā' of these is spoken here by Śrī Maritoṇṭadārya in his Sanskrit commentary. Avimuktakṣetra is the living body itself. It is before this body falls off Yoga and the vision of Śiva in the Self is clearly possible. See Kaṭha U., 6.4-5; these Mantras are quoted earlier in the notes.



एकोनविंशः परिच्छेदः

शरणस्थलान्तर्गतद्वादशलिङ्गस्थलप्रसङ्गः

व्याख्या— अथागस्त्य उवाचेति — अगस्त्यप्रश्नः—

Agastya said—Question of Agastya —

स्थलभेदाः समाख्याताः प्राणलिङ्गिस्थलाश्रिताः।
कथय स्थलभेदं मे शरणस्थलसमाश्रितम्।।१।।

The kinds of Sthalas pertaining to the Prāṇaliṅgi-sthala are told. Now tell me the Sthala-division connected with the Śaraṇasthala. (1)

व्याख्या— स्पष्टम् ।।१।। It is clear. (1)

व्याख्या— अथ श्रीरेणुक उत्तरं वक्ति—रेणुक उवाचेति—

Then Śrī Reṇuka replies—Reṇuka said—

शरणस्थलमाश्रित्य स्थलद्वादशकं मया।
उच्यते नाम सर्वेषां स्थलानां शृणु तापस ।।२।।

There are twelve Sthalas (Liṅgasthalas) connected with the Śaraṇasthala. I shall tell the names of those Sthalas. Listen, O Sage! (2)

व्याख्या— स्थलानामवान्तरस्थलानामित्यर्थः। शिष्टं स्पष्टम् ।।२।।

Here "of the Sthalas" means "of the sub-Sthalas". "The rest is clear." (2)

व्याख्या— अथ तानि स्थलानि सूत्रत्रयेणोद्दिशति—

Then the author enumerates those Sthalas in three stanzas—

दीक्षापदोदकं पूर्वं शिक्षापादोदकं ततः।
ज्ञानपादोदकं चाथ क्रियानिष्पत्तिकं ततः।।३।।

भावनिष्पत्तिकं चाथ ज्ञाननिष्पत्तिकं ततः।
पिण्डाकाशस्थलं चाथ बिन्द्वाकाशस्थलं ततः।।४।।

महाकाशस्थलं चाथ क्रियायाश्च प्रकाशनम्।
भावप्रकाशनं पश्चात् ततो ज्ञानप्रकाशनम्।।
स्वरूपं पृथगेतेषां कथयामि यथाक्रमम्।।५।।

1. Dīkṣāpādodakasthala, 2. Śikṣāpādodakasthala, 3. Jñānapādodakasthala, 4. Kriyāniṣpattisthala, 5. Bhāvaniṣpattisthala, 6. Jñānaniṣpattisthala, 7. Piṇḍākāśasthala, 8. Bindvākāśasthala, 9. Mahākāśasthala, 10. Kriyāprakāśasthala, 11. Bhāvaprakāśasthala and 12. Jñānaprakāśasthala. I shall tell you their special features in due order. (3-5)

अथ दीक्षापादोदकस्थलम्—(८१)

व्याख्या— अथ—''आचार्यः पूर्वरूपम् अन्तेवास्युत्तररूपं विद्या सन्धिः'' इति श्रुत्युक्तप्रकारेण, ''अस्मात् प्रविततात् बन्धात् परसंस्थानिरोधकत्वात्। दीक्षैनं मोचयेत् पूर्वं शैवं धाम नयत्यपि।।'' इति स्वायंभुववचनानुसारेण चास्य सेव्यप्रसादिनः सुलभदीक्षापादोदकस्थलं निरूपयति—

Dīkṣāpādodakasthala — (81)

Then as per the statement of the Śruti, viz., Ācāryaḥ pūrvarūpam, etc.", which means: "The teacher is the former form and the disciple is the latter form and knowledge is the link", and also in accordance with the statement of the Svāyam. Ā., viz., "Asmāt pravitatād, etc.", which means: "The Dīkṣā releases this Yogin from the bondage which is quite wide-spead and which obstructs the march to the supreme state, and leads him on to his orginal abode of Śiva," the author propounds the Dīkṣāpādodakasthala which is easy of access to this "Sevyaprasādin"—

दीक्षयाऽपगतद्वैतं यज्ज्ञानं गुरुशिष्ययोः।
आनन्दस्यैक्यमेतेन दीक्षापादोदकं स्मृतम्।।६।।

That enlightenment of the "Guru" and the "Śiṣya" with the notion of Dvaita (duality) between them eradicated through the spiritual initiation, consists in the communion of their individual bliss. With that enlightenment, the Śivayogin, who is "Sevyaprasādin", acquires "Dīkṣāpādodaka" (the enlightenment of Supreme Bliss through spiritual initiation). (6)

व्याख्या— गुरुशिष्ययोः सेव्यगुरुशिष्ययोरानन्दैक्यं निजानन्दैकीभूतं दीक्षयाऽपगतद्वैतं ज्ञानदानमलक्षयरूपचित्क्रियादीक्षानिवारितद्वैतं यज्ज्ञानमस्ति, एतेनानेन ज्ञानेन दीक्षापादोदकं सेव्यप्रसादिनः सुलभभूतदीक्षापादोदकमिति स्मृतम्। शिवदीक्षापगतद्वैतज्ञानवद्गुरुशिष्यनिजानन्दैक्यमेव दीक्षापादोदकमित्यर्थः।।६।।

That enlightenment by which the notion of duality is removed through the imparting of knowledge and removal of Malas, is the communion of the individual bliss of the Guru and the Śiṣya, i.e., the Guru and Śiṣya of the Sevyaprasāda state. Through this enlightenment the Sevyaprasādin aquires the "Dīkṣāpādodaka" which is easy of access to him. The very enlightenment consisting in the communion of the individual bliss of the Guru and the Śiṣya in which the duality is removed through the spiritual initiation, is the "Dīkṣāpādodaka". (6)

Notes: "अस्मात् प्रविततात्..." (Svāy. Ā.). It may be noted here that Paraśiva is Saccidānanda (Sat-Cit-Ānanda). "एकमूर्तेस्त्रयो भागा:" (Chāndra J.Ā., kri. pā., 9.15)— Śiva has three aspects. His aspects of "Sat", "Cit" and "Ānanda" are respectively the Guru, the Liṅga and the Jaṅgama. The existence (Sat) which is unlimited (ananta) and which is not sublated in all the three times (trikālābādhita), is the aspect of Śiva called Guru. The consciousness (Cit) which reveals everything without depending on anything else, is the aspect of Śiva called Liṅga. The bliss (Ānanda) which is the resting place of all joys and which is absolute, is the aspect of Śiva called Jaṅgama. Thus the Guru, the Liṅga and the Jaṅgama conceptually represent unlimited existence, unlimited consciousness (intelligence) and unlimited bliss of Śiva. The Śiṣya (Yogin) is one with Śiva sharing his three aspects. His identity with the aspect of Guru on the ground of Dīkṣa, makes him stand in communion with the aspect of Guru. The bliss of "advaita" with that aspect of Śiva is **Dīkṣāpādodaka**. The identity of the Yogin with the aspect of Liṅga on the ground of Śikṣā, makes him remain in communion with the aspect of Liṅga. The bliss of "advaita" with that aspect of Śiva is **Śikṣā-pādodaka.** The identity of the Yogin with the aspect of Jaṅgama on the ground of Jñāna, makes him stand in communion with the aspect of Jaṅgama. The bliss of "advaita" with that aspect of Śiva is **Jñānapādodaka**. This is the mystical development of the concepts of Dīkṣāpādodaka, Śikṣāpādodaka and Jñānapādodaka pertaining to the Guru, the Liṅga and the Jaṅgama respectively. (vide: पादतीर्थं त्रिधा शम्भोर्गुरुजङ्गमयोरपि दीक्षा शिक्षा ज्ञानमिति त्रिसंज्ञं तद्भवत्यहो।।— (Candra J.Ā., kri.pā., 5.5). "आचार्य: पूर्वरूपं, इत्यादि"— Tai.U.,1.3. Here the process of learning is taken as a means for meditation because of the close relation between the Guru and the Śiṣya (antevāsin). The Guru and the Śiṣya live like an object and its shadow for deriving the full benefit of spiritual teaching. As told in the Bhag. G., 4.38, there is nothing greater or holier than knowledge (न हि ज्ञानेन सदृशं पवित्रमिह विद्यते). Hence, its propagation and practice are essential. The factors involved in them deserve reverent meditation. अस्मात् प्रविततात्, etc., from the Svāyam. Ā., speaks of Dīkṣā as the link (sandhi) between the Guru and the Śiṣya. The imparting of Śivajñāna and the removal of Malas (Pāśas) constitute the dual purpose of Dīkṣā (Vide S.S., 6.11; 15.17). It is a sacrament in the ordinary sense. But in its symbolic sense, it is a combination of Jñāna and Kriyā harmonised by the cementing force in the form of Bhakti. At this stage "Dī" (in Dīkṣa) means the granting of "Advaitajñāna" (dīyate) and "Kṣi" stands for the removal (kṣīyate) of "Dvaitajñāna". In the beginning the Guru discerns that germination of Bhakti in the Śiṣya and grants Dīkṣā to him. The bond between the Guru and the Śiṣya grows in depth to the extent of harmonising their knowledge and experience resulting in the communion of their individual bliss. The Śiṣya receives the Pādodaka of the Guru as a mark of his total surrender to the spiritual experience of the Guru. This Pādodaka, which represents the holy water from the feet of the Guru, the Liṅga and the Jaṅgama, gets a new significance in this spiritual plane. It means "enlightenment" consisting in the Supreme Bliss [Paramānanda=Pāda, Jñāna= Udaka; Guru=Pāda, Śiṣya=Udaka; the "aikya" of Guru-Śiṣya or of Paramānanda and Jñāna=Pādodaka].

व्याख्या— अथ दीक्षासञ्जातगुरुशिष्यैक्यमेव दीक्षापादोदकमिति पक्षान्तरेणाह—

Then the author says in a different way that the communion between the Guru and the Śiṣya effected through Dīkṣā, is the Dīkṣāpādodaka—

अथवा पादशब्देन गुरुरेव निगद्यते।
शिष्यश्चोदकशब्देन तयोरैक्यं तु दीक्षया।।७।।

Or by the word "Pāda", Guru is meant and by the word "Udaka", Śiṣya is told; their communion is through Dīkṣā. (7)

व्याख्या— अथवा तन्त्र चेत्, पादशब्देन श्रीगुरुरेव कथ्यते, उदक-शब्देन शिष्यो निगद्यते, दीक्षया निजकरसञ्जातशिष्यमूर्ध्नि घ्राणस्वरूपदीक्षा-

विशेषेण तयोरैक्यं तु पादोदकशब्दवाच्यगुरुसिष्यैक्यं दीक्षापादोदकमिति स्मृतमित्यर्थः।।७।।

Or if that is not the case, the Guru is told by the word "Pāda" and the Śiṣya is spoken by the word "Udaka". The Dīkṣā is in the form of the Guru's smelling at the cerebra of the Śiṣya who is his favoured child nourished by his hand (Karasañjāta=Anugṛhītaputra, lit., "born in his hand"). The communion between the Guru and the Śiṣya is called "Dīkṣāpādodaka". (7)

Notes: The terms "Pāda" and "Udaka" are used here as symbols of the the Guru and the Śiṣya respectively. "Pāda" can be derived in two ways as "पद्यते असौ इति पादः'' With कर्तरी घत्र् as per पदरुजविशस्पृशो घञ्। (Pā. 3.3.16) and "पद्यते अनेन इति पादः" with करणे घञ् as per अकर्तरि च कारके संज्ञायाम्। (Pā. 3.3.19). पद् means 'to go'— पद गतौ। All 'gatyarthaka' roots are Jñānārthakas. Pāda with कर्तरि घञ् means that which moves, one who moves, one who knows (the foot, the knower). Pāda with करणे घञ् means that which is the instrument of movement, the instrument of knowledge (foot, the teacher). Śrīguru is Pāda in both the senses of the knower and the teacher. Śriguru is the embodiment of knowledge as also the guide and philosopher of the disciple at all levels of the latter's pilgrimage to Mukti. In this sense there are such usages as स्वमिपादः, आचार्यपादः, etc. Then "Udaka" is derived from the root उन्दी क्लेदने with the addition of the Uṇādipratyaya क्वुन् as per the sūtra उदकं च (197). [उनत्ति क्लेदयतीति उदकम्—उन्द् + क्वुन्, नकारलोप due to कित्त्व; वु is substituted by अक—युवोरनाकौ। (Pā. 7.1.1)]. Thus उदक is that which moistens. The Śiṣya is called उदक in the sense that he pleases the Guru with his good behavior and pure character. The communion between the Guru (Pāda) and the Śiṣya (Udaka) is through Dīkṣā which stands for giving knowledge and cleansing the heart by removing the Malas. It is a case of spiritual "sāmarasya" between the giver of knowledge and the receiver of that knowledge with an open heart.

व्याख्या— अथ दीक्षाप्रकाशितसत्यज्ञानानन्दैक्यमेव दीक्षापदोदकमिति पक्षान्तरेण कथयति—

Then the author says in a different way that the harmony of truth, knowledge and bliss arising from the Dīkṣā is the Dīkṣāpādodaka—

परमानन्द एवोक्तः पादशब्देन निर्मलः।
ज्ञानं चोदकशब्देन तयोरैक्यं तु दीक्षया।।८।।

The Supreme bliss itself, which is free from Malas, is told by the word "Pāda" and knowledge is told by the term "Udaka". Their harmony is through "Dīkṣā". (8)

व्याख्या— पादशब्देन मलरहितपरब्रह्मानन्द उच्यते, उदकशब्देन ब्रह्मस्वरूपज्ञानमुच्यते, दीक्षया हृत्कमलमध्यस्थचिद्दीक्षया तयोरैक्यं तु, ''विज्ञानमानन्दं ब्रह्म'' इति श्रुतेः। धर्मधर्मीस्वरूपानन्दज्ञानैक्यं दीक्षापादोदकमिति स्मृतमित्यर्थः।।८।।

The bliss of Brahman, which is free from the Malas, is spoken by the term "Pāda" and the knowledge of the nature of Brahman, is referred to by the word "Udaka". Their communion is through Dīkṣā which is spiritual initiation that takes place in the middle of the heart. So the Śruti says that "Brahman is knowledge and Bliss". The hormony (sāmarasya) of the Bliss and knowledge, which is of the nature of both the Dharma and the Dharmin, is "Dīkṣāpādodaka". (8)

Notes: विज्ञानमानन्दं ब्रह्म— Bṛ. U., 3.9.28. Vijñāna is the spiritual knowledge. It is bliss, but not followed by sorrow like the knowledge of the objects of senses. It is consisting in tranquility, auspiciousness; it is immeasurable, free from fatigue; it is filled with contentement and one feeling (i.e., bliss). Other Śrutis speak of Brahman as सत्यं ज्ञानमनन्तं ब्रह्म। (Tai. U., 2.1); आनन्दं ब्रह्मेति व्यजानात्। (Tai. U., 3.6); आनन्दं ब्रह्मणो विद्वान्न बिभेति कुतश्चन। (Tai. U., 2.9). The

Supreme Bliss of the nature of enlightenment is Paraśiva. The communion of Paramānanda and Jñāna constitutes the state of Paraśiva. This communion is brought about by the spiritual initiation inside. (Vide S.S., 6.31 for the internal initiation). At this stage the apparent distinction between the Guru and the Śiṣya dissolves and both share a common experience of Śivānanda. As they are spiritually in communion with Śiva, they are in communion with each other, rejoicing in a common state of bliss and enlightenment. This Śiṣya who is called Sevyaprasādin, becomes "Dīkṣāpādodakavān" when he reaches this state of supreme communion with the Guru, who is Śiva.

व्याख्या— अथ—''यतो वाचो निवर्तन्ते अप्राप्य मनसा सह। आनन्दं ब्रह्मणो विद्वान्न बिभेति कुतश्चन।।'' इति ब्रह्मोपनिषद्वाक्यानुसारेण तज्ज्ञानानन्दमेव विशेषयति—

Then in accordance with the statement of Bra. U., viz., "Yato vāco nivartante, etc.", which means: "That from which all speach recoil along with the mind being unable to reach, he who knows the bliss of that Brahman sheds fear completely for all times", the author brings out the special features of that "Ānanda" only—

परसंवित्प्रकाशात्मा परमानन्दभावनाम्।
अधिगम्य महायोगी न भेदं क्वापि पश्यति।।९।।

The great Yogin, whose self is illumined by the brightness of Supreme Consciousness (Śiva) having attained the experience of Supreme Bliss, does not find any difference anywhere. (9)

व्याख्या— महायोगी तत्पादोदकदीक्षासम्पन्नः शिवयोगी परसंवित्प्रकाशात्मा परब्रह्मस्वरूपज्ञानप्रकाशस्वरूपवान् सन् परमानन्दभावनाम् अधिगम्य भेदं नित्यपरिपूर्णज्ञानानन्दभेदं क्वापि न पश्यति, तद्बाह्यदेशाभावादिति।।९।।

The great Yogin, i.e., the Yogin who is adept in the experience of Dīkṣāpādodaka, is of the nature of the brightness of the Supreme Consciousness, i.e., of the knowledge of the nature of Parabrahman. Having attained the experience of the Supreme Bliss, he does not see any difference anywhere from the blissful consciousness which is eternal and absolute because there is no other space at all. (9)

Notes: यतो वाचो निवर्तन्ते, इत्यादि— Tai. U., 2.4; 2.9; Tai. U., 2.9. The reading of the second half in the Bra. U., is आनन्दमेतज्जीवस्-ा-ां ज्ञात्वा मुच्-ाते बुधः। Obviously the mantra quoted is not from Bra. U.; it is from Tai. U. This statement brings out the fact that Paraśiva is indeterminable by thought and inexpressible by word. It also emphasises that he who knows the bliss of Paraśiva transcends all fear, because Paraśiva is the source of unsurpassable peace for those who know him as their own spiritual essence, while he is the cause of fear for those who deny him or feel themselves separate from him. Kaṭha U. brings out this state when it says: अशब्दमस्पर्शमरूपमव्ययं तथारसं नित्यमगन्धवच्च यत्। अनाद्यनन्तं महतः परं ध्रुवं निचाय्य तन्मृत्युमुखात् प्रमुच्चते।। (3.15)— "Having realised that Ātman (Jīvātman merged in the Paramātman) who is soundless, touchless, formless, imperishable, and also without taste and smell, eternal, without beginning or end, even beyond Mahat, immutable, one is released from the jaws of death." How can the senses (speech is representative of all senses) reach there and operate? How can mind reach there and help the senses to operate? Kaṭha U., 6.12 says: नैव वाचा न मनसा प्राप्तुं शक्यो न चक्षुषा "That Ātman can never be reached by speech, nor by eyes, nor even by mind." That state of Ātman is of the nature of pure intelligence, and beyond all sense-perceptions having nothing in common with matter. The Śivayogin in that stage is free from death: he is not subjected to the cycle of transmigration. The same is described in Bṛ. U. 2.4.14; 4.5.15. This state is described as "Bhūman": यत्र नान्यत्पश्यति नान्यच्छृणोति नान्यद्विजानाति स भूमा (Chānd. U., 7.24.1) — "That is 'Bhūman' (lit., abundance; great, Supreme, Absolute) in which nothing else is seen, nothing else is heard,

nothing else is known". What is Bhūman is immortal and what is Bhūman is bliss— यो वै भूमा तदमृतम् (Chānd.U., 7.24.1), यो भूमा तत्सुखम् (Chānd. U., 7.23.1). Thus all the conception of distinction ceases to exist in the consciousness of the Śivayogin, as he finds everything as charged with the spirit of Śiva, which he realises in himself and in everything.

व्याख्या— अत एव नान्यत्काङ्क्षतीत्याह—

Hence, it is said that he does not aspire for anything—

देशकालाद्यवच्छेदविहीनं नित्यनिर्मलम्।
आनन्दं प्राप्य बोधेन नान्यत् काङ्क्षति संयमी।।१०।।

The Yogin with self-restraint, having attained through self-awareness the bliss which is free from limitations of place, time, etc., which is eternal and which is pure, does not aspire for anything else. (10)

व्याख्या— संयमी शिवयोगी देशकालाद्यवच्छेदविहीनं देशकालाकारेषु विच्छेदराहित्येन विद्यमानं नित्यनिर्मलमानन्दं ब्रह्मानन्दं बोधेन ब्रह्मज्ञानस्वरूपेणैव प्राप्य अन्यन्न काङ्क्षति, तद्व्यतिरिक्तवस्त्वन्तराभावदिति।।१०।।

The Śivayogin with self-restraint does not aspire for anything else, after having attained through the awareness of the nature of Brahmajñāna that Supreme Bliss of Brahman which is not found to have any limitations in the form of place, time, etc., which is eternal and which is pure. (10)

Notes: The joys of the world are depending upon the place, time, object, etc. Thus they are subject to the limitations of place, time, object, etc. But the Supreme Bliss of the Śivayogin in his state of communion with Śiva, is not limited by time, place, etc. In that state which stands for the consummate fulfilment of all desires — कामस्याप्ति— Kaṭha U., 2.11), there is nothing but

"Akhaṇḍānanda": सर्वं जगत्स्वदेहं वा स्वानन्दभरितं स्मरन्। युगपत् स्वामृतेनैव परानन्दमयो भवेत्।। (Viśva Sā.,quoted in Kannaḍa commentary of Śrī N.R. Karibasava Śāstrin) — "The Yogin who looks upon the entire world as his body and cherishes that as filled with bliss, becomes Supreme Bliss in form through his immortality". Then he does not aspire for anything else. Parama. U. describes this so nicely: सर्वे कामा मनोगता व्यावर्तन्ते दुःखे नोद्विग्नः सुखे न स्पृहा त्यागो रागे सर्वत्र शुभाशुभयोरनभिस्नेहो न द्वेष्टि न मोदं च। सर्वेषामिन्द्रियाणां गतिरुपरमते य आत्मन्येवावस्थीयते। यत्पूर्णानन्दैकबोधस्तद्ब्रह्मैवाहमस्मीति कृतकृत्यो भवति (concluding passage)— "All his mind-borne desires recoil. He is not agitated by sorrow. He has no desire for happiness. He has given up attachment. He has no inclination towards the auspicious or the inauspicious. He does not hate. He has no delight. The operation of all senses has stopped in the case of him who has confined himself to the Ātman. He who has the experience of the complete bliss of enlightenment, feels the sense of fulfilment realising that he is the Brahman". This state is achieved through the intimate guidance of the Guru.

व्याख्या— अथ दीक्षापादोदकस्थलं समापयति—

Then the author concludes the Dīkṣāpādodakasthala–

ज्ञानामृतमपि स्वच्छं गुरुकारुण्यसम्भवम्।
आस्वाद्य रमते योगी संसारामयवर्जितः।।११।।

On tasting the nectar of knowledge which is born from the gracious favour of the Guru and which is pure, the Yogin rejoices with the disease of transmigration eradicated. (11)

व्याख्या— गुरुकृपोद्भूतं निर्मलं ब्रह्मज्ञानामृतमास्वद्य दीक्षापादोदकसम्पन्नः शिवयोगी भवरोगमुक्तः सन् स्वस्वरूपे क्रीडत इत्यर्थः।।११।।

इति दीक्षापादोदकस्थलम्

The Śivayogin who is adept in Dīkṣāpādodaka rejoices in his own spiritual form being freed from the disease of

transmigration on enjoying the nactar of Brahmajñāna (the knowledge of Paraśiva), which has sprung from the gracious favour of the Guru and which is pure. (11)

Dīkṣāpādodakasthala ends

Notes: Knowledge of the Supreme (Paraśiva) is nactar. That is the भूमन्। It is noted that whatever is Bhūman is nectar— यो वै भूमा तदमृतम् (Chānd. U., 7.24.1). That knowledge comes through the grace of the Guru. The Śiṣya who realises that his Guru and Śiva are one, establishes his spiritual communion with the Guru-Śiva-synthesis (Advaita). This is the culmination of Dīkṣāpādodaka in which the "Śivādvaitajñāna" is the Guru and the Yogin rejoices in that as he is a part and parcel of that.

अथ शिक्षापादोदकस्थलम् —(८२)

व्याख्या— अथ—''मायामयमिदं द्वैतमद्वैतं परमार्थतः। विकल्पो विनिवर्तेत कल्पितो यदि केनचित्।। उपदेशादयं वादो ज्ञाते द्वैतं न विद्यते।।'' इति मुण्डकश्रुत्यनुसारेण तद्दीक्षापादोदकसम्पन्नस्य शिक्षापादोदकं सूत्रद्वयेन कथयति—

Śikṣāpādodakasthala—(82)

As per the statement of Muṇḍ. U., viz., "Māyāmayamidaṁ dvaitam, etc.," which means: "This duality is mere illusion and non-duality is the ultimate truth; if it is created by any one it should recoil; if this argument is understood through the advice (of the Guru), duality does not exist", the author expounds this Śikṣāpādodakasthala for him who is adept in Dīkṣāpādodakasthala—

गुरुशिष्यमयं ज्ञानं शिक्षा योगिनमीर्यते।
तयोः समरसत्वं हि शिक्षापादोदकं स्मृतम्।।१२।।

The spiritual instruction (Śikṣā) consisting in the enlightenment of communion between the Guru and the

Śiṣya (himself), inspires the Yogin. The interfusion of those two (Śikṣā and Jñāna) is called Śikṣāpadodaka (the realisation of supreme bliss through spiritual instruction). (12)

व्याख्या— या शिक्षा गुरुशिष्यमयं ज्ञानं पूर्ववत्पादोदकशब्दवाच्य-गुरुशिष्ययोस्तन्मयीभूतज्ञानं योगिनं तद्दीक्षापादोदकसम्पन्नशिवयोगिनम् ईर्यते प्रेरयति, तयोस्तच्छिक्षाज्ञानयोः समरसत्वं हि सामरस्यं हि शिक्षापादोदक-मिति स्मृतमित्यर्थः ।।१२।।

The instruction which is the knowledge consisting in the communion between the Guru and the Śiṣya, i.e., the knowledge which is the transfused knowledge of the Guru and the Śiṣya who are denoted by the aforesaid words "Pāda" and "Udaka" inspires the Yogin, i.e., Śivayogin who is adept in the Dīkṣāpādodakasthala. The transfusion of those two, i.e., the Śikṣā and the Jñāna, is said to be Śikṣāpādodaka. (12)

Notes: मायामयमिदं द्वैतम्, इत्यादि — This statement is not found in the Muṇḍ.U., as told in the preamble to the above stanza. It is a statement found in the Māṇḍūkya Kā., where the reading is मायामात्रमिदं द्वैतम् इत्यादि। (1.17-18). These Kārikās of Gauḍapāda speak of the falsity or illusory nature of Dvaita (duality) from the ultimate angle of the Yogins. To the Yogin in this stage, the ultimate reality is non-duality between himself (as the Śiṣya) and the Guru, which is again a part and parcel of the great non-duality of Paraśivabrahman. Śikṣā or the spiritual instruction which is again a part and parcel of the great instruction which the Guru imparts to the Śiṣya is of an esoteric nature. As the Śiṣya (the Śivayogin) is far advanced, the Guru instructs him, in the symbolic language of mysticism, the fundamental unity that binds all the Souls with a thread of spirituality. All considerations of duality exist in the profane state. But, in the spiritual state, the Supreme Non-duality (Paramādvaita) enveloped by supreme bliss, alone exists. An enlightened Śiṣya finds everything in his own Self which is identical with the Supreme Self.

व्याख्या— अथैवंरूपज्ञानामृतं कैः कस्माल्लभ्यत इत्यत्राह—

Then the author tells as to by whom, through what means and from what this nectar of knowledge is obtained—

मथिताच्छास्त्रजलधेर्युक्तिमन्थानवैभवात्।
गुरुणा लभ्यते बोधसुधा सुमनसां गणैः।।१३।।

The nectar in the form of spiritual knowledge which is churned out by the Guru (Guru = Bṛhaspati also) from the ocean in the form of the scripture through the power of the churning rod in the form of reasoning, is obtained by the hosts of gods in the form of the enlightened persons. (13)

व्याख्या— युक्तिमन्थानवैभवाद् युक्तिरूपमन्थनदण्डसामर्थ्याद् मथितात् शास्त्रजलधेर्निगमागमात्मकवीरशैवशास्त्रसमुद्राद् गुरुणा शिक्षाचार्येण बोधसुधा शिवाद्वैतज्ञानामृतं सुमनसां गुणैर्दीक्षापादोदकस्वीकारेण शुद्धचित्तानां शिवयोगिनां समूहैर्लभ्यते, यथा सुरगुरोः समुद्रमथनविचारेण सुराणां सुधा प्राप्ता, तथेत्यर्थः।।१३।।

The nectar in the form of the knowledge of non-duality with Śiva is churned out by the Guru from the ocean in the form of the Vīraśaiva scriptures consisting of Veda and Āgama through the strength of the churning rod in the form of reasoning. That nectar is obtained by the hosts of enlightened Śivayogins who are of pure mind due to the partaking of the Dīkṣāpādodaka. This is like the obtaining of nectar by the gods by virtue of the plan of Bṛhaspati, the preceptor of gods. (13)

Notes: This is an excellent example of Śliṣṭa Paramparita Rūpaka (an Alaṅkāra). The Guru is here metaphorically represented as Bṛhaspati (who is also called Guru), the Vīraśaiva-śāstra as the ocean, the reasoning (युक्ति) as the churning rod, the knowledge of Śivādvaita as the nectar and the Śivayogins as gods. The Guru who churns out the knowledge of Śivādvaita and the Śiṣya who receives it are not in the ordinary plane in which the Guru teaches and the Śiṣya receives the teaching. It is a plane in which the Guru, the Śiṣya and Śiva are one through the intimate bond of bliss. Although the "advaitavāda" (assertion of non-duality) is not proper outside, but inside there is "Advaita" and nothing else. Yo. Śi. U. declares: यथा गुरुस्तथैवेशो यथैवेशस्तथा गुरुः। पूजनीयो महाभक्त्या न भेदो विद्यतेऽनयोः।। नाद्वैतवादं कुर्वीत गुरुणा सह कुत्रचित्। अद्वैतं भावयेद्भक्त्या गुरोर्देवस्य चात्मनः।। (4.58-59)— "As the Guru, so is Śiva and as Śiva so is the Guru. This Guru-Śiva-synthesis should be worshipped (adored) with great devotion and there is no difference between them. The Śiṣya should not declare non-duality with the Guru anywhere. But he should cherish in mind through devotion the non-duality of Śiva, Guru and his Self." The teacher, the taught and object of teaching are one here. This is the Śikṣāpādodaka stage of the Śivayogin. It may be noted here that the whole process of "Samudramathana" described here is not an external procedure, but an internal one going on in the mind of the Śivayogin as indicated by the statement of the Upainṣads such as: हृदा मनीषा मनसाभिक्लृप्तो य एतद्विदुरमृतास्ते भवान्ति। (Śve. U., 4.17), न संदृशे तिष्ठति रूपमस्य न चक्षुषा पश्यति कश्चनैनम्। हृदा हृदिस्थं मनसा य एनमेवं विदुरमृतास्ते भवन्ति।। (Śve. U., 4.20; Kaṭha U.,6.9— the latter half of this Mantra is the same as that quoted above" ''हृदा मनीषा'', etc.)— "He is revealed by the intuition of the intellect which resides in the heart and controls the mind"; "His form is not within the field of vision. None can see him with the eyes. Those who know him through the faculty of intuition as thus seated in their heart, become immortal." In his hightened power of internal cognition born of refinement and concentration of all the faculties of the mind — feeling, thought and will, the Śivayogin intuitively realises his unity with the Guru, the faculty of awareness, and Śiva, the spirit of blissful consciousness. The 'yuktimanthāna' (the churning rod in the the form of reasoning) is actually intuitive faculty of the intellect which is ordinarily called the mind. Bra. Bi. U. speaks of the churning with the mind as the churning rod: घृतमिव पयसि निगूढं भूते

भूते च वसति विज्ञानम्। सततं मन्थयितव्यं मनसा मन्थानभूतेन।। (20)—"Vijñāna (spiritual knowledge) is hidden in every being like ghee (butter) in milk. Hence it should be churned out incessantly through the mind which happens to be the churning rod." The word "Mathitāt" or "Manthayitavyam", should not lead one to think that it is an 'agitational process'. It is not so. But it is a calm and peaceful intuitional process.

व्याख्या— अथ तस्य शिवयोगिनोर्धर्मधर्मिस्वरूपचिदानन्दयोस्तत्त्वं सूत्रत्रयेण विशेषयति—

Then the author elucidates in three stanzas the true state of consciousness and bliss of the Śivayogin which are of the nature of the dharma and the dharmin—

ज्ञानचन्द्रसमुद्भूतां परमानन्दचन्द्रिकाम्।
पश्यन्ति परमाकाशे मुक्तिरात्रौ महाधियः।।१४।।

The wise apprehend, on the night of Mukti, the moonlight of supreme bliss emerging from the moon of right knowledge in the Supreme Ether (of one's own Self). (14)

व्याख्या— महाधियः सूक्ष्मदृशः शिवयोगिनो मुक्तिरात्रौ परमुक्तिलक्षणगाढान्धकारवति परमाकाशे परब्रह्मणः सद्रूपहृदयाकाशे ज्ञानचन्द्रसमुद्भूतां चिच्चन्द्रभित्तित आविर्भूतां परमानन्दमयीं चन्द्रिकां ज्योत्स्नां पश्यन्ति, स्वस्वरूत्वेन परामृशन्तीत्यर्थः।।१४।।

The wise, the Śivayogins with subtle intuition, realise the moonlight in the form of supreme bliss which has emerged from the background of the moon in the form of consciousness in the Supreme Ether, i.e., in the ether of the heart in the form of Supreme Reality which is the Parabrahman on the night in the form of Mukti, i.e., in the thick darkness in the form of Parā Mukti. It means that they realise it as the very nature of their Self. (14)

Notes: Parā Mukti or the highest emancipation is like a gloomy night to all profane people. Hence, it is metaphorically presented as the night. But to the enlightened Śivayogins it is lit with the moonlight of bliss. "Paramākāśa" is the "hṛdayākāśa" of the Yogins which is identical with the Supreme Reality (Sat), i.e., Paraśiva. They realise Śiva in themselves. Their state transcends all time and clime and all mundane joy and sorrow and overflows with spiritual bliss.

व्याख्या— अथैवमपारपरमानन्दचन्द्रिकायां दृष्टायामन्यद् द्रष्टव्यं श्रोतव्यं च नास्तीत्याह—

Then the author says that when the moonlight in the form of limitless supreme bliss is seen, there is noting to be seen or to be heard—

दृष्टे तस्मिन् परानन्दे देशकालादिवर्जिते।
द्रष्टव्यं विद्यते नान्यच्छ्रोतव्यं ज्ञेयमेव वा।।१५।।

When that supreme bliss without the limitations of place and time, is experienced, there remains nothing to be seen, to be heard or to be known. (15)

व्याख्या— देशकालाद्यखण्डिते तस्मिन् परानन्दे दृष्टे सति, अन्यद् द्रष्टव्यं चक्षुषा द्रष्टव्यं श्रोतव्यं श्रवणेन श्रोतव्यं ज्ञेयं वा ज्ञातुं योग्यं वा न विद्यते, सर्वस्यापि पदार्थस्य तत्कार्यत्वेन तदभिन्नत्वादित्यर्थः।।१५।।

When that supreme bliss which is not delimited by place, time, etc., is seen, there is nothing else to be seen by the eyes, nothing to be heard by the ears or nothing fit to be known, because all objects being his creations (effects) nothing is apart from him.(15)

Notes: Bṛ. U. says: आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यो मैत्रेय्यात्मनि दृष्टे श्रुते मते विज्ञाते इदं सर्वं विदितम्। (4.5.6)—"O Maitreyi, this Ātman is to be seen, to be heard of, to be known, to be

meditated upon; when the Ātman is seen, heard of, known and realised, all this is known". This implies that all this is Brahman— सर्वं खल्विदं ब्रह्म (Chānd. U., 3.14.1)— and when it is known everything is known. Hence nothing remains to be seen, heard and known. "Knowing Ātman" means peace, calmness and bliss—शान्त उपसीत— (Chānd.U., 3.14.1). When that is known, nothing apart from it remains to be seen, heard or known.

व्याख्या— अथ नान्यच्च काङ्क्षतीत्याह—

Then the author says that the Yogin does not desire for anything else—

आत्मानन्देन तृप्तस्य का स्पृहा विषये सुखे।
गङ्गाजलेन तृप्तस्य कूपतोये कुतो रतिः।।१६।।

When he is satisfied with the bliss of the Ātman, what desire can he have towards the pleasure arising from the sense-objects? To one who is satisfied with the water of Gaṅgā, how can there be any interest in the water of the well? (16)

व्याख्या— आत्मानन्देन निजानन्देनेत्यर्थः। शिष्टं स्पष्टम्।।१६।।

"With the bliss of Ātman" means "with the bliss of one's own Self". The rest is clear. (16)

Notes: The Śivayogin is not turned towards the pleasures of the sense-objects because he has withdrawn all the senses and merged them along with the mind and intellect in the ocean of "Śivādvaita" with which he is identical experiencing in consequence the supreme bliss of Śiva. He Knows that what is great and absolute is bliss, what is petty is grief: यो वै भूम तत्सुखं नाल्पे सुखमस्ति। (Chānd. U., 7.23.1). What is "Bhūman", is the ocean of bliss. Having become one with it, he stays firmly in that state.

व्याख्या— ननु निजानन्देन तृप्तस्य परमयोगिनः परिमितिरस्ति वा न वेत्यत्राह—

If it is asked whether the Parayogin who is satisfied with the bliss of his own Self, has any limit or not, the answer is given here—

यस्मिन्नप्राप्तकल्लोले सुखसिन्धौ निमज्जति।
सामरस्यान्महायोगी तस्य सीमा कुतो भवेत्।।१७।।

In that ocean of bliss without having any waves in which the Yogin merges himself, where can he have any limit to it? (17)

व्याख्या— स्पष्टम् ।।१७।। It is clear. (17)

Notes: It means that the Śivayogin does not find any limit in that ocean of bliss where he has merged into. There is absolute "Śānti" in it. The Śivayogin has been identical with that. The Śruti "Śatyaṁ Jñānam Anantam Brahma," (Tai. U., 2.1) has nothing but Śānti. There is limit for the five elements and the objects made out of those elements. But there is no limit in the Paraśiva who is adept in five "kṛtyas" Sṛṣṭi, Sthiti, Laya, Tirodhāna and Anugraha and in this case of his bliss. The Śivayogin who has attained this Śikṣāpādodakasthala, has achieved communion with that limitless ocean of bliss.

व्याख्या— नन्वस्य योगिनः कदाचित् कुत्रचिद्वा भेदभ्रन्तिः सम्भवति किमित्यत्र वदन् शिक्षापादोदकस्थलं समापयति—

If it is contended that there would arise the delusion of duality sometime and somewhere in the case of the Yogin, the author answers this and concludes the Śikṣāpādodakasthala—

गुरुप्रसादचन्द्रेण निष्कलङ्केन चारुणा।
यन्मनःकुमुदं नित्यबोधितं तस्य को भ्रमः।।१८।।

The night lotus in the form of the mind of that Śivayogin, which is without any spot and which is charming,

is made to bloom by the moon in the form of the gracious favour of the Guru. What delusion could there be in such a Yogin? (18)

व्याख्या— नित्यबोधितं निरन्तरविकासितमित्यर्थः। शिष्टं स्पष्टम्॥१८॥

इति शिक्षापादोदकस्थलम्

"Nityabodhitam" means "that which is always in the state of bloom". The rest is clear. (18)

Śikṣapādodakasthala ends

Notes: The Śivayogin at this stage has his mind fully bloomed by the gracious favour of the Guru. The gracious favour of the Guru has been metaphorically respresented as the moon. This is very significant in bringing out the uninterrupted, spontaneous flow of pacifying and soothing compassion with which the Guru teaches and guides the Śiṣya. This moon is distinguished from the other moon on the ground that the former is without any black spot while the latter is marked by a black spot. This moon renders a subtler operation as he puts the mind of the Yogin (Śiṣya) to bloom, while the latter makes the night lotus to bloom. This moon and the other moon are both charming. In spite of the similarily in action (putting to bloom) and quality (pleasing quality) between them, there is difference between them in respect of the external feature (svarūpa) of "nirmalatva" and "kalaṅkitatva". Thus there is Vyatirekālaṅkāra here. The Yogin has no delusion about anything as said in the Īṣa. U., 7: तत्र को मोह: क: शोक एकत्वमनुपश्यत: — "In the case of him who looks upon himself as one with Śiva, what is delusion? What is sorrow?"

अथ ज्ञानपादोदकस्थलम् — (८३)

व्याख्या— अथ—''नाध्यक्षं नापि तल्लैङ्गं न शाब्दमपि शाङ्करम् ज्ञानमाभाति विमलं सर्वथा सर्ववस्तुषु।।'' इति मृगोन्द्रागमवचनानुसारेण तच्छिक्षापादोदकसम्पन्नस्य सुलभं ज्ञानपादोदकं प्रकाशयति—

Jñānapādodakasthala—(83)

As per the statement of the Mṛg. Ā., Viz., "Nādhyakṣaṁ nāpi tallaiṅgam, etc.," which means: "That knowledge which is not perceptual, nor inferential, nor verbal testimony, is of Śaṅkara (immediate=aparokṣa); it is the sacred one which shines in everything", the author reveals the features of the Jñānapādodaka in the case of the Yogin who is adept in Śikṣāpādodakasthala—

तदैक्यसम्पदानन्दज्ञानं ज्ञानगुरुर्मतः।
तत्सामरस्यं शिष्यस्य ज्ञानपादोदकं विदुः॥१९॥

That blissful enlightenment of the treasure of spiritual unity (with Śiva, the Cosmic Soul) is said to be Jñānaguru (Knowledge as Guru). The state of communion (sāmarasya) between Jñāna and Ānanda, is called as "Jñānapādodakasthala" (the accomplishment of supreme bliss through the realisation of cosmic unity) for the disciple. (19)

व्याख्या— आनन्दज्ञानम् ''विज्ञानमानन्दं ब्रह्म'' इति श्रुतिप्रसिद्धपादोदकशब्दवाच्यानन्दज्ञानमेव ज्ञानगुरुरिति मत: संमत: तदैक्यसम्पदा तदानन्दज्ञानयोरैक्यसम्पत्त्या तत्सामरस्यं तयो: समरसभाव: शिष्यस्य शिक्षापादोदकसम्पन्नस्य शिवयोगिनो ज्ञानपादोदकं सद् विदुर्जानन्तीत्यर्थ:॥१९॥

The knowledge of bliss is that which is well known in the Śrutis as denoted by the term "Pādodaka" as evident from the Śruti "Vijñānam Ānandaṁ Brahma" (Spiritual knowledge and Bliss are the Brahman). That itself is the Jñānaguru. So it is accepted. By virtue of wealth of unity, i.e., the unity of that bliss and knowledge, there arises communion between them. That communion should be regarded as Jñāpadodaka, in the case of the Sivayogin who is adept in Śikṣāpādodaka. Thus he is known. (19)

Notes: नाध्यक्षं नापि तल्लैङ्गं, इत्यादि— Mṛg. A., 5.16. That knowledge which arises through the contact of the senses with their respective objects, is called Pratyakṣa (perceptual knowledge). That which arises through the knowledge of "Liṅga" (hetu) is called Anumiti (inferential knowledge). It is called "Laiṅga". That which arises through verbal testimony is called Śābda (scriptural knowledge). All these forms of knowledge are only at the worldly level. But the Śāṅkarajñāna (knowledge of Śaṅkara) is intuitional, spontaneous, immediate, pure and sacred. That knowledge is the Guru to the Śikṣāpādodakasthalin. That knowledge is in communion with bliss, as stated in the Bṛ.U.— विज्ञानमानन्दं ब्रह्म— (3.9.28). This is what is called Pādodaka. The communion of the Śiṣya (Ātman) who is adept in Śikṣāpādodaka, with that Jñānaguru, is "Jñānapādodakasthalin".

व्याख्या— अथ तज्ज्ञानचन्द्रप्रकाशं सूत्रत्रयेणोपदिशति—

Then the author gives an account of the brightness of that moon in the form of knowledge in three stanzas—

अविद्याराहुनिर्मुक्तो ज्ञानचन्द्रः सुनिर्मलः।
प्रकाशते पराकाशे परानन्दमहाद्युतिः।।२०।।

The spotless moon of self-realisation, which is free from the Rāhu of ignorance and which is filled with the brightest lustre of supreme bliss, shines on the heart-ether of the Śivayogin. (20)

व्याख्या— अज्ञानलक्षणराहुस्पर्शरहितोऽत्यन्तनिर्मलो मलवासनालेशतोऽप्यपरामृष्ट इति यावत्, ज्ञानचन्द्रः शिवाद्वैतज्ञानचन्द्रः परानन्दमहाद्युतिः परमानन्दरूपमहाकलाप्रकाशवान् सन् सर्वोत्कृष्टहृदयाकाशे प्रकाशते राजत इत्यर्थः।।२०।।

The moon in the form of self-realisation (spiritual knowledge), which is free from the touch of the Rāhu in the form of ignorance, is extremely pure as he is not contaminated by even the slightest stigma of Malas. That moon of knowledge is the moon in the form of the knowledge of "Śivādvaita" (non-duality with Śiva), who is endowed with the great brilliance in the form of the supreme bliss, i.e., who possesses the brilliance of the great lustre in the form of the supreme bliss. He shines in the Parākāśa which is the excellent ether of the heart. (20)

Notes: Rāhu is the name of a demon who is said to devour the moon and cause lunar eclipse. Here ignorance is called Rāhu in eclipsing self-knowledge. In the heart of the Śivayogin, however, self-knowledge which is here called the moon, reigns supreme and brings supreme bliss uneclipsed by any kind of ignorance. The realisation of Śiva in himself, which constitutes self-knowledge, takes the Śivayogin beyond the reach of worldliness.

व्याख्या— तर्ह्ययं ज्ञानचन्द्रः किं वर्धयतीत्यत्राह—

If it is asked as to what that moon of knowledge causes to rise, the answer is given here—

अज्ञानमेघनिर्मुक्तः पूर्णज्ञानसुधाकरः।
आनन्दजलधेर्वृद्धिमनुपश्यन् विभासते।।२१।।

The full moon of spiritual knowledge, who is uncovered by the cloud of ignorance, shines looking at the rising of the ocean of bliss. (21)

व्याख्या— नाहं शिव इत्यज्ञानावरणनिर्मुक्तोऽण्डरसन्यायेनाहमिति विश्वतः परिपूर्णज्ञानचन्द्रः स्वतन्त्रतालक्षणनिजानन्दसमृद्धस्य (समुद्रस्य ?) वृद्धिमनुपश्यन् विभातीत्यर्थः।।२१।।

The moon of knowledge which is allround full with the notion that I am Śiva as per the maxim of the the liquid in the egg, which is relieved of the cover of ignorance in

the form of the idea that 'I am not Śiva', shines looking at the rising of the ocean of bliss consisting in the bliss of the Self characterised by freedom. (21)

Notes: The ocean rises in tides on the full moon day. Similarly the ocean of bliss of Śiva (Śivānanda) ebbs due to the rising of the full moon in the form of the knowledge of Śiva. When the full moon is covered by clouds, the ocean does not ebb. The moon of the knowledge of Śiva being out of the reach of the cloud of ignorance, there is absolutely no obstruction for the ebbing of the ocean of the bliss of Śiva. The ignorance lies in the wrong notion that "I am not Śiva". When the Yogin realises that he is invisibly merged in Śiva like the limbs of the bird in the liquid of the egg (Aṇḍarasanyāya), he is in the "Jñāna-pādodakasthala". The expression ''पूर्णज्ञानसुधाकरः'' is rooted in the concept of "pūrṇatva" as envisaged in the Śāntimantra- पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते। पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते।। (Īśa. U.) — "The Absolute is that; the Absolute is this; the Absolute has come out of the Absolute; the Absolute has taken in the Absolute and remains the Absolute". The example of cipher (Śūnya) can be taken. Whether you add cipher to cipher, subtract cipher from cipher, multiply cipher with cipher or divide cipher by cipher, what remains is cipher only. Its 'svarūpa' is not changed. Similarly the Absolute state of Śiva does not undergo any change.

व्याख्या— अथैवंविधज्ञानचन्द्रोदये के किं पश्यन्तीत्यत्राह—

It is told here as to who sees what when the moon in the form of such knowledge rises—

ज्ञानचन्द्रोदये जाते ध्वस्तमोहतमोभराः।
पश्यन्ति परमां काष्ठां योगिनः सुखरूपिणीम्।।२२।।

When the moon in the form of the knowledge of Śiva in Self-realisation arises, the Yogins in whom the mass of darkness in the form of infatuation is totally eradicated, experience the extreme limit consisting in bliss. (22)

Notes: See तत्र को मोहः कः शोक एकत्वमनुपश्यतः (Īśa.U.,7). In the brightest illumination of Self-realisation, there is not even the slightest scope for the darkness of ignorance, delusion or infatuation. The State of the "Jñānapādodakin" is far beyond the reach of such darkness.

व्याख्या— एवं चन्द्रत्वेन वर्णितं शिवज्ञानं सूर्यत्वेन वर्णयन् विचित्रं दर्शयति—

Thus the author shows the astonishment by describing the knowledge of Śiva, which was earlier represented as the moon, as the sun—

मायारजन्या विरमे बोधसूर्ये प्रकाशिते।
निरस्तसर्वव्यापारश्चित्रं स्वपिति संयमी।।२३।।

When the night of Māyā ends and when the sun of enlightenment shines, the sage astonishingly sleeps with all his activities arrested. (23)

व्याख्या— लोके तावन्निशावसाने सूर्योदये जाते सति सर्वोऽपि लोको विनिद्रः सन् सव्यापारो भवति, मायारूपनिशावसाने चिदादित्ये प्रकाशिते सति संयमी योगिजनो निरस्तव्यापारः सन् स्वपितीति चित्रम्। उक्तोऽयमर्थः श्रीभगवद्गीतायाम्— ''या निशा सर्वभूतानां तस्यां जागर्ति संयमी। यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः।।'' इति।।२३।।

In the world, however, when the night ends and the sun-rise takes place, all the people, waking up from sleep, get engaged in activities. But when the night in the form of Māyā comes to an end and the sun in the form of enlightenment shines, the Yogin who has achieved self-restraint, sleeps with all his activities stopped. This is, indeed, strange. This idea has been highlighted in the Bhag. G., as "Yā niśā sarvabhūtānām, etc.", which means: "In the dark night of all beings, the tranquil Yogin is

awake. But what is day to other beings is the night for the sage who perceives." (23)

Notes: या निशा सर्वभूतानाम्, इत्यदि— (Bhag. G., 2.69). The night is known to hide the identity of all things in its darkness. All the ordinary beings appear to be awake during the day-time through their worldly activities. But in reality they are under the drowsiness of Māyāśakti making them to see untruth in truth, ignorance in knowledge, sorrow in joy, etc., to have the egoism of "I and mine", to go after the objects of their liking and to hate the objects of their dislike. Hence they are in the slumber of ignorance even while they are awake. The Yogin, on the other hand, is always awake from the point of view of knowledge. He goes beyond the reach of ignorance and rejoices in the ocean of Śaiva consciousness (knowledge). Then the sun of knowledge rises in his innermost Self. The night in the form of Māyā disappears. Then he has nothing to do. All his functions are stopped. He sleeps in the slumber of bliss. Such a Śivayogin is in the state of Jñānapādodaka.

व्याख्या— अथ तस्य परानन्दाविर्भावस्तदेत्यत्राह—

Then the author says that at that time there would be the awakening of supreme bliss—

अनाद्यविद्याविच्छित्तिवेलायां परयोगिनः।
प्रकाशते परानन्दः प्रपञ्चेन विना कृतः।।२४।।

At the time of the slashing of the beginningless nescience in the case of the Śivayogin, there arises the supreme bliss which is separated from the world. (24)

व्याख्या— अनाद्यविद्याविच्छित्तिवेलायां मायारजन्या विराम एव प्रपञ्चेन विना कृतो निरुपाधिकपरमानन्दाविर्भाव इत्यर्थः।।२४।।

At the time of the cutting away of the beginningless nescience of the Śivayogin, there arises in him the supreme bliss which is separated from the world. It means that it is

the manifestation of the supreme bliss without any external adjuncts. (24)

Notes: प्रपञ्चेन विना कृतः परानन्दः is निरुपाधिकः आनन्दः। Nirupadhikā-ānanda means the bliss that does not depend upon external adjuncts or causing factors. This Ānanda is not Māyika-ānanda, because the eye and other senses do not operate there: न चक्षुषा गृह्यते नापि वाचा नान्यैर्देवैस्तपसा कर्मणा वा। ज्ञानप्रसादेन विशुद्धसत्त्वस्ततस्तु तं पश्यते निष्कलं ध्यायमानः।। (Muṇḍ. U., 3.1.8) — "It cannot be grasped through the eye, nor through speech, nor through all gods (i.e., senses - अन्यैः देवैः = इतरेन्द्रियैः— Śaṅkara), nor through the action, nor through the emaciation of the body; but one who is of pure spirit due to the maturity of knowledge, can see him in his purest form through concentration." That is the subtle nature of the Ātman which can be grasped through intuition: एषोऽणुरात्मा चेतसा वेदितव्यः (Muṇḍ. U., 3.1.9). The subtlety of the Ātman lies in the intuitive vision of the Ātman as the Paramātman. Once it is realised there is nothing but bliss and bliss alone. This is Jñāna-pādodaka.

व्याख्या— ननु शिवयोगिनः प्रपञ्च एव सन्तीति कथं निरुपाधिकानन्दाविर्भाव इत्यत्राह—

If it is contended as to how the manifestation of bliss in the Śivayogins is possible without external adjuncts on the ground that those Śivayogins are in the world, the answer is given here—

नित्यानन्दे निजाकारे विमले परतेजसि।
विलीनचेतसां पुंसां कुतो विश्वविकल्पना।।२५।।

Whence can there be any thought about the world in the case of those Yogins (Śivayogins) who have merged their mind in the Supreme Lustre (i.e., Śiva) which is their own form, which is pure and which is consisting in the eternal bliss? (25)

व्याख्या— नित्यानन्दस्वरूपे विमले निर्मले निजाकारे निजस्वरूपवति परतेजसि चिदादित्ये विलीनचित्तानां पुंसां सत्पुरुषाणां शिवयोगिनां विश्वकल्पना कुत इत्यर्थः।।२५।।

In the case of the enlightened Śivayogins whose minds have been merged into the Supreme Lustre, the sun of consciousness, which is of the nature of eternal bliss, which is free from all Malas and which is of the nature their own Self, whence can there be any idea of the world? (25)

Notes: Paratejas is the Supreme Brilliance, i.e., Paraśiva. It is the brilliance which illumines everything. No other luminary shines there: न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः। तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति।। (Kaṭha U., 5.15; Śve. U., 5.14) — "The sun does not shine there, nor the moon and the stars, nor these lightnings, and much less this fire. When that shines, everything shines after that. By its light all this is lighted." It is well known in the Śrutis that it is full of supreme bliss. When the Śivayogin merges his Self in it, he is in a state of "Śivo'ham". He is thus great brilliance itself. In that state the Śivayogin is not conscious of the world. It is true that he is living in this world. But he lives in such a state as he is not conscious of the activities of the world.

व्याख्या— अथ ज्ञानपादोदकसम्पन्नस्य शिवयोगिनः पूर्णानन्दस्य ब्रह्मादीनामप्यानन्दो न सम इति सूत्र-द्वयेन कथयति—

Then the author says in two stanzas that the bliss of Brahman, Viṣṇu, etc., is not equal to the absolute bliss of the Śivayogin who is adept in the Jñānapādodaka—

कुतो ब्रह्मा कुतो विष्णुः कुतो रुद्रः कुतो रविः।
साक्षात्कृतपरानन्दज्योतिषः साम्यकल्पना।।२६।।

Where is Brahman, where is Viṣṇu, where is Rudra, where is Ravi? Where is the idea of similarity with the Śivayogin who is endowed with the experience of the brilliance of supreme bliss of Śiva? (26)

व्याख्या— ब्रह्मादीनामानन्दस्य साक्षात्कृतपरानन्दज्योतिषः शिवयोगिनः आनन्दांशलेशत्वादिति भावः "अस्यैवानन्दस्यान्यानि भूतानि मात्रामुपजीवन्ति" इति श्रुतेः, योगिशिवयोरभेदादिति ।।२६।।

What is meant here is that the bliss of Brahman, etc., is only a small part of the bliss of the Śivayogins who are endowed with the experience of the brilliance of supreme bliss. Thus goes the Śruti, viz., "Asyaivānandasya, etc.", meaning: "The other beings live on a part of the bliss of Him", because there is no difference between the Yogin and Śiva. (26)

Notes: अस्यैवानन्दस्यान्यानि, इत्यादि— (Bṛ. U., 4.3.32). It is interesting to note that Tai. U. gives an analysis of Ānanda and shows how the Brahmānanda (Śivānanda) is such as the Āanada of all the beings should be regarded as a part of it: सैषानन्दस्य मीमांसा भवति। युवा स्यात्साधुयुवाध्यायकः आशिष्ठो द्रढिष्ठो बलिष्ठः। तस्येयं पृथिवी सर्वा वित्तस्य पूर्णा स्यात्। स एको मानुष आनन्दः। ते ये शतं मानुषा आनन्दाः स एको मनुष्यगन्धार्वाणामानन्दः। श्रोत्रियस्य चाकामहतस्य। ते ये शतं मनुष्यगन्धर्वणाम् आनन्दाः स एकः पितृणां चिरलोकलोकानामानन्दः। श्रोत्रियस्य चाकामहतस्य। ये ते शतं पितृणा चिरलोकलोकानामानन्दाः स एक आजानजानां देवानामानन्दः। श्रोत्रियस्य चाकामहतस्य। ते ये शतमाजानजानां देवानामानन्दाः स एकः कर्मदेवानां देवानामान्दः। ये कर्मणा देवानपि यन्ति। श्रोत्रियस्य चाकामहतस्य। ते ये शतं कर्मदेवानां देवानामानन्दाः स एको देवानामानन्दः। श्रोत्रियस्य चाकामहतस्य। ते ये शतं देवानामानन्दाः स एक इन्द्रस्यानन्दः। श्रोत्रियस्य चाकामहतस्य। ते ये शतमिन्द्रस्यानन्दाः स एको बृहस्पतेरानन्दः। श्रोत्रियस्य चाकामहतस्य। ते ये शतं बृहस्पतेरानन्दाः स एकः प्रजापतेरानन्दः। श्रोत्रियस्य चाकामहतस्य। ते ये शतं प्रजापतेरानन्दाः स एको ब्रह्मण आनन्दः। श्रोत्रियस्य चाकामहतस्य। (2.8.1-4)— "Now, this is an analysis of Bliss. Let it be supposed that there is a youth, who is noble, who is in the prime of his age, who is most swift and alert, who is perfectly whole and resolute, who is most vigorous and who is of good learning. To him belongs the entire earth laden with all riches. Then we have in him one unit of human joy. One hundred

such units of human joy make a single unit of joy of the human genii. A sage who is full of revelation and free from all desires also possesses the same joy. One hundred such units of the human genii make one unit of the heavenly genii.... One hundred such units of joy of the heavenly genii make one unit of joy of the manes who inhabit the long-enduring world.... One hundred such units of the joy make one unit of joy of those gods who are so by birth in the Ājāna heaven.... One hundred such units of joy of the Ājāna-born gods make one unit of joy of those who have become gods by virtue of their deeds.... One hundred such units of joy of those gods who have become such by their deeds — for it happens that a man too attains to god-hood by his own deeds— make one unit of joy of Indra.... One hundred such units of joy of Indra make one unit of joy of Bṛhaspati..... One hundred such units of joy of Bṛhaspati make one unit of bliss of Prajāpati.... One hundred such units of the bliss of Prajāpati make one unit of the bliss of Brahman. A sage who is full of revelation and free from all desires possesses the same". (See also Bṛ. U., 4.3.33)— Here also there is "Ānandamīmāmsā" with a little difference. श्रोत्रियस्य चाकामहतस्य— This is repeated after every item of declaring the measure of Ānanda of human beings, human genii, divine genii, manes, etc., and finally after mentioning the measure of Ānanda of Brahman. This means that a sage who is full of revelation and who is free from desires possesses all these various measures of joy severally and progressively. The same is the idea which underlies the statement "साक्षात्कृतपरानन्दज्योतिषः।" The Śivayogins are those who are fully enlightened and who are free from all cravings. They have become brilliant with the revelation of supreme bliss. They are not different from Śiva. The Sanskrit commentator says— "योगिशिवयोरभेदात्"। Śaṅkara, in his Bhāsya on Tai. U., 2.8.1-4, has made this point very significantly: तस्याकामहतत्वप्रकर्षतश्चोपलभ्यमानः श्रोत्रियप्रत्यक्षो ब्रह्मण आनन्दो यस्य परमानन्दस्य मात्रैकदेशः। "एतस्यैवानन्दस्यान्यानि भूतानि मात्रामुपजीवन्ति" इति श्रुत्यन्तरम्। स एव आनन्दो यस्य मात्रा समुद्राम्भस इव विप्रुषः प्रविभक्ता यत्रैकतां गताः स एष परमानन्दः स्वाभाविको अद्वैतत्वात्। अनन्दानन्दिनश्चाविभागोऽत्र। — "That Ānanda of Brahman which is perceived (experienced) by the sage who is full of revelation (and who is free from desires) as it is obtained by him due to his not being subdued by desires and due to his excellence, is but a part of the Supreme Ānanda. Another Śruti says that all the beings subsist on a part of His Ānanda. That part of the Ānanda, when divided is like the drops of water from the ocean. When they are fused into one, they constitute the Supreme Bliss. That is natural because of the non-duality. Here the Ānanda (Brahman) and Ānandin (one who expeience that Ānanda) are one (not divided)." Therefore the joys of the creator Brahman, the protector Viṣṇu and the annihilator Rudra cannot become equal to that of Brahman, i.e., of the Śivayogin who is Brahman himself.

व्याख्या— इममर्थमेव स्फुटयति—

The same idea is elucidated—

अपरोक्षपरानन्दविलासस्य महात्मनः।
ब्रह्मविष्ण्वादयो देवा विशेषाः सुखबिन्दवः।।२७।।

Brahman, Viṣṇu and other gods are but the individual drops of joy of the great Śivayogin in whom the the Supreme Bliss gets manifested through immediate experience. (27)

व्याख्या— महात्मनः ज्ञानपादोदकसम्पन्नस्य शिवयोगिनः इत्यर्थः। शिष्टं स्पष्टम्।।२७।।

"Of the great Śivayogin" means "of the Śivayogin who is adept in the Jñānapādodaka". The rest is clear. (27)

व्याख्या— अथ तज्ज्ञानानन्दमेव विशिष्य ज्ञानपादोदकस्थलं समापयति—

The author concludes the Jñānapādodakasthala after giving the special feature of the bliss of knowledge—

यन्मात्रासहितं लोके वाञ्छन्ति विषयं नराः।
तदप्रमेयमानन्दं परमं को न वाञ्छति।।२८।।

When the people of the world crave for the objects of senses which are endowed with a protion of that (great)

bliss, who will not crave for that supreme bliss which is immeasurable? (28)

व्याख्या— नरा जना लोके इह लोके यन्मात्रासहितं यस्य चिदानन्दांशेन सहितं विषयसुखं वाञ्छन्ति, तदप्रमेयं यस्य विषयज्ञानसुखस्य अप्रमेयमपरिमितं परानन्दं ब्रह्मानन्दं को न वाञ्छिति, सर्वेऽपि वाञ्छन्तीत्यर्थः।।२८।।

इति ज्ञानपादोदकस्थलम्

The people in this world desire for the joy of the objects of senses which is but a small portion of the bliss of consciousness (bliss of realisation of Śiva). Then who will not desire for that supreme bliss, i.e., the Bliss of Brahman, which is immeasurable or limitless in view of that joy of the knowledge of the objects of senses? It means that everyone will desire for it. (28)

Jñānapādodakasthala ends

Notes: Everyone in the world desires for joy. They make all efforts to get that joy. What they think as joy, say, for instance, that which arises through the contact of the senses with the objects, is not joy alone. That is only a feeling which is so experienced in mind when some favourable circumstances or objects of attraction and liking stand before them or come into their contact. The joy they feel is only transitory and necessarily mixed with sorrow. When they aspire for such a petty and transitory joy and try hard to get it, who will not aspire for the supreme bliss of Śiva which is immeasurable and infinite? Everybody will aspire for it provided they know how to get it. The Śivayogin is blessed with this experience of supreme bliss. He experiences it by becoming a part and parcel of that without being conscious of his individuality.

अथ क्रियानिष्पत्तिस्थलम्—(८४)

व्याख्या— अथ—"अद्वैतभक्तियुक्तस्य योगिनः सकला क्रिया। आस्ते दग्धपटन्यायात् क्रियामात्रं हि न क्रिया।।" इति वीरतन्त्रवचनानुसारेण

एष ज्ञानपादोदकसम्पन्न एव रज्जुसर्पन्यायेन कल्पितक्रियानिष्पत्तिमानिति क्रियानिष्पत्तिस्थलं विशदयति—

Kriyāniṣpattisthala—(84)

Then, in accordance with the statement of the Vī. Ā., viz., "Advaitabhaktiyuktasya, etc.," which means: "All the actions of the Yogin, who is endowed with the devotion of non-duality, remain like a burnt cloth; they just look like actions but not actions at all", the author elucidates the Kriyāniṣpattisthala saying that the Yogin who is adept in Jñānapādodaka, is the one who is as good as without the actions as they are imaginery like the serpentness in the rope—

परकाये क्रियापत्तिः कल्पितैव प्रकाशते।
रज्जौ भुजङ्गवद् यस्मात् क्रियानिष्पत्तिमानयम्।।२९।।

The appearance of actions in the Parakāyayogin appears imaginery like the serpent in the rope. Hence he is the one whose actions have become terminated. (29)

व्याख्या— परब्रह्मकाये ज्ञानपादोदकसम्पन्ने शिवयोगिनि क्रिया-निष्पत्ती रज्जौ सर्पत्ववद् यस्मात् कारणात् कल्पितैव प्रकाशते, तस्मादयं ज्ञानपादोदकसम्पन्नः शिवयोगी क्रियानिष्पत्तिमानित्यर्थः।।२९।।

In the Parakāya (one who has Paraśiva as his body), the Śivayogin who is adept in Jñānapādodaka, the appearance of actions is imaginery like the serpentness in the rope. For that reason, this Śivayogin who is adept in Jñānapādodaka is the one whose actions have become terminated. (29)

Notes: The termination of actions (Kriyāniṣpatti) means the termination of the fruits of all deeds (Karmaphalaniṣpatti). Whatever he does, the Śivayogin is not associated with its fruit. The fruits of all actions are burnt by the fire of Jñāna, as Lord

Kṛṣṇa says to Arjuna: यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन। ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा।। (Bhag. G., 4.37)— "Even as the burning fire renders all fuel into ashes, so the fire of eternal wisdom renders the fruits of all Karman into ashes". The statement of the Vī., Ā. quoted in the preamble to this Sthala, refers to "Dagdhapaṭanyāya", which is a maxim portraying how a burnt cloth looking like a cloth is not useful for wearing on the body, etc. Like the "dagdhapaṭa", the actions of Śivayogin are not useful in bearing any fruits. The other analogy is that of the rope and the serpent. Just as the rope which looks like a serpent does not do any function of the serpent, so the actions of the Śivayogin may look like actions but do not bear any fruit consequent on them. The "Nirvacana" brings out the idea of this Sthala clearly: परकायप्रतीतायाः क्रिया आरोपितास्तु ताः। शुक्तौ रजतवत्तस्मात् क्रियानिष्पत्तिमानसौ।। (quoted in the Kannaḍa commentary of N.R. Karibasava Śāstrin)— "The actions found in the Parakāya Yogin are superimposed like serpentness on the rope. Hence the Yogin is one who has his actions terminated". Niṣpatti means 'termination,' exhaustion, powerless to bear fruit. "Kriyāniṣpattimān" is one whose actions look like actions, but do not have the power to bear fruit. With action sans desire for fruit of the ever-contented, independent Yogin may appear like action but do not do anything: त्यक्त्वा कर्मफलासंगं नित्यतृप्तो निराश्रयः। कर्मण्यभिप्रवृत्तोऽपि नैव किञ्चित् करोति सः।। (Bhag. G., 4.20).

व्याख्या— अत एव ज्ञानिनः कर्मफलं नास्तीति षड्भिः सूत्रैः प्रतिपादयति—

The author advocates that and for that reason only there is no fruit of Karman in the case of the enlightened person—

ज्ञानिनां यानि कर्माणि तानि नो जन्महेतवः।
अग्निदग्धानि बीजानि यथा नाङ्कुरकारणम्।।३०।।

Those deeds which are of the enlightened Yogins are not at all causes for rebirth, just as the seeds which are burnt by fire cannot be the causes for germination. (30)

व्याख्या— ज्ञानिनां कर्मबीजानि ज्ञानाग्निदग्धानीति वह्निदग्धबीजवन्नाङ्कुरकारणमित्यर्थः ।।३०।।

It means that the seeds of Karman of the enlightened persons are not the causes of germination like the seeds that are burnt by fire. (30)

Notes: It is well known that burnt seeds do not germinate. Likwise the seeds of Karman of the enlightened persons do not cause rebirth. That is the mark of enlightened persons: यस्य सर्वे समारम्भाः कामसङ्कल्पवर्जिताः। ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः।। (Bhag. G., 4.19)— "He whose undertakings are free from anxious desires and fanciful thoughts and whose fruits of Karman are burnt in the fire of wisdom, is called the enlightened person". Due to the fact that the fruits of Karman are rendered ineffective, the Yogin is called "Karmaniṣpattisthalin". It may be noted here that what is stated in the earlier Ācārasampattisthala, an Āṅgasthala under Aikyasthala, is not the same as the matter stated here. A stanza coming under that Sthala describes the state of the Aikya saying that the physical activity (dehayātrā) of the Aikya whose seed of Karman is burnt by the fire in the form of pure knowledge of Śiva and who appears like one possessing a body, is only seeming and transitory: निर्दग्धकर्मबीजस्य निर्मलज्ञानवह्निना। देहिवद्भासमानस्य देहयात्रा तु लौकिकी।। (S.S., 14.27). There is an indication in this stanza that the Aikya should go on doing those actions consequent on the possession of the body as long as he lives. In the present Sthala, this stanza reveals the state of the Śivayogin in which the fruits of his deeds are not the cause for rebirth, like the burnt seeds which do not germinate. This is a higher experience than the one reflected in the previous stanza referred to above.

व्याख्या— अस्मिन्नर्थे—''ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुतेऽर्जुन'' इति भगवदुक्तिः। तस्माज्ज्ञानिनः कृतेनापि कर्मणा प्रयोजनं नास्तीत्यह—

In this sense there is the teaching of the Bhagavān in "Jñānāgniḥ sarvakarmāṇi, etc.", which means: "The fire of

eternal wisdom burns all Karman into ashes". Hence the author says that there is no use of the Karman even when it is done—

कर्मणा कृतेनापि ज्ञानिनो निरहङ्कृतेः।
विक्रिया प्रतिबिम्बस्था किं करोति हिमद्युतेः।।३१।।

What is the use of action that is done in the case of the enlightened Yogin who is free from egoism? What can the change that is found in the reflection do to the moon? (31)

व्याख्या— अहं करोमीति मूलाहंकारशून्यस्य शिवज्ञानिनः कृतेनापि कर्मणा प्रयोजनं नास्ति, यथा प्रतिबिम्बस्थविकारो बिम्बरूपस्य चन्द्रस्य नास्ति, ज्ञानिनोऽप्रतिबिम्बचैतन्यरूपत्वादिति भावः।।३१।।

There is no use of any action that is done in the case of the Śivayogin who is steeped in the knowledge of Śiva and who is free from the fundamental egoism that "I am doing", just as the deformation existing in the reflection cannot do anything to the moon who is the object of reflection. What is intended to be said here is that the enlightened Yogin has the consciousness which cannot be reflected. (31)

Notes: ज्ञानाग्निः सर्वकर्माणि इत्यदि — (Bhag. G., 4.37). This is quoted in the notes under stanza 29 above. All actions are rooted in the egoism (ahaṅkara) that "I am the doer" as said in the Bhag G., 3.27— अहङ्कारविमूढात्मा कर्ताहमिति मन्यते।— "The man who is lost in selfish delusion thinks that he himself is the doer". That is why it is called Mūlāhaṅkāra. When that Mūlāhaṅkara is burnt in the fire of his Śaiva knowledge, the Śivayogin is totally rendered "nirahaṅkāravān". He is not contaminated by the fruits of Karman as he is fully absorbed in Śivayoga. The analogy of the "bimba" and the "pratibimba" of the moon is given here to elucidate the point. Due to the qualities and actions of the reflecting media, say water, mirror, etc., the pratibimba of the moon undergoes some modifications. Yet those modifications will not have any effect on the "bimba" of the moon. Similarly the different changes, modifications, agitations, etc., which are found in the embodied Self consequent on the qualities and actions, have no effect on the the pure state of the Pratyagātman who is Śiva himself.

व्याख्या— अथ ज्ञानिनि प्रतीयमाना क्रिया कल्पितेत्यत्र दृष्टान्त-माह—

Then the author gives an analogy to elucidate the point that the action observed in the Śivayogin is only imaginery—

चन्द्रस्य मेधसम्बन्धाद् यथा गमनकल्पना।
तथा देहस्य सम्बन्धादारोप्या स्यात् क्रियात्मनः।।३२।।

The action is only superimposed on the Ātman due to his seeming relation with the body, just as the movement is imagined in the case of the moon due to his seeming relation with the cloud. (32)

व्याख्या— स्पष्टम् ।।३२।। It is clear. (32)

Notes: When the mass of clouds move in the sky, the moon who is covered and uncovered in turns, seems to move with the moving clouds. But in reality he does not move at all. He appears to move because of the moving clouds. In the same way the enlightened Yogin appears to be a doer due his association with the body. Take the common analogy of the stopped train which appears to us to move when we see another train actually moving in the next track. Again when we see the plants, trees, etc., on both the sides of the running train, we get an impression that they are running backwards, although they are not actually moving at all. Thus what is static appears to move when it comes into contact with something which moves. Similarly the Ātman appears to be a doer due to his association with the body.

व्याख्या— अथ कर्म कुर्वतोऽपि ज्ञानिनः कर्मलेपो नास्तीत्यत्र दृष्टान्तमाह—

Then the author gives an analogy to explain the point that there is no association with the fruits of Karman in the case of the enlightened Yogin even while he is doing actions—

ज्ञानी कर्मनिरूढोऽपि लिप्यते न क्रियाफलैः।
घृतादिना यथा जिह्वा भोक्त्री चापि न लिप्यते।।३३।।

Even though he is engaged in action, the enlightened Yogin is not associated with the fruits of action, just as the tongue, although tasting them, does not get smeared with the ghee, etc. (33)

व्याख्या— निरूढस्तत्पर इत्यर्थः। शिष्टं स्पष्टम्।।३३।।

"Engaged in" means "giving attention to". The rest is clear. (33)

Notes: The tongue grasps all the tastes. Yet it is aloof from the unctuousness of the objects like ghee, etc. Similarly whatever the Śivayogin does, he remains aloof from the fruits of action. This is the skill of the Yogin in action. As said in the Bhag. G., the renunciation in action but not renunciation of action is the skill and that is Yoga — योगः कर्मसु कौशलम् (2.50). The Yogins who are in a state of awareness of their spiritual nature (buddhi-yuktāḥ), give up the fruits arising from actions. They attain the infinite state free from all distresses (Mokṣa) having been freed from the bonds of transmigration: कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणः। जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयम्।। (Bhag. G., 2.51). The state of the Śivayogin is further elucidated by the Bhag. G.: योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः। सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते।। (5.7)— "He who is in hormony with Śiva, who is pure, who has attained to his real form, who has conquered his senses and whose Self is one with the Self of all, is not stained by the fruits of deeds, although doing those deeds".

व्याख्या— ननु जिह्वाया जलतत्त्वमयत्वेनाङ्गुल्यादिवद् घृतादिलेपो नास्ति, ज्ञानिनः कस्मात् कर्मफललेपो नास्तीत्यत्राह—

It may be objected saying that the tongue may not get smeared with ghee, etc., like fingers, etc., because of its belonging to the principle of water (jalatattva), but why there can be no association with the fruits of Karman in the case of the enlightened Śivayogin? Here the author answers it—

निरस्तोपाधिसम्बन्धे जीवे या या क्रियास्थितिः।
सा सा प्रतीतिमात्रेण निष्फला चात्र लीयते।।३४।।

Whatever action that may be found in the Jīvanmukta who is bereft of all relation with external adjuncts, all that is without fruits by being merely an appearance and get absorbed in him only. (34)

व्याख्या— निवृत्तमूलाहङ्कारसम्बन्धे चिद्रूपे जीवन्मुक्ते या या क्रियास्थितिरस्ति, सा सा दग्धरज्जुन्यायेन प्रतीतिमात्रेण स्थित्वा निष्फला सती स्वात्मन्येव लीयत इत्यर्थः। कर्मलेपस्याहङ्कारो मूलमिति शिवज्ञानिनस्तदभावत् कर्मलेपो नास्तीति भावः।।३४।।

Whatever action that may be found in the Jīvanmukta who has become free from the fundamental egoism and who is of the nature of pure consciousness, all that is only an appearance like a burnt rope and as such go without fruits and get merged in him only. The meaning that is implied here is that the root cause for the association with Karman being the egoism, there cannot be any association with the Karman for the enlightened Śivayogin because he is totally free from that. (34)

Notes: The body, senses, vital airs, mind, intellect and egoism, which are different from the Ātman and thus come under the category of Anātman, are only external adjuncts which create in the Ātman the notions of I and mine, of doer and enjoyer, etc. It is the notion of I and mine, which is called "Ahaṅkara", that is the root-cause. It is, therefore, the root Upādhi. It is this Upādhi that is responsible for the association with the fruits of Karman. The Śivayogin is totally free from this and other consequent Upādhis. Hence whatever action that he does is only an appearance and not a reality. Hence they do not bear any results or effects. They disappear in him only. The enlightened Yogin thinks that he is not the doer or enjoyer, and the fruits of Karman do not stick to him: तत्त्ववित्तु नाहं करोमीति मन्यते न तत्फलमभिसन्धत्ते। (Śaṅkara on Bhag. G., 2.10). Karman in the case of the Yogin is like a burnt rope which appears like a rope and is not useful for any purpose.

व्याख्या— ननु ज्ञानिनः कर्मलेपो यथा नास्तीत्युच्यते, तथा तस्य कर्मैव नास्तिति कुतो नोच्यत इत्यत्राह—

If it is again contended with the question as to why do you not say that the enlightened Yogin has no action (Karman) at all in the same way as you say that he has no association with the fruits of Karman, then the author gives an answer to it—

गच्छंस्तिष्ठन् स्वपन् वापि न निष्कर्मास्ति कश्चन।
स्वभावो देहिनां कर्म ज्ञानिनां तत्तु निष्फलम्।।३५।।

No body can be without action while going, standing or sleeping. Action is the very nature of the embodied beings. That is without fruits in the case of the enlightened persons. (35)

व्याख्या— अनेन रज्जुभुजङ्गन्यायेन शिवयोगिनि क्रियानिष्पत्तिरारोपितेत्येतत्परास्तम्, कर्म देहिनां स्वभाव इत्युक्तत्वादिति ।।३५।।

Through this statement the view that "Kriyāniṣpatti" is only superimposed on the Śivayogin, according to the maxim of the rope and the serpent, is rejected, as it is said that Karman is only the very nature of the beings. (35)

Notes: Everybody in this world has to do action consequent upon possessing a body. The Śivayogin is not an exception to this. Whether it is going, standing or sleeping, it is only some kind of action only. Īśa. U. says that one should live for a hundred years doing some action or the other: कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः। (2). Bhag. G. also says: न हि कश्चित् क्षणमपि जातु तिष्ठत्यकर्मकृत्। (3.5)— "Nobody can remain without doing actions even for a moment." In spite of his doing actions, because of their inevitability, the Śivayogin is not contaminated by the fruits of Karman— न कर्म लिप्यते नरे — Says Īśa. U. (2). The statements such as - योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वात्मशुद्धये। (Bhag. G., 5.11), कर्मणैव हि संसिद्धिमास्थिता जनकादयः। (Bhag. G., 3.20), are in favour of actions that are done without any desire for fruits. This is the case with the Śivayogin at this stage. See S.S., 14.23, under Ācārasampattisthala—गच्छंस्तिष्ठन् स्वपन् वापि जाग्रन् वापि महमतिः। शिवज्ञानसमायोगाच्छिवपूजापरः सदा।।, wherein the Aikya looks upon all his activities as the worship of Śiva. In the present Sthala he is not touched by the fruits of action, there is no question of any orientation to them because he is not at all attached to the fruits of actions and because he has become one with the final rest of man, i.e., Paraśiva.

व्याख्या— अथ क्रियानिष्पत्तेः सर्वदेहस्वभावत्वेऽपि ज्ञानिनः कर्मलेपो नास्तीति वदन् क्रियानिष्पत्तिस्थलं समापयति—

The maturity of action being the nature of the bodies of all beings, in the case of the enlightended Yogin only, there is no association with the fruits of action— so saying the author concludes the Kriyāniṣpattisthala—

परिपूर्णमहानन्दभाविनः शुद्धचेतसः।
न भवेत् कर्मकार्पण्यं नानाभोगफलप्रदम्।।३६।।

In the case of the Śivayogin who experiences the absolute supreme bliss with his pure Self, there will be no distress of Karman, which provides various fruits to be enjoyed. (36)

व्याख्या— निर्मलान्तःकरणस्य नित्यपरिपूर्णपरानन्दानुभाविनः शिवयोगिनो नानाविधभोगफलप्रदं पुण्यपापलक्षणकर्मपीडनं न भवेन्न स्यदित्यर्थः।।३६।।

इति क्रियानिष्पत्तिस्थलम्

In the case of the Śivayogin whose mind is extremely pure and who is under the experience of the supreme bliss which is eternal and absolute, there is no oppression of the fruits of Karman which are of the nature of merits and sins and which give rise to various kinds of experiences. (36)

Kriyāniṣpattisthala ends

Notes: The Śivayogins live in the Karmabhūmi, but they are not touched by the Karmaphala. As he is "Jñānapādodakaniṣṭha", the Śivayogin is not under the distress and depression of Karman. He is not interested in any pleasure of the senses, nor is he under the pressure of any profession or vocation, nor is he engaged in religious activities, with a desire for heaven, etc. He has no burden of "pāpa and puṇya".

अथ भावनिष्पत्तिस्थलम्—(८५)

व्याख्या— अथ—"चिरेण साध्यमानस्य भावुकैर्विगतक्रमैः। स्थिरभावो हि भावस्य भावनिष्पत्तिरुच्यते।।" इति किरणतन्त्रवचनानुसारेण तत्क्रियानिष्पत्तिमान् शिवयोगी शुक्तिरजतन्यायेन भावनिष्पत्तिमानिति प्रतिपादयति—

Bhāvaniṣpattisthala—(85)

Then, as, per the statement of the Ki. Ā., viz "Cireṇa sādhyamānasya, etc.," which means : "The firmness of mental inclination which is being accomplished by the devotees for a long time, is called Bhāvaniṣpatti (the state in which all conceptions cease to exist)," the author propounds that the Śivayogin who is accomplished in Kriyāniṣpatti is himself the one who has attained the Bhāvaniṣpatti (i.e., culmination of all mental conceptions) according to the maxim of the conch-shell and the silver—

भावः प्रतीयमानोऽपि परकाये तु कल्पितः।
शुक्तौ रजतवद् यस्माद्भावनिष्पत्तिमानयम्।।३७।।

As all the mental conceptions, even when they seem to be manifested in him are only imagined in the Śivayogin like the silver in a conch-shell, he is "Bhāvaniṣpattimān" (one in whom all conceptions cease to exist). (37)

व्याख्या— परकाये क्रियानिष्पत्तिमति चित्काये प्रतीयमानो भावो यस्मात् शुक्तिरजतवत् कल्पितः तस्मादयं क्रियानिष्पत्तिमान् शिवयोगी भावनिष्पत्तिमानित्यर्थः।।३७।।

Since all the mental conceptions which are manifested, are imaginery like the silver in the conch-shell, in the Śivayogin who has the Supreme as his form, i.e,. who has consciousness as his body with the culmination of all actions, the same Śivayogin who has attained Kriyāniṣpatti is himself the one who has attained "Bhāvaniṣpatti". (37)

Notes: "चिरेण साध्यमानस्य..." (Ki. Ā.). After reaching the state of Mukti, the Śivayogin does not have any conception other than the one of being himself Śiva. This is the "Sthirabhāva" (firm and unalterable state), as Ki.Ā. puts it: स्थिरभावो हि भावस्य भावनिष्पत्तिरुच्यते। (The firm state of one's Self being Śiva is said to be "Bhāvaniṣpatti"). Since he is "Śivasvarūpa", he is "Kriyaniṣpanna" although he seems to be engaged in actions and he is "Bhāvaniṣpanna" although he seems to have some mental conceptions. "Niṣpatti" means "culmination, accomplishment" (siddhi). Since

the fruits of action cease to exist, his actions, too, cease to exist. Since the mental conceptions culminate in the "sthirabhāva", they, too, are as good as non-existent. Action or mental conception, it is in the "siddha" state; it is no more a "means" (sādhana) to anything. For what is "Bhāva", vide: भावो मानसचेष्टात्मा परिपूर्णः शिवाश्रयः। (S.S., 16.67)

व्याख्या— अथ ज्ञानयोगिने भावसम्बन्धाभावेऽपि सच्चिदानन्दाकरे परशिवे भावः स्थापनीय इति पञ्चभिः सूत्रैः प्रतिपादयति—

Then the author propounds in five stanzas that the firm faith (Bhāva) should be fixed in Paraśiva who is of the nature of existence, intelligence and bliss, although there is no relation with any mental conception in the case of the Jñānayogin—

भावेन नास्ति सम्बन्धः केवलज्ञानयोगिनः।
तथापि भावं कुर्वीत शिवे संसारमोचके।।३८।।

The Yogin who is steeped in pure knowledge, is not associated with any mental conception. Yet he should have the conception of Śiva, who is the saviour from transmigration. (38)

व्याख्या— स्पष्टम् ।।३८।। It is clear. (38)

Notes: The question here is as to whether there can be any relation with "Bhāva" (mental conception) in the case of the Śivayogin who stands in pure knowledge of Śiva? The Śivayogin who is on the path of knowledge, has no relation with Bhāva. Yet as long as he is alive he has the relation with the body and the mind. Just to keep the mind engaged and keep it away from the objects of senses, even the Śivayogin has to entertain the conception of Śiva as "Śivo'ham". He is himself Śiva, as he has attained inseparable unity with Śiva. Yet his having that conception of Śiva does not contradict his state of self-realisation as Śiva. Hence this "Bhāva" is cherished by the Śivayogin.

व्याख्या— ननु परिपूर्णज्ञानिनः किं भावेनेत्यत्राह—

Then if it is objected as to what is the use of "Bhāva" to the Yogin which is totally merged in knowledge, the answer is given here—

परिपूर्णप्रबोधेऽपि भावं शम्भौ न वर्जयेत्।
भावो हि निहितस्तस्मिन् भवसागरतारकः।।३९।।

Even in the state of total knowledge, the Yogin should not give up the emotional attachment fixed in Śiva, as it is the means of fording over the ocean of transmigration. (39)

व्याख्या— परिपूर्णसदानन्दबोधस्वरूपे शम्भौ भावं न वर्जयेत्। कुतः? इत्यत्राह—तस्मिन् शम्भौ स्थापितो भावः संसारसागरतारक इति हि प्रसिद्ध इत्यर्थः।।३९।।

The Yogin, in his state of total awareness of the absolute truth and bliss, should not give up his emotional attachment to Śiva. Why? Here it is said that the emotional attachment fixed in Śiva is the means of crossing over the ocean of transmigration. "Hi" means that it is well known. (39)

Notes: The Śivayogin is of the nature of knowledge and bliss (Jñānānandasvarūpa). That is the nature of his awareness. Yet he cannot give up the mental conception of Śiva as "Śivo'ham". It is that "Bhāva" which fords one accross the ocean of transmigration. On the same lines the Śaiva R. says: अभ्यासक्रमतः सिद्धे भावे वृत्तिनिरोधके। शिवभावः परो भाति भक्तस्य क्षीणचेतसः।। (quoted in the Kannaḍa commentary of Śrī. N. R. Karibasava Śāstrin)—"When the mental conception, which prevents the outward function of the mind, is accomplished through practice, the supreme conception of Śiva dawns in the devotee whose powers of mind are weakened.". Ru. Yā. says that the "Śivajñānin"

should have the conception of Śiva (as "Śivo'ham") only: तावद्भावे निषण्णः स्याद् यावज्ज्ञाने स्थिरो भवेत्। येनैक्यं शिवतत्त्वेन प्रसादाद्व्रजते विभोः।। (quoted in the same commentary) — "When the Yogin becomes firm in his knowledge, he should be stationed in the conception of Śiva. He has attained inseparable unity with Śiva due to the gracious favour of Śiva, the all-pervasive one". Yo. Vā. speaks of that state of the Yogin in which he is aware of his unity with Śiva through his conception of "Śivo'ham": विकल्पेषूपशान्तेषु भावयोगाभियोगतः। आनन्दभासको देवः शिव एवावभासते।। (quoted in the same commentary)— "When all the doubts are pacified through the perseverance of the mental cherishing, it is śiva alone, the God, who brings the experience of bliss, that appears in the Yogin".

व्याख्या— अनेनास्य भावस्यार्थक्रियाकारित्वेन शुक्तिरजतवैलक्षण्यं सूचितम्। तस्माच्छम्भौ भावः स्थिरीकरणीय इति भावः। तर्हि स भावो नित्यः किमित्यत्राह—

With this (idea of "bhavasāgaratārakatva"), the "Bhāva" is said to have some practical utility. Hence, such a "Bhāva" should be made firm with regard to Śiva. Then, is that "Bhāva" eternal? Here the author answers this question—

निवर्त्य जन्मजं दुःखं भावः शैवो निवर्तते।
यथा काष्ठादिकं दग्ध्वा स्वयं शाम्यति पावकः।।४०।।

After reverting the sorrow resulting from birth (transmigration), that "Bhāva" of Śiva disappears, just as the fire becomes extinct on its own after burning the sticks, etc., (40)

Notes: The question is as to whether this "Bhāva" is eternal? The answer categorically is that it is not eternal. It is the means and when the aim is reached, the means disappears. Fire is the means for burning the sticks, etc. When the fuel is fully burnt (and reduced to ashes), the fire becomes extinct on its own. Similarly the sacred conception stationed in Śiva helps to cross over the ocean of transmigration and disappears by itself

(i.e., becomes merged into Śiva). This is brought out nicely by Jñānottara Ā. through an analogy of the lamp: स्नेहक्षयाद् यथा दीपः स्वस्मिन् निर्वाणमृच्छति। तथास्य भावनाभावात् स्वस्मिन्नेवावतिष्ठति।। (quoted in the Kannaḍa commentary of Śrī N.R. Karibasava Śāstrin)— "Just as the lamp is extinct by itself on the exhaustion of the oil, so is the 'Bhāva' extinct by itself on the exhaustion of all the Bhāvas". The lamp in the form of "Śivabhāva" removes the darkness of ignorance. When that function is accomplished it dissolves in itself for want of any use. (See the next stanza). This is the culmination of "Bhāva".

व्याख्या— अथ भवरोगनिवृत्त्यनन्तरं भावस्य प्रयोजनं नास्ति वेत्यत्राह—

Then if it is asked as to whether there is no other use for the "Bhāva" after the reverting of the disease of transmigration, the answer is given here—

प्रकाशिते शिवानन्दे तद्भावैः किं प्रयोजनम्।
सिद्धे साध्ये चिरेणापि साधनैः किं प्रयोजनम्।।४१।।

When the bliss of the unity of Śiva dawns, what is the use of such "Bhāvas"? When the goal is accomplished, even though after a long time, what is the use of the means? (41)

व्याख्या— भवरोगनिवृत्त्यनन्तरं नित्यानन्दे प्रकाशिते सति शिवभावैः प्रयोजनं नास्ति। तत्र दृष्टान्तः — बहुकाले साध्ये सिद्धे सति साधनैर्यथा प्रयोजनं नास्ति, तथेत्यर्थः।।४१।।

After the removal of the disease in the form of transmigration the eternal bliss becomes manifested. Then what is use of the mental conceptions of Śiva? Analogy in this regard is given: Just as when the goal is accomplished after a long time, the means is not of any use, so is this. (41)

Notes: Transmigration is due to the ignorance of the real nature of the Self. When that real nature of Śiva in the form of the conception of "Śivo'haṁ" which is otherwise known as self-realisation, dawns, the ignorance which is the cause of transmigration is removed. "Śivo'haṁ Bhāva" is thus the remover of the disease of transmigration. After this is accomplished, the "Śiva-bhāva" which is the cause of it, merges in the knowledge of Śiva itself. This is like the termination of the means when the goal is accomplished. When the brilliance of knowledge dawns, the darkness of ignorance is removed. Then the "Śivo'haṁ bhāva" is itself felt to be a hindrance. Finally this "Bhāva" is also swallowed up by the knowledge of Śiva (as one's Self).

व्याख्या— तर्हि भावलयानन्तरं योगी कथं भासत इत्यत्राह—

Then if it is asked as to how that Yogin appears after the dissolution of the "Bhāva", the answer is given here—

एकीकृते शिवे भावे ज्ञानेन सह संयमी।
विस्मितात्मसमावेशः शिवभावे विभासते।।४२।।

When the conception of "Śivo'haṁ" (of the Yogin) is merged into Śiva along with the knowledge, the Yogin who is astonished with the merging of his own Self, appears in his state of unity with Śiva. (42)

व्याख्या— कार्यनाशः कारणात्मनाशस्थितिरेवेति भावे वृत्तिज्ञानेन सह शिवैकलोलीभूते सति भावनिष्पत्तिमान् शिवयोगी आश्चर्यसङ्कल्पितस्वस्वरूपसमावेशवान् सन् शिवोऽहमिति भावे प्रकाशत इत्यर्थः।।४२।।

The destruction of the effect consists in the state of the destruction of its causal form. Thus when the "Bhāva" merges along with the knowledge of the external function of the mind into Śiva, the Śivayogin becomes one of the state of the culmination of "Bhāva". Such a Śivayogin appears in a state of "Sivo'haṁ bhāva" with his astonishingly accomplished merging into the experience of his Self (as Śiva). (42)

Notes: "Bhāva" and "Jñāna" are inter-dependent. Without the help of "Bhāva", "Jñāna" cannot arise and become firm. "Jñāna" is the guardian of "Bhāva" of "Śivo'ham". The state of "Bhāva" becomes the state of "Jñāna". This is "Bhāvaniṣpatti". (See the notes under stanza 39 above).

व्याख्या— अथ भावज्ञानयोरभेदमुपपाद्य भावनिष्पत्तिस्थलं समापयति—

Then the author concludes the Bhāvaniṣpattisthala, after showing the absence of difference between the "Bhāva" and the "Jñāna"—

न भावेन विना ज्ञानं न भावो ज्ञानमन्तरा।
मोक्षाय कारणं प्रोक्तं तस्मादुभयमाश्रयेत्।।४३।।

There cannot be "Jñāna" without "Bhāva" and there cannot be "Bhāva" without "Jñāna". Both are said to be cause for liberation. Hence both are to be resorted to. (43)

व्याख्या— भावेन विना वृत्तिज्ञानं नास्ति, तेन विना भावो नास्तीति भावज्ञानयोरन्योन्यकारणत्वं प्रोक्तम्। तस्मान्मोक्षाय तदुभयमाश्रयेदिति।।४३।।

इति भावनिष्पत्तिस्थलम्

Without the "Bhāva", there cannot be "Jñāna" (the knowledge through the operation of mind) and without the latter there cannot be "Bhāva". Bhāva and Jñāna are in a state of mutual causes. Hence, both are to be resorted to for liberation. (43)

Bhāvaniṣpattisthala ends

Notes: Right from the time when the Śrīguru instructs saying that "you are Śiva", the imprint of "Śivo'haṁ bhāva" remains in the mind of the disciple. But the impression becomes a reality in the Śivayogin. It has become eternal knowledge in him. The culmination of the "Śivo'haṁ bhāva" attains the state

of knowledge of "Sivo'haṁ" realised. Here it is stated that the "Bhāva" (Śivo'haṁ bhāva) and the "Jñāna"(Śivo'haṁ Jñāna) are mutually the causes. Hence they are to be together taken as the cause of liberation and are to be resorted to.

अथ ज्ञाननिष्पत्तिस्थलम्—(८६)

व्याख्या— अथ —''यथा मनः परे तत्त्वे लब्धलक्ष्यं विलीयते। तथा ह्यशेषविज्ञानं विनाशमुपगच्छति।।'' इति निश्वासकारिकानुसारेण सोऽयं भावनिष्पन्न एव स्वप्नवज् ज्ञाननिष्पत्तिमानिति कथयति—

Jñānaniṣpattisthala—(86)

In accordance with the statement of the Niśvāsa Kā., viz., "Yathā manaḥ pare tattve, etc.," which means: "Just as the mind with its goal realised, gets dissloved into the Supreme Principle, so does the entire spiritual knowledge disappear", the author says that this very "Bhāvaniṣpanna" becomes one who is in the state of the culmination of knowledge (Jñānaniṣpatti) as it were into a dream—

ज्ञानस्य व्यवहारेऽपि ज्ञेयाभावात् स्वभावतः।
स्वप्नवज्ज्ञाननिष्पत्त्या ज्ञाननिष्पन्न इत्यसौ।।४४।।

As the knowledge of the day-to-day affairs does not usually come under his purview, the Śivayogin (asau) is called "Jñānaniṣpanna" (one in whom the knowledge of worldly affair has disappeared), with that knowledge melting away like a dream. (44)

व्याख्या— व्यवहारे विश्वव्यावहारिकज्ञानस्य स्वभावतः स्थिरत्वेन ज्ञेयाभावाद् विषयाभावाद् असौ भावनिष्पत्तिमान् शिवयोगी अस्थिरस्वप्नसदृशज्ञाननिष्पत्त्या ज्ञाननिष्पत्तिमानिति प्रोच्यत इत्यर्थः।।४४।।

The knowledge of the day-to-day affairs of the world, although appearing as firm in actual practice (vyavahāre), is without anything to be known in the absence of the objects. Hence this Śivayogin who is accomplished in "Bhāvaniṣpatti", is said to be one with "Jñānaniṣpatti" (the culmination of knowledge) due to the disappearance of the knowledge like that of the transitory dream. (44)

Notes: The Śivayogin finds himself as Śiva. This is the highest knowledge. After attaining this highest knowledge (self-realisation—Ātmajñāna), there is nothing else to be known by the Śivayogin. The knowledge of the day-to-day affairs of the world to him is like an experience of a by-gone dream. Things that appear in a dream disappear as soon as the dream comes to an end. The Śivayogin has woken into the self-knowledge and he is now not aware of the dream of wordly experiences. This state of the absence of the knowledge of day-to-day affairs is called "Jñānaniṣpattisthala".

व्याख्या— अथ तदेवोपपादयति—

Then the author elucidates the same—

स्वप्नजातं यथा ज्ञानं सह स्वार्थैर्निवर्तते।
तथात्मनि प्रकाशे तु ज्ञानं ज्ञेयं निवर्तते।।४५।।

Just as the knowledge (experience) born of dream disappears along with its objects, so does the knowledge to be known disappears when the self-knowledge dawns. (45)

व्याख्या— स्वप्नोत्पन्नं ज्ञानं यथा स्वविषयैः सह निवर्तते, तथा स्वस्वरूपे प्रकाशिते सति जाग्रद्दशाज्ञानेन सह ज्ञेयं विश्वं निवर्तत इत्यर्थः।।४५।।

Just as the knowledge born of the dream is reverted along with its objects, so does the knowledge of the world get reverted along with the knowledge of the wakeful state, when the slef-knowledge flashes. (45)

Notes: At the termination of the dream, the objects of the dream as well as their knowledge disappear. Similarly in the case

of the Śivayogin who has woken into self-knowledge, the objects of the world and their knowledge disappear together. To the Śivayogin, everything appears as Śiva. Hence, there is no question of the appearance of any other object or its knowledge. Both the "Jñeya" and the "Jñāna" other than the Self as Śiva disappear in his case.

व्याख्या— ननु स्वस्वरूपे प्रकाशिते ज्ञेयं कस्मान्निवर्तत इत्यत्राह—

If it is asked as to why the "Jñeya" is reverted when self-knowledge dawns, then the answer is given here—

परिपूर्णे महानन्दे परमाकाशलक्षणे।
शिवे विलीनचित्तस्य कुतो ज्ञेयान्तरे कथा।।४६।।

In the case of the Yogin whose mind is completely merged into Śiva who is the absolute supreme bliss and who is of the nature of supreme ether, where is the reference to (possiblility of) any other thing to be known? (46)

व्याख्या— स्पष्टम् ।।४६।। It is clear. (46)

Notes: The Śivayogin has no mind apart from the pure supreme consciousness (Śiva), which is absolute and blissful. He is in the state of the absolute and infinite ether without any adjuncts to limit it. To him, in that case, there is absolutely no possibility of any other thing to be known.

व्याख्या— ननु ज्ञाननिष्पत्तिसम्पन्नस्य शिवयोगिनः ज्ञानं कीदृशम् इत्यत्राह—

If it is asked as to what is the nature of the knowledge of the Śivayogin who is adept in the culmination of knowledge, the answer is given here—

अखण्डानन्दसंवित्तिस्वरूपं ब्रह्म केवलम्।
मिथ्या तदन्यदित्येषा स्थितिर्ज्ञानमिहोच्यते।।४७।।

The knowledge, here, is the state in which there is (the awareness of) Paraśiva-brahman alone who is of the nature of the absolute blissful consciousness with the feeling that everything other than him is false. (47)

व्याख्या— ब्रह्म परशिवाख्यं ब्रह्म केवलमखण्डचित्स्वरूपम्। तदन्यद् तद्व्यतिरिक्तं मिथ्यैवेदमिति भासमानं जगज्जालं मृषेत्येषा स्थितिर्ज्ञानमिहोच्यते ज्ञाननिष्पत्तिस्थलं कथ्यते इत्यर्थः ।।४७।।

Brahman is the Brahman designated as Paraśiva, who is of the nature of pure absolute consciousness. Other than him everything is only false, i.e., this net-work of the world other than him is false. This state is said to be knowledge, i.e., the state called "Jñānaniṣpattisthala". (47)

Notes: From the stand-point of the Śivayogin everything is Śiva, who is of the nature of absolute blissful consciousness. There is nothing other than him. When there is nothing other than Śiva, it is as good as saying that it is all false. The culmination of knowledge lies in this self-realisation. This is the attainment of "Pūrṇatā" by the Śivayogin.

व्याख्या— अथ विशेषलक्षणं दर्शयति—

Then the author brings out the special feature of this state—

सत्तात्मनानुवृत्तं यद् घटादिषु परं हि तत्।
व्यावर्तमाना मिथ्येति स्थितिर्ज्ञानमिहोच्यते।।४८।।

The state of awareness that what persists in all the objects such as pot, cloth, etc., as the principle of existence, is the Supreme (Paraśiva) and that what is excluded from it is false, is said to be knowledge here. (48)

व्याख्या— ''सदेव सोम्येदमग्र आसीत्'' इति श्रुतेः सत्तात्मनः सद्रूपब्रह्मणः परम्, अव्ययत्वात् परेषु घटादिषु अनुवृत्तमनुगतं यन्नामरूपमस्ति, तन्मिथ्येति व्यावर्तमाना निवार्यमाणा स्थितिरिह ज्ञानमित्युच्यत इत्यर्थः।।४८।।

That pair of name and form which is persistent in the objects such as pot, cloth, etc., which are other than the immutable Paraśiva who is of the nature of existence as per the Śruti, viz., "Sadeva somyedamagra āsīt", meaning that "Sat alone existed in the beginning (before creation)", is rejected as false. That state is the knowledge here. (48)

Notes: The natural construction of the stanza is : व्यावर्तमाना (सा) मिथ्या (च) इति स्थितिः इह ज्ञानमित्युच्यते। Here "Param" stands for Paraśiva. Paraśiva is the existence *par excellence*, unlimited existence. With unlimited intelligence (Cit) and unlimited bliss (Ānanda), he is "Saccidānandasvarūpa". Everything in the world shares that principle of existence for its existence. It is this "Sat" that existed before this world came into existence. That eternal "Sat" alone is true and what is excluded from it, i.e., what is other than that "Sat" does not exist and hence, false. This is the realisation of the Śivayogin at this stage. Nothing is other than Śiva. Hence, there is no question of the appearance of anything other than Śiva to him. This should not be taken as advocating "Jaganmithyātvavāda". सदेव सौम्य इदमग्र आसीत्। (Chānd. U., 6.2.1).

व्याख्या— नन्वेवं चेदाविद्यकब्रह्माद्वैतापेक्षयास्य स्वतन्त्रशिवाद्वैतस्य को विशेष इत्यत्राह—

If it is objected as to what, in that case, is the difference between the Brahmādvaita accepting Avidyā (Adhyāsa) and the Śivadvaita (not accepting Adhyāsa), the answer is given here—

अकारणमकार्यं यदशेषोपाधिवर्जितम्।
तद्ब्रह्म तदहं चेति निष्ठा ज्ञानमुदीर्यते।।४९।।

That which is without the cause, which is not an effect and which is free from all external adjuncts, is the Brahman and I and that (the world) are Brahman—such a firm conviction is said to be knowledge. (49)

व्याख्या— यद्वस्तु ''न तस्य कार्यं करणं च विद्यते न तत्समश्चाभ्यधिकश्च दृश्यते'' इति श्वेताश्वतरश्रुतेः कार्यकारणशून्यं सदशेषोपाधिवर्जितम्, तद्ब्रह्म तत् तद्ब्रह्मैव अहं च चिरादिदमिति भासमानं पाञ्चभौतिकम्, एवं चराचरमयं विश्वमिति निष्ठादार्ढ्यं ज्ञानमित्युत्कृष्टत्वेनोच्यत इत्यर्थः।।४९।।

This entity which is free from the nature of the effect and the cause, as stated in the statement of the Śve. U., viz., "Na tasya kāryaṁ karaṇaṁ ca, etc.", meaning: "He has no effect and no cause; nothing is found equal to or greater than him", and which is totally free from external adjuncts, is the Brahman and Brahman alone. I and, on the other hand, the universe, which appears as "this", which is made up of the five elements and which is consisting in the movable and the immovable, are also that (Brahman). Such a firmness of faith is said to be knowledge in its exquisite state. (49)

Notes: न तस्य कार्यं करणं च, इत्यादि— (Śve.U., 6.8). The full statement is: न तस्य कार्यं करणं च विद्यते न तत्समश्चाभ्यधिकश्च दृश्यते। पराऽस्य शक्तिर्विविधैव श्रूयते स्वाभाविकी ज्ञानबलक्रिया च।। "There is no effect (in the form of the Śarīra—vyaṣṭi form) nor there is the cause (in the case of the Īśvara); there is nothing equal to him nor greater than him; his supreme Śakti is natural to him and varied as the Jñānaśakti, Balaśakti (Icchāśakti), Kriyāśakti, etc.", It is through his Śakti, Paramātman becomes many in his "Pravṛtti" towards creation and withdraws all variety into himself through his Śakti in his "Nivṛtti" state. Śivayogin has become one with Paraśiva's absolute state. Here his realisation is that he is Paraśiva. That is the state which is described in the Śrutis as नेह नानास्ति किञ्चन मनसैवेदमाप्तव्यं नेह नानास्ति किञ्चन। मृत्योः सः मृत्युमाप्नोति य इह नानेव पश्यति।। (Bṛ. U., 4.4.19; Kaṭha U., 4.10-11)— "This Paraśivatattva should be realised through pure mind only. There is no difference here. He who perceived difference here would meet with death after death." There is no worldly variety in the conception of the

Śivayogin. Since this knowlede of difference has disappeared, he is the "Jñānaniṣpattisthalin".

व्याख्या— अथैवं चिद्रूपब्रह्मणि सामरस्यज्ञाननिष्पत्तिमत: शिवयोगिन: स्वातिरेकेण त्रिपुटीमयप्रपञ्चव्यवहारो नास्तीति वदन् ज्ञाननिष्पत्तिस्थलं समापयति—

After saying that there is no worldly usage consisting in "tripuṭī" (of knower, known and knowledge) apart from his own self-knowledge in the case of the Śivayogin, who has thus the culmination of knowledge in his communion with Brahman of the nature of supreme conciousness, the author concludes the "Jñānaniṣpattisthala"—

ज्ञाताप्यहं ज्ञेयमिदमिति व्यवहृति: कुत:।
अभेदब्रह्मस्वारस्ये निरस्ताखिलवस्तुनि।।५०।।

"I am the knower and this is to be known"— how can such a usage be possible (for the Yogin) in the natural excellence of the communion with Paraśiva in which the knowledge of the objective world is totally denied? (50)

व्याख्या— ''नेह नानास्ति किञ्चन'' इति श्रुतेर्निरस्तसमस्तप्रापञ्चिकभेदवदद्वितीयब्रह्मसामरस्ये सत्यहं ज्ञाता ज्ञेयमिदमिति व्यवहृति: कुत: ? व्यवहार: कस्मान्न कस्मादपीत्यर्थ: ।।५०।।

इति ज्ञाननिष्पत्तिस्थलम्

When the communion with the secondless Paraśiva in whom all the worldly differences are eradicated as per the Śruti, "Neha nānāsti kiñcana", where is the usage as "I am the knower and this is to be known?" There no such a usage in any way. This is the answer.

Jñānaniṣpattisthala ends

Notes: नेह नानास्ति किञ्चन – see the notes under the previous stanza.

अथ पिण्डाकाशस्थलम्—(८७)

व्याख्या— अथ—''एक एव हि भूतात्मा भूते भूते व्यवस्तित:। एकधा बहुधा चैव दृश्यते जलचन्द्रवत्।।'' इत्यमृतबिन्दूपनिषद्वचनानुसारेण ज्ञाननिष्पत्तिसम्पन्नस्य सुलभीभूत-पिण्डाकाश-स्वरूपं सूत्रत्रयेण निरूपयति—

Piṇḍākāśasthala—(87)

Then as per the statement of the Amṛta B.U., viz., "Eaka eva hi bhūtātmā, etc.," which means: "One and only Paramātman, having entered each and every being, looks as one as well as manifold like the moon reflected in the water," the author propounds in three stanzas the nature of "Piṇḍākāsa" which is easy of access to the Yogin who is adept in "Jñānaniṣpatti"—

यथा पिण्डस्थ आकाशस्तथात्मा पूर्ण उच्यते।
एतदर्थविवेको य: पिण्डाकाशस्थलं विदु:।।५१।।

Just as the ether (space) in the body (piṇḍa), so is the Ātman absolute. This discrimination about the truth is what is known as "Piṇḍākāśasthala (the state in which there is an awareness of the asolute nature of the Ātman). (51)

व्याख्या— पूर्ण आकाशो यथा पिण्डे तिष्ठति, तथा पिण्डस्थ आत्मा पूर्ण उच्यते, अस्येति शेष:। अस्य ज्ञाननिष्पत्तिसम्पन्नस्य शिवयोगिन एतदर्थविवेकोऽस्ति, तत्पिण्डाकाशस्थलं सद् जानन्तीत्यर्थ:।।५१।।

Just as the absolute ether resides in the body, so is the Ātman residing in the body said to be absolute. "In his case" should be understood. In the case of him who is accomplished in "Jñānaniṣpatti", the discrimintation in this regard is found. That is the stage which is known to be "Piṇḍākāśasthala." (51)

Notes: "Ākāśa" or ether stands for "space"; it is infinite and all-pervasive. Yet it resides in the body. Thus Ātman is one and all-pervaśive; still it resides in the body. The absolute nature of the Ātman is not lost by his residing in the body. When the narrowness of resting place (i.e., the body) is ignored or forgotten, the Ātman appears as a part of the infinite and all-pervasive Cosmic Ātman. "Space" resides in the narrow abodes like a body, a pot, etc.; yet it is everywhere if we forget its limiting adjuncts (resorts). This is stated nicely in the statement of the Amṛta B.U.(11) quoted in the preamble to this Sthala. This is elucidated in the next stanza.

व्याख्या— अथ व्यतिरेकमुखेनाह—

This is told through contrast—

घटोपाधिर्यथाकाशः परिपूर्णः स्वरूपतः।
तथा पिण्डस्थितो ह्यात्मा परिपूर्णः प्रकाशते।।५२।।

Just as the ether having the pot as its container, is absolute by its nature, so is the Ātman residing in the body also absolute. (52)

व्याख्या— घटोपाधिविशिष्ट आकाशो यथा स्वस्वरूपतः पूर्णः तथा शरीरस्थ आत्मा स्वसच्चिदानन्दस्वरूपतः परिपूर्णः सन् प्रकाशत इत्यर्थः।।५२।।

In the same way as the ether which is characterised by the adjunct of the pot is absolute by its own original nature, so the Ātman who is residing in the body appears as absolute by virtue of his nature of existence, intelligence and bliss. (52)

Notes: It is interesting to note that among the five elements, Ākāśa is alone most suitable to stand as an analogy to bring out the point. Like the Ātman, the Ākāṣa is also one, infinite, subtle and all-prvasive. Hence the analogy of the Ākāśa is given here to bring out the absoluteness and all-pervasiveness of the Ātman. The stage in which the Śivayogin realises this absoluteness and all-pervasiveness of the Ātman is the "Piṇḍākāśasthala."

व्याख्या— अथ पिण्डाकाशविवेकवन्तं कथयति—

Then the author speaks of the Yogin who has the discrimination about "Paṇḍākāśa" here—

अन्तःस्थितं पराकाशं शिवमद्वैतलक्षणम्।
भावयेद् यः सुमनसा पिण्डाकाशः स उच्यते।।५३।।

He who contemplates through his pure mind Śiva who is residing inside as the supreme ether and as one characterised by non-duality, is called as "Piṇḍākāśa". (53)

व्याख्या— हृदयाकाशस्थितं महाचिदाकाशस्वरूपम्, "एक एव रुद्रो न द्वितीयाय तस्थे" इति श्रुतेरद्वितीयम्, "शिव एको ध्येयः" इत्यथर्वशिखश्रुतिप्रसिद्धपरशिवं निरालम्बेन मनसा यो ध्यायेत्, स पिण्डाकाशस्वरूप इत्युच्यत इत्यर्थः।।५३।।

He who, through his independent mind, contemplates on Śiva, as per the Atha. Śikhā U. which says that "Śiva alone should be contemplated" — as non-dual, as of the nature of the great ether of consciousness residing in the ether of the heart and as characterised by non-duality as per the Śruti which says that "Rudra is one standing without a second", is said to be "Piṇḍākāśa", i.e., of the nature of "Piṇḍākāśa". (53)

Notes: एक एव रुद्रो न द्वितीयाय तस्थे (तस्थुः)— (Śve. U., 3.2); एकमेवाद्वितीयम् (Chānd. U. 6.2.1); एको देवः सर्वभूतेषु गूढः सर्वव्यापी सर्वभूतान्तरात्मा (Śve. U., 6.11.); आत्मा वा इदमेक एवाग्र आसीत् (Ai. U. 1.1.1); आत्मैवेदमग्र आसीत् (Br. U. 1.4.1 आत्मैवेदं सर्वम् (Chānd. U. 7.5.2.); ब्रह्मैवेदं सर्वम् (Muṇḍ. U. 2.2.11), these Śruti statements are unanimous in declaring Paraśiva-brahman as one and without second. It is the "Parākāśa" (Supreme Ether) inside. Outer vision is limited,

while the inner vision can have the absolute experience of its infinity and all-pervasiveness. आकाशशरीरं ब्रह्म— says Chānd. U. (7.12.2). आत्मा गुहायां निहितोऽस्य जन्तोः— "The Ātman (in the form of Ākāśa) is hidden in the cave of the heart" — say Ma.Nā.U. (8.3), Śve. U. (3.20) and Śarabha U. (21). शिवमद्वैतं चतुर्थं स आत्मा स विज्ञेयः (Māṇḍūkya kā., 7)— "He is Śiva without duality; he is regarded as the fourth one (Turīya); He is the Ātman; He should be known". This Śruti prescribes that Paraśiva should be contemplated upon and realised as one's own Ātman. Atha. Śiras. U. prescribes that Śiva alone should be realised, leaving out everything else—शिव एको ध्येयः शिवंकरः सर्वमन्यत्परित्यज्य (3.4). The Śivayogin who contemplates upon and realises Paraśiva as the Ākāśa inside through his "Nirālamba-manas", is himself of the nature of "Piṇḍākāśa".

व्याख्या— अथ—''देहः शिवालयः साक्षात्तत्रास्ते परमः शिवः। इति निश्चयसद्भावः पिण्डज्ञं लिङ्गमुच्यते।।'' इति वातुलोत्तरवचनानुसारेणैवं ध्यायतः शरीरमेव शिवागारम्, तस्य शिवो भासत इति सूत्रद्वयेन कथयति—

Then, as per the statement of Vā. Ā, viz., "Dehaḥ śivālayaḥ śākṣāt, etc.," which means: "The body is actually the temple and therein resides Paraśiva; he who has this firm feeling, is called the 'Liṅga' the knower of the inner Ākāśa within the body", the author tells in two stanzas that he who contemplates on the inner Ākāsa, has his body itself as the temple and that Śiva comes to his inner vision—

शिवागारमिदं प्रोक्तं शरीरं बोधदीपितम्।
षट्त्रिंशत्तत्त्वघटितं सुमनःपद्मपीठकम्।।५४।।

पराकाशस्वरूपेण प्रकाशः परमेश्वरः।
हृदाकाशगुहालीनो दृश्यतेऽन्तः शरीरिणाम्।।५५।।

This body which is illumined by enlightenment is said to be a temple which is constructed with thirty-six

principles (form Śiva to Bhūmi) and which is endowed with a lotus-seat in the form of pure mind. Parameśvara is realised inside by the accomplished Souls as appearing in the form of the supreme ether of consciousness residing in the cave in the form of the cavity of the heart of the embodied beings. (54-55)

व्याख्या— शिवादिभूम्यन्तषट्त्रिंशत्तत्त्वमयस्तम्भकुड्यादिनिर्मितं हृत्कमलमिति लक्षणपद्मपीठेन युक्तं ज्ञानदीपेन प्रकाशमानमिदं शरीरमेव शिवगारमिति प्रोक्तमित्यर्थः।।५४।। चिदाकाशस्वरूपेण प्रकाशमानः परमेश्वरः प्राणिनां हृद्गुहाविलीनः सन् उपदेशसिद्धैर्दृश्यत इत्यर्थः ।।५५।।

This body itself is the temple which is constructed with the pillars and walls made up of the thirty-six principles from Śiva to Bhūmi, which is endowed with a lotus-seat in the form of the heart-lotus and which is illumined by the lamp of knowledge. Parameśvara who appears as the ether of consciousness is realised by the accomplished Yogins as residing in the cave of the heart of the embodied beings. (54-55)

Notes: देहः शिवालयः साक्षात्, इत्यादि— Vā. Ā. There is another well known Āgama statement (source not traced) which brings out the same idea: देहो देवालयः प्रोक्तो जीवो देवः सनातनः। — "Body is the temple and the emobodied Soul is the eternal God". This temple in the form of the body is made up of the thirty-six principles from Śiva to Bhūmi. They constitute the pillars and walls of this temple. The mind is the lotus-seat made ready for the God. Jīva who is realised as Śiva, is the God. In other words Parameśvara resides in the cave of the heart; he is descibed as of the size of the thumb metaphorically to account for his residing in the thumb-sized cavity of the heart (hṛdākāśa): अङ्गुष्ठमात्रः पुरुषो मध्य आत्मनि तिष्ठति; अङ्गुष्ठमात्रः पुरुषो ज्योतिरिवाधूमकः (Kaṭha U., 4.12,13) — "The Puruṣa of the size of a thumb is like light without smoke". Ātman is spoken here as of the size of a thumb, because he is

meditated upon as a light of the size of a thumb in the cavity of the heart commonly called 'louts of the heart' by the Yogins. The assigning of a size to Ātman which is really beyond all limitation of time and space, is to facilitate meditation and should not be taken literally. Bh. G. also: ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति। (18.61)— "Īśvara resides in the heart of all the beings". He who has realised Īśvara as not different from his Soul, is the one who is deeply engrossed in the divine awareness which is limitless and formless; he is the "Piṇḍākāśasthalin". He is liberated and has no fear of rebirth at all: अङ्गुष्ठमात्रः पुरुषोऽन्तरात्मा सदा जनानां हृदये संनिविष्टः। हृदा मनीषा मनसाभिक्लृप्तो य एतद्विदुरमृतास्ते भवन्ति।। (Śve. U., 3.13)— "Assuming the size of a thumb, by virtue of intellect, emotion, imagination and will, the infinite being dwells in the hearts of creatures as their inner Self. Those who realise this become immortal (become liberated)".

व्याख्या— कथं दृश्यत इत्यत्र पक्षान्तरेण कथयति—

If it is asked as to how he is realised, the author answers it in different terms—

एतच्छिवपुरं प्रोक्तं सप्तधातुसमावृतम्।
अत्र हृत्पङ्कजं वेश्म सूक्ष्माम्बरमनोहरम्।।५६।।

तत्र सन्निहितः साक्षात् सच्चिदानन्दलक्षणः।
नित्यसिद्धः प्रकाशात्मा जलस्थाकाशवच्छिवः।।५७।।

This (body) is said to be the city of Śiva bound by the seven essential ingredients (saptadhātavaḥ). In that the lotus of the heart which is charming with subtle ether, is the abode. In that remains actually Śiva who is always bound there ever effulgent like the ether reflected in (clear) water. (56-57)

व्याख्या— सप्तधातुभिः पूर्यत इत्येतच्छरीरमेव शिवपुरं पत्तनमित्यर्थः। अत्र पिण्डलक्षणशिवराजधान्यां सूक्ष्मभूताकाशरम्यं हृत्कमलमेवान्तःपुरम्। तत्र नित्यपरिपूर्णत्वेन सिद्धः सन् सच्चिदानन्दरूपपरशिवो हृदयस्य स्वच्छत्वेन जलान्तर्गताकाशवत् साक्षात्प्रकाशरूपः सन् तिष्ठतित्यर्थः।।५६-५७।।

The body itself, filled as it is with seven ingredients, is the city of Śiva. In that capital of Śiva in the form of the body, the lotus of the heart itself which is charming with the subtle ether, is the harem. Therein Paraśiva who is of the nature of existence, intelligence and bliss, remains, ever found as he is due to his absoluteness, reflected like the sky in clear water due to the limpidness of the heart. (56-57)

Notes: This is very nicely portrayed in the Chānd. U., 8.1: अथ यदिदमस्मिन् ब्रह्मपुरे दहरं पुण्डरीकं वेश्म दहरोऽस्मिन्नन्तराकाशस्तस्मिन्यदन्तस्तदन्वेष्टव्यं तद्वाव विजिज्ञासितव्यमिति।— "Then in what is regarded as the subtle lotus-abode in this Brahman's city, there is the subtle ether. What is in that should be searched or understood." This body is regarded as the city of Brahman (Paraśiva). This is like a capital of a king who has many subjects under his rule. This capital of Paraśiva (the body) has many subjects who are at his beck and call such as senses, mind, intellect, etc. In that capital there is a subtle abode of Paraśiva, like the palace of a king. That is the abode in the form of the subtle heart-lotus. That is the abode where Śiva can be met (visualised)—"Brahmaṇaḥ upalabdhyadhiṣṭhānam" (Śaṅkara). That has to be realised. This is also stated in the Tai. Ā. thus: दह्रं विपाप्मं परवेश्मभूतं यत्पुण्डरीकं पुरमध्यसंस्थम्। तत्रापि दह्रं गगनं विशोकस्तस्मिन्यदन्तस्तदुपासितव्यम्। (7.10)— "There is the lotus (of the heart) which happens to be the abode of the Supreme (Paraśiva) and which is subtle and free from sin, in the midst of the city of Paraśiva, i.e., the body. Still further in that there is the subtle ether. What is in that subtle ether should be worshipped by the Yogin who is free from grief". In this stanza, the author has described the body as the city of Śiva bound by the seven ingredients called "saptadhātavaḥ"— viz., chyle (rasa), blood (asṛk), flesh (māṁsa), fat (medas), bone (asthi), marrow

(majjā) and semen (śukra). Therein, there is an abode in the form of the subtle heart-lotus. There is a subtle ether in it. It is nothing but the "Cicchakti" in communion with Śiva. What is in that subtle ether is Paraśiva, who should be cherished as one's own Self. Paraśiva is compared to the Ākāśa reflected in water to show how he is ever present in that. He is called "Nitya-siddha" in this sense.

व्याख्या— नन्वपरिच्छिन्न: परशिव: कथं परिच्छिन्नहृत्कमले तिष्ठतीत्यत्र वदन् पिण्डाकाशस्थलं समापयति—

If it is objected as to how the absolute Paraśiva resides in the limited heart-lotus, the author answers the same and concludes the Piṇḍākāśasthala—

अन्तराकाशबिम्बस्थमशेषोपाधिवर्जितम् ।
घटाकाश इव च्छिन्नं भावयेच्चिन्मयं शिवम्।।५८।।

Paraśiva who is of the nature of consciousness residing in the heart-lotus inside free from all external adjuncts, should be cherished (contemplated) as divided like the sky limited by the pot. (58)

व्याख्या— हृदयाकाशस्थानस्थं समस्तोपाधिरहितं चिन्मयं शिवं घटाकाश इव विच्छिन्नं विभावयेदित्यर्थ:।।५८।।

इति पिण्डाकाशस्थलम्

The Yogin should contemplate on Śiva as divided like the ether limited by pot—Śiva, who is of the nature of consciousness and who is residing in the ether of the heart. (58)

Piṇḍākāśasthala ends

Notes: The Śivayogin in the Piṇḍākāśasthala, cherishes and contemplates on Śiva like "ghaṭākaśa" and experiences the

communion of his Self with him. This is like seeing the ether in a reservoir of water, knowing full well that the ether is far, far larger than what it appears in the water.

अथ बिन्द्वाकाशस्थलम्—(८८)

व्याख्या— अथ—''सदाशिवादितत्त्वानां कारणं व्यापक: पर:। बिन्दुरूप: शिवो ध्येयो बिन्द्वाकाश इतीर्यते।।'' इति किरणागमवचनानुसारेण तत्पिण्डाकाशस्थलसम्पन्नस्य सुलभीभूतबिन्द्वाकाशस्थलं निरूपयति—

Bindvākāśashthala—(88)

Then, as per the statement of the Ki. Ā., viz., "Sadā-śivāditattvānām kāraṇam, etc.," which means: "The all-pervasive Paraśiva who is the cause of the principles such as Sadāśiva, etc., should be contemplated as of the nature of 'Bindu' (small, a drop) and that is called 'Bindvākāśa' (small ether), the author advocates the "Bindvākāśa-sthala" as easy of attainment for the Śivayogin who is adept in the Piṇḍākāśasthala—

यथाकाशो विभुर्ज्ञेय: सर्वप्राण्युपरि स्थित:।
तथात्मेत्युपमानार्थं बिन्द्वाकाशस्थलं विदु:।।५९।।

Just as the ether can be known as all-pervasive and as spreading above all the beings, so does the Ātman know-able— thus as a means of comparison, this Bindvākāśa-sthala is grasped. (59)

व्याख्या— सर्वप्राण्युपरिवर्त्याकाशो यथा विभु: सन् ज्ञातुं योग्य: तथास्य पिण्डाकाशस्थलसम्पन्नस्य शिवयोगिन आत्मा सर्वप्राण्युपरिवर्त्या-काशवद्व्यापकीभूत: सन् विज्ञातुं योग्य इत्युपमानार्थमेव बिन्द्वाकाशस्थलं विदुर्जानन्तीत्यर्थ:।।५९।।

Just as the ether which is speading over all beings and which is all-pervasive, is known, so is the Ātman of the

Śivayogin who is adept in the Piṇḍākāśasthala, to be known as all-pervasive like the ether which spreads above all the beings. In order to bring home this comparison, "Bindvākāśasthala" is told. (59)

Notes: "सदाशिवादितत्त्वानां..." (Ki. Ā.). The all-pervaśive and formless ether is known to have a resort and a form in pot, etc., in the same way, Ātman who is all-pervasive and formless, is sought in the body and is given a form. Although all-pervasive, ether appears as small (Bindu) in a pot; similarly, Ātman, who is all-pervasive, appears as tiny residing in the cave of the heart of the being. This is hinted by the Upaniṣadic statement—अङ्गुष्ठमात्रः पुरुषः (Kaṭha U., 4.12,13; Śve. U., 3.13).

व्याख्या— अथ—"वायुर्यथैको भुवनं प्रविष्टो रूपं रूपं प्रतिरूपो बभुव। एकस्तथा सर्वभूतान्तरात्मा रूपं रूपं प्रतिरूपो बहुश्च (बहिश्च)" इति कठवल्लीश्रुत्युक्तदृष्टान्तपूर्वकं चतुर्भिः सूत्रैस्तदेव प्रतिपादयति—

Then, in accordance with the analogy in the statement of the Kaṭha. U., viz., 'Vāyuryathaiko bhuvanaṁ praviṣṭo, etc.," which means: "As one air, having come into the world, assumes different forms according to different objects (it enters as breath) so the one Ātman who resides in the hearts of all beings, appears in differtnt forms according to the different objects (he enters); and he exists also beyond them", the author propounds that very nature of the Ātman in four stanzas—

यथैको वायुराख्यातः सर्वप्रणिगतो विभुः।
तथात्मा व्यापकः साक्षात् सर्वप्राणिगतः स्वयम्।।६०।।

यथा वह्नेरमेयात्मा सर्वत्रैकोऽपि भासते।
तथा शम्भुः समस्तात्मा परिच्छेदविवर्जितः।।६१।।

सर्वेषां देहिनामन्तश्चित्ततोऽयं प्रकाशते।
तस्मिन् प्रतिफलत्यात्मा शिवो दर्पणवद् विभुः।।६२।।

एको वशीकृतः संवित्प्रकाशात्मा परात्परः।
सर्वप्राणिगतो भाति तथापि विभुरुच्यते।।६३।।

Just as one air, which is all pervasive, is said to have asumed the life-breath of the beings, so the Ātman who is all-pervasive, has himself been residing in all the beings. (60) Just as one fire which is of immeasurable form, shines everywhere, so is Śiva who is the Self of all, free from division. (61) The heart-lotus resides in all the beings like a mirror. Therein Śiva, who is all-pervasive, gets reflected as the Self. (62) Śiva, who is higher than the highest, who is independent, who is of the nature of bright consciousness and who is residing in all the beings, is still called all-pervasive. (63)

व्याख्या— समस्तप्राणिनां प्राणरूपं गतो वायुरेक एक व्यापकः सन्नाख्यातः तथाहमिति स्वयं साक्षात् सर्वप्राणिगत आत्मा व्यापक इत्यर्थः ।।६०।। अपरिमितस्वरूपवानेकोऽग्निर्यथासारवैद्युतपार्थिववाडवकालाग्निरूपेण विश्वव्यापकः सन् भासते, तथा सर्वचैतन्यात्मकश्चिद्वह्निरूपपरमेश्वर एक एव देवदानवमानवतिर्यक्स्थावररूपचराचरप्राणिष्वहमिति व्यक्ताव्यक्तरूपेण व्यापकः सन् विराजत इत्यर्थः।।६१।। समस्तदेहिनामन्तः "चित्तं तु चेतो हृदयं कमलं सलिलं जलम्" इत्यभिधानकोशप्रसिद्धहृदयकमलं दर्पणवत् प्रकाशते। तस्मिन् चित्तदर्पणे व्यापकीभूतः शिव आत्मा सन् प्रतिफलतीत्यर्थः।।६२।। विश्वोत्कृष्टपराशक्त्यपेक्षया श्रेष्ठश्चित्प्रकाशात्मा शिव एक एव सर्वप्राणिहृदयकमलं गत्वा तत्परिमितः सन् भाति, तथा सर्वानुस्यूतत्वाद्विभुरित्युच्यत इत्यर्थः।।६३।।

One air which happens to be the life-breath of all beings, is said to be all-pervasive. In the same way the Ātman who is actually residing himself in all the beings as "I", is all-pervasive. (60) Just as Agni, who is one and who is one of unlimited form, is all-pervasive with his various

forms as the lightning of torrential rain, terrestrial fire, submarine fire and annihilation fire, so does the Supreme Īśvara, who is of the nature of the fire of consciousness of all and who is one only, flourishes pervading with his manifest and unmanifest forms as "I" in all the movable and the immoval beings such a gods, demons, human beings, animals and static objects. (61) "Cit" (citta) which means the "lotus of the heart" as per the A. Ko., 1.4.3, "Cittaṁ tu ceto hṛdayaṁ, kamalaṁ salilaṁ jalam", shines like a mirror. In that mirror of the "Citta", Śiva who happens to be all-pervasive gets reflected as the Self.(62) Parāśakti is best among the best in the world. Compared to her Śiva who is better than the best illumines the world through the greatness of his consciousness. He, who is alone, enters the heart lotus of all the beings and appears to have become limited. Even then he is said to be all-pervasive. (63)

Notes: वायुर्यथैको भुवनं प्रविष्टो इत्यादि— (Kaṭha U., 5.10). The One Ātman not only pervades all the beings and appears variously according to the different forms he embodies, but also in his own pure nature he is quite separate from those forms and is unaffected by them. Through the Upādhis in the form of the mind, the senses and the body, he assumes various forms but in himself he is transcendental and beyond all name and form (nāmarūpa). The analogy of the Vāyu (air) is given to elucidate that. The analogy also emphasises the point that the Ātman is immanent (antarātmā) in all the beings. सर्वव्यापिनमात्मानं क्षीरे सर्पिरिवर्पितम्— Śve. U., 1.16— "All pervading Ātman is like ghee contained in milk". All the analogies convey the idea of immanence as well as transcendence of the Ātman. From the point of immanence, the Ātman is like "Ākāśa in the Bindu" (pot, small). The stanza 61 alludes to the point made in Kaṭha U., 5.9 with the analogy of fire: अग्निर्यथैको भुवनं प्रविष्टो रूपं रूपं प्रतिरूपो बभूव। एकस्तथा सर्वभूतान्तरात्मा रूपं रूपं प्रतिरूपो बहिश्च।।— "As one fire, having entered the world, assumes forms according to the shapes of the different objects (it burns), so the One Ātman who exists in all the beings, appears in different forms according to the different objects (he enters) and he exists also beyond them." The stanza 62 portrays the point made in the Śve. U., 6.11: एको देवः सर्वभूतेषु गूढः सर्वव्यापी सर्वभूतान्तरात्मा।— "One and only God is hidden in all the beings; he is all-pervading and is the inner Self of all the beings". Parameśvara, although he appears to the enlightened as one Ātman in all the beings, does not appear to the unenlightened as it is hidden from them. Although he appears limited in view of his hiding (residing) in separate beings, yet he is all-pervasive. All-pervasiveness is compatible with the Ātman as it is with the ether. Although he is all-pervasive like the ether, he is not insentient because he is the inner conscious Self of all (sarvabhūtāntarātmā). He is the "Sūtrātman" who closely links all the beings and has control over them. He is reflected in the mirror of the heart-lotus of all the beings. He is called "Sarvabhūtāntarātman" as well as "Sarvabhūtādhivāsaḥ". The stanza 63 describes the Ātman as the ruler on the lines of the Kaṭha U., 5.12: एको वशी सर्वभूतान्तरात्मा एकं रूपं बहुधा यः करोति। तमात्मस्थं येऽनुपश्यन्ति धीरास्तेषां सुखं शाश्वतं नेतरेषाम्।।— "That one Supreme Ruler, the inner Self of all the beings, makes his one form manifold. Those enlightened Yogins who perceive him as existing in their own Self, has eternal bliss which no one else has". Śve. U. 6.12 also says: एको वशी निष्क्रियाणां बहूनामेकं रूपं बहुधा यः करोति। तमात्मस्थं येऽनुपश्यन्ति धीरास्तेषां सुखं शाश्वतं नेतरेषाम्।।— "That one Supreme Lord is the ruler of the inactive many (i.e., matter and individual Souls whose powers of action are derived from Śiva) and is the one who makes one's single form into manifold......".

व्याख्या— अथ बिन्द्वाकाशस्थलं समापयति—

Then the author concludes the Bindvākāśasthala—

एक एव यथा सूर्यस्तेजसा भाति सर्वगः।
तथात्मा शक्तिभेदेन शिवः सर्वगतो भवेत्।।६४।।

Just as one and only sun shines everywhere with his lustre, so does Śiva, the Ātman, reside everywhere through the diversification of his Śaktis. (64)

व्याख्या— सूर्य एक एव स्वकीयवृष्टिहिमोष्णकिरणतेजसा व्यापकः सन् यथा भाति, तथा शिवस्वरूप आत्मा स्वकीयेच्छाज्ञानादिशक्तिभर्विश्वव्यापकः सन्नास्त इत्यर्थः ।।६४।।

इति बिन्द्वाकाशस्थलम्

Just as the sun who is one and only one, shines by pervading with his lustre through his rays that bring rain, mist and heat, so does the Ātman in the form of Śiva pervade the universe with his various Śaktis such as Icchāśakti, Jñānaśakti, etc. (64)

Bindvākāśasthala ends

Notes: It may be noted here that this stanza echoes the idea contained in Kaṭha U., 5.11: सूर्यो यथा सर्वलोकस्य चक्षुर्न लिप्यते चाक्षुषैर्बाह्यदोषैः। एकस्तथा सर्वभूतान्तरात्मा न लिप्यते लोकदुःखेन बाह्यः।।— "As the sun, the eye of the world, is not contaminated by the external defects, so the Ātman, who is alone and who is yet the inner Self of all the beings, is not contaminated by the miseries of the World". The light of the sun makes everything visible, yet it is not contaminated by the defects of the objects it illumines. Similarly the transcendental Ātman who resides in all the beings, is never touched by the miseries of the world. The Yogin who is beyond those miseries and diversities of the world, finds all-pervasive Śiva reflected in his Self like an elephant in a mirror and enjoys that state of the "Bindvākāśasthalin". This is nicely described in the Muṇḍ. U., 2.2.7: "यः सर्वज्ञः सर्वविद्यस्यैष महिमा भुवि दिव्ये ब्रह्मपुरे ह्येष व्योमन्यात्मा प्रतिष्ठितः।। — "Paraśiva who is omniscient and who knows all the lores has his greatness on the earth (i.e., outside). But in the Brahmapura, i.e., the lotus of the heart, which is full of lustre, there is the divine ether in which the Paramātman is established. This is the state of "Bindvākāśasthala".

अथ महाकाशस्थलम्—(८९)

व्याख्या— अथ— ''व्योमाकारं महासूक्ष्मं व्यापकं यो न भावयेत्। संसारी स भवेल्लोके बीजकोशक्रिमिर्यथा।।'' इति देवीकालोत्तरवचनानुसारेणोक्तलक्षणबिन्द्वाकाशस्थलसम्पन्नस्य सुलभं महाकाशस्थलं सूत्रद्वयेन कथयति—

Mahākāśasthala—(89)

Then, in accordance with the statement of D.K., viz., "Vyomākāram mahāsūkṣmam, etc.," which means: "He who does not contemplate on Paraśiva as of the form of the ether, as highly subtle and as all-pervasive, will be subjected to transmigration in the world like a worm in the seed-case", the author speaks, in two stanzas, of the Mahākāśasthala which is easy of access to the Yogin who is adept in the Bindvākāśasthala—

पिण्डाण्डस्थं महाकाशं न भिन्नं तद्वदात्मनः।
अभिन्नः परमात्मेति महाकाशस्थलं विदुः।।६५।।

यथा न भिन्नमाकाशं घटेषु च मठेषु च।
तथाण्डेषु पिण्डेषु स्थितो ह्यात्मा न भिद्यते।।६६।।

The great ether, contained in the body (piṇḍānda) and the world (brahmāṇḍa) is not different; in the same way, Paramātman is not different from Jīvātman and this is known as "Mahākāśasthala". (65) Just as the ether is not different in the pots and the monasteries, so the Ātman residing in the worlds and the bodies, does not differ. (66)

व्याख्या— ब्रह्मपिण्डाण्डगतमाकाशं यथा न भिन्नम्, तथास्य बिन्द्वाकाशसम्पन्नस्य शिवयोगिन आत्मनश्चैतन्यात् परमात्मा भिन्नो नेत्यभिन्नमेव महाकाशस्थलं सद् जानन्तीत्यर्थः।।६५।। स्पष्टम्।।६६।।

Just as the ether contained in the world and the body does not differ, so the Paramātman is not different from the consciousness of the Ātman of the Śivayogin who is adept in the Bindvākāśasthala. That is known

as the "Mahākāśasthala" (the state of supreme ether, Paraśiva. (65) It is clear. (66)

Notes: "व्योमाकारं महासूक्ष्मं..." (D.K., 24). In day-to-day usage the Ghaṭākāśa and the Maṭhākāśa appear different. Both are the aspects of the same Mahākāśa. The difference is because of the difference in the Upādhis. Hence that difference is only "aupādhika". In reality there is no difference. Paramātman is the Mahākāśa and Ātman is the Piṇḍākāśa. That explains the point of non-difference between the Paramātman and the Ātman. This is further elucidated by the next stanza, i.e., "Yathā na bhinnamākāśam, etc". Ghaṭākāśa and Maṭhākāśa are 'aupādhika' due to the external "Upādhis" such as Ghaṭa or Maṭha. Chānd. U. says: आकाशो वै नाम नामरूपयोर्निर्वहिता ते यदन्तरा तद्ब्रह्म तदमृतं स आत्मा। (8.14.1)— "Ākāśa (ether) is, indeed, the diversifier as 'name and form' (nāmarūpa); that which is inside you, is the Brahman; that is immortal and that is the Ātman." Ākāśa is the well known Ātman in the Upaniṣads. That Ātman is the individual Self of all the beings, who is self-evident and well known. Understanding it in this light, the bodiless Ātman, who is all-pervading like the ether, is the Paramātman, i.e., Paraśiva.

व्याख्या— अथ महालिङ्गमेव महाकाशमिति सूत्रत्रयेण कथयति

Then the author tells in three stanzas that the Mahāliṅga is itself the Mahākāśa—

अनिर्देश्यमनौपम्यमवाङ्मानसगोचरम्।
सर्वतोमुखसम्पन्नं सत्तानन्दं चिदात्मकम्।।६७।।

कालातीतं कलातीतं क्रमयोगादिवर्जितम्।
स्वानुभूतिप्रमाणस्थं ज्योतिषामुदयस्थलम्।।६८।।

शिवाख्यं परमं ब्रह्म परमाकाशलक्षणम्।
लिङ्गमित्युच्यते सद्भिर्यद्विना न जगत्स्थितिः।।६९।।

This Paraśiva, the Supreme Brahman, who is depicted as the Supreme Ether, who is indescribable, who is without

any comparison, who is beyond the range of speech and mind, who is endowed with all round vision, who is reality and bliss, who is supreme consciounsess, who transcends time, who transcends all the "kalās" (instants), who is not subjected to any order of modifications, who is evident through self-realisation and who is the source of all the luminaries, is said to be the "Mahāliṅga" by the wise. Without that Mahāliṅga (Mahākāśa) the universe cannot exist. (67-69)

व्याख्या— कलातीतमष्टात्रिंशत्कलातीतं क्रमयोगविवर्जितम् उत्पत्त्यादिक्रमयोगरहितं ज्योतिषामुदयस्थलम् अर्कादिज्योतिषामुत्पत्तिस्थानम् अहमिति स्वानुभूतिप्रमाणगम्यमित्यर्थः। शिष्टं स्पष्टम्।।६८-६९।।

"Beyond the Kalās" means "beyond the thirty-eight Kalās". "Not subjected to any kramayoga" means "not subjected to any modifications like birth, etc". "The source of all luminaries" means "the birth place of the luminaries such as the sun". "Who is evident through self-realisation" means "Who is evident through the means of self-realisation as the I". The rest is clear. (67-69)

Notes: Each one of the "Viśeṣaṇas" given to describe the nature of Paraśivabrahman, the Mahāliṅga, is significant. (1) **अनिर्देश्यम्—** Whatever our senses grasp can be described as this, that, etc., with the qualities, actions, etc. Everything except Paraśiva, can be thus "nirdeśya". It is only Paraśiva who is "anirdeśya". This is nicely portrayed in the Kaṭha U., 3.15: अशब्दमस्पर्शमरूपमव्ययं तथारसं नित्यमगन्धवच्च यत्।— "The Ātman is soundless, touchless, formless, imperishable and also without taste and smell". The Ātman who is of the nature of pure consciousness, is beyond all sense-perceptions, having nothing in common with matter. Muṇḍ. U. also says: नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः।। (1.1.6)— "The enlightened realise him who is beyond perception, who cannot be grasped or held, who has no family name, who has no colour, who is without eyes and ears,

who has no hands and feet, who is eternal, who is all-pervasive, who is residing in all beings, who is extremely subtle, who is imperishable and who is the source of all beings". He is 'adreśya' (adṛśya) in the sense that he is beyond the reach of the sensory organs and 'agrāhya' in the sense that he is beyond the grasp of the motor organs. He has no origin. Hence he has no family name (agotra). He does not have the qualities (avarṇa) like fatness, etc., and whiteness, etc. He does not have eyes and ears which are required for all beings to understand the "nama-rūpa". He is without hands and feet, i.e., he is not in need of the motor organs. Since he is beyond grasp and is without taking anything, he is eternal (nitya). He is "vibhu" (all-pervasive) in the sense of "vividhaṁ bhavati", as he becomes everything from Brahman to stamba (sthāvara). He is residing in everything and extremely subtle like the ether. He is imperishable for the reasons stated above. This is the nature of the source of all beings (bhūtayoni). This is the nature of the Mahāliṅga (Bhūtayoni). This is the nature of the Mahāliṅga or Parākāśa, which is Paraśiva. (2) **अनौपम्यम्—** He is without any comparison; he is beyond comparison. Comparison is possible only between objects of equal status and existence. Nothing can have any equality with Paramātman in status and existence. He is without qualities while all other things have qualities. How can there be any comparison without "sādharaṇadharma" (common property)? न तत्समोऽभ्यधिकश्च— says Śve. U., 6.8— "There is nothing equal to him nor anything superior to him." (3) **अवाङ्मानसगोचरम्—** Paraśiva is beyond speech and mind. He is the source of power to them. Kaṭha U. describes this in more than one way: न संदृशे तिष्ठति रूपमस्य न चक्षुषा पश्यति कश्चनैनम्। हृदा मनीषा मनसाभिक्लृप्तो य एतद्विदुरमृतास्ते भवन्ति।। (6.9); यदा पञ्चावतिष्ठन्ते ज्ञानानि मनसा सह। बुद्धिश्च न विचेष्टति तामाहुः परमां गतिम्।। (6.10); नैव वाचा न मनसा प्राप्तुं शक्यो न चक्षुषा। अस्तीति ब्रुवतोऽन्यत्र कथं तदुपलभ्यते।। (6.12)— "His form is not within the range of vision. None can see him with the eyes. He is revealed by the intuition of the intellect which resides in the heart and controls the mind. Those who know him become immortal"; "When the five senses of perception lie still with the mind (in the Self), when even the intellect does not function — that is the Supreme State (i.e.,

Paraśiva)"; "That Ātman can never be reached by speech, nor by mind nor by the eyes. How can it be realised otherwise than from those who say that it exists." न संदृशे तिष्ठति..... हृदा हृदिस्थं मनसा य एनमेकं ...... भवन्ति— Śve. U., 4.20; हृदा मनीषा..... भवन्ति— Śve. U., 4.17; 3.13. These Śrutis assert that Ātman, being beyond all senses and mind, can be comprehended only through the instructions of the Guru who is a man of realisation. One has to begin by putting faith in the words of the Guru that there is such a thing as Ātman which is not different from Śiva when realised. No amount of argumentation can determine the existence of the transcendental Ātman. (4) **सर्वतोमुखसम्पन्नम्—** Paraśiva has filled the world everywhere: ब्रह्मैवेदममृतं पुरस्ताद् ब्रह्म पश्चाद् ब्रह्म दक्षिणतश्चोत्तरेण। अधश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम्।। (Muṇḍ. U., 2.2.11); सर्वा दिशः ऊर्ध्वमधश्च तिर्यक् प्रकाशयन् भ्राजते यद्वनड्वान्। (Śve.U., 5.4)— "The Brahman alone who is immortal, is in the east, in the west, in the south and in the north, below and above. It is Brahman who is the most superior one having spread all over the universe"; "Like the sun, he shines by revealing all the directions, above and below and sideways". (5) **सत्तानन्दं चिदात्मकम्—** What does not get destroyed in all the three times, past, present and future, is "Sat". It is unlimited existence in the case of Paraśiva. It is this "Sat" from which the 'sattā' of all things is derived— सन्मूलाः सोम्येमाः सर्वाः प्रजाः। (Chānd. U., 6.8.4). Paraśiva is unlimited bliss— आनन्दो ब्रह्मेति व्यजानात्। (Tai. U., 3.6). They derive a bit of their Ānanda from that Ānanda— एतस्यैवानन्दस्यान्यानि भूतानि मात्रामुपजीवन्ति। (Bṛ. U., 4.3.32). "Cit" is that brilliance of consciousness which is self-luminous and everything shines by that brilliance— तस्य भासा सर्वमिदं विभाति। (Kaṭha U., 5.15; Śve. U., 6.14; Muṇḍ. U., 2.2.10). Hence Paraśiva is called Saccidānanda-svarupa: सत्यं ज्ञानमनन्तं ब्रह्म। (Tai. U., 2.1); विज्ञानमनन्दं ब्रह्म। (Bṛ. U., 3.9.28). (6) **कालातीतम्—** Paraśiva is not bound by time-factors. He is the basis of "Kāla". Kāla, like everything, is born from him, remains in him and merges into him. But he is without "ādi" and "antya". Bhag. G. says: कालोऽस्मि लोकक्षयकृत्। (11.32) — "I am all-powerful time which destorys all things". Paramātman himself is time. (7) **कलातीतम्—** The five faces of Śiva called Sadyojāta, Vāmadeva, Aghora, Tatpuruṣa

and Īśāna are called Pañcabrahmans. They are called Kalābrahmans in their "tattvasvarūpa". Each of them has a certain number of Kalās depending on the units of the Mantras celebrating them: ईशानः पुरुषश्चैवमघोरो वामदेवकः। सद्योजातश्च पञ्चैते कलाब्रह्म प्रकीर्तिताः।। ईशानस्य कालाः पञ्च पुरुषस्य चतुष्कलाः। अधोरस्य कलाश्चाष्टौ वामदेवे त्रयोदश।। सद्यस्याष्टकला ज्ञेया अष्टात्रिंशत्कलाः स्मृताः।। (Vā. Śu. Ā., Brahmabhedapaṭala, 19-21)— "Īśāna, Puruṣa (Tatpuruṣa), Aghora, Vāmadeva and Sadyojāta, these are the five Kalābrahmans. Īśāna has five Kalās, Tatpuruṣa four, Aghora eight, Vāmdeva thirteen and Sadyojāta eight. The Kalās of each are shown here thus: (i) Kalās of Īśāna are five: १. ईशानः सर्वविद्यानाम्, २. ईश्वरः सर्वभूतानाम्, ३. ब्रह्माधिपतिः ब्रह्मणोऽधिपतिः ब्रह्मा, ४. शिवो मे अस्तु and ५. सदशिवोम्।। (ii) Kalās of Tatpuruṣa are four: १. तत्पुरुषाय विद्महे २. महादेवाय धीमहि तन्नो ३. रुद्रः and ४. प्रचोदयात्। (iii) Kalās of Aghora are eight: १. अघोरेभ्यः, २. अथ घोरेभ्यः, ३. घोर घोर, ४. तरेभ्यः ५. सर्वेभ्य, ६. सर्व, ७. शर्वेभ्यः नमस्ते अस्तु, and ८. रुद्ररूपेभ्यः (iv) Kalās of Vāmadeva are thirteen: १. वामदेवाय, २. ज्येष्ठाय, ३. रुद्राय, ४. कालाय, ५. कल, ६. विकरणाय, ७. बल, ८. विकरणाय, ९. बलाय, १०. बलप्रमथनाय, ११. सर्वभूतदमनाय, १२. मन and १३. उन्मनाय। (v) Kalās of Sadyojāta are eight: १. सद्योजातं प्रपद्यामि, २. सद्योजाताय वै नमः, ३. भवे चैव, ४. भवे चेति, ५.नातिभवे, ६.भवस्व मां, ७.भवो and ८.उद्भवाय नमः। (Total-28). Since Paraśiva transcends these five Kalābrahmans, he is called "Kalātīta". (Ibid., 21-35) (8) **क्रमयोगादिवर्जितम्**— When something takes birth, undergoes changes and gets eradicated in the end, it is called "Kramayoga". To Paraśiva who is "anādi" and "ananta", how can there be any "Kramayoga"? (9) **स्वानुभूतिप्रमाणस्थम्**—Paraśiva is beyond the range of the senses, mind and speech. Naturally a question arises: Then how can he be known? The answer is that he can be known only through one's inner experience (svānubhūti) which is otherwise known as Self-realisation. Bṛ. U., describes this: तदेतद् ब्रह्म, अपूर्वमनपरमनन्तरमबाह्यम्, अयमात्मा ब्रह्म, सर्वानुभूरित्यनुशासनम्। (Bṛ. U., 2.5.19) — "He is Brahman, who has no precedent, who has no one to follow, who has nothing later and who has nothing outside. This Self is Brahman, who experiences everything. This is the instruction". (10) **ज्योतिषामुदयस्थलम्**— Paraśiva is the source of light of all the luminaries. Nothing shines on its own. Everything shines after his shine: न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः। तमेव भान्तमनुभाति सर्वं तस्य

भासा सर्वमिदं विभाति।। (Kaṭha U., 5.15; Śve. U., 6.14; Muṇḍ. U., 2.2.10)—"The sun does not shine there, nor the moon and the stars, nor the lightnings and much less this fire. When he shines everyting shines after him. By his light all this is lighted".

Bhag. G., 15.12 says : यदादित्यगतं तेजो जगद्भासयतेऽखिलम्। यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम्।।— Whatever light residing in the sun, lights the entire world, whatever that is in the moon, fire, all that you should understand as mine". By speaking of Paraśiva as the source of all luminosity, the Śrutis refer not so much to the brilliance in a material sense as to the fact that all knowing takes place due to him, the source of all intelligence (luminosity). Light is symbolically used to indicate knowledge. He is the Paramākāśa (Paramākāśalakṣaṇa), Paramaṁ brahma: आकाशो वै नाम नामरूपयोर्निर्वहिता ते यदन्तरा तद्ब्रह्म। (Chānd. U., 8.14.1). It is the Mahāliṅga: यतो वा इमानि भूतानि जायन्ते। येन जातानि जीवन्ति। यत्प्रयन्त्यभिसंविशन्ति। तद् विजिज्ञासस्व। तद् ब्रह्म। (Tai. U., 3.1); लीनं प्रपञ्चरूपं हि सर्वमेतच्चराचरम्। सर्गादौ गम्यते यस्मात् तस्माल्लिङ्गमुदीरितम्।। (Sūkṣ. A., kri. pā., 6.6); जठरे लीयते सर्वं जगत् स्थावरजङ्गमम्। पुनरुत्पद्यते यस्मात् तद्ब्रह्म लिङ्गसंज्ञकम्।। (Cāndra J.A., kri. pā., 3.8).

व्याख्या— अथोक्तमर्थमेव सूत्रद्वयेन विशेषयति—

Then the author brings out some special points about the aforesaid matter only in two stanzas—

परमाकाशमव्यक्तं प्रबोधानन्दलक्षणम्।
लिङ्गं ज्योतिर्मयं प्राहुर्लीयन्ते यत्र योगिनः।।७०।।
संविदेव परा काष्ठा परमानन्दरूपिणी।
तामाहुः परमाकाशं मुनयो मुक्तसंशयाः।।७१।।

The Supreme Ether, which is unmanifest, which is characterised by intelligence and bliss, is called as the Liṅga consisting in brilliance, wherin the Yogins merge. (70) The divine consciousness which is of the nature of supreme

bliss, is the highest point. That is said to be the Supreme Ether by the Yogins who are relieved of all doubts. (71)

व्याख्या— यत्र महाकाशे शिवयोगिनो लीयन्त इति तं महाकाश-मव्यक्तं मन्दभाग्यैर्गन्तुमशक्यं सच्चिदानन्दलक्षणं ज्योतिर्मयं लिङ्गमिति सन्तः प्राहुरित्यर्थः।।७०।। विगतसंशया वसिष्ठादिमुनयो यं महाकाश-माहुः। किमित्याहुरित्यत्र तन्महाकाशं परमानन्दरूपिणी सर्वोत्कृष्टा चितिरेवे-त्याहुरित्यर्थः।।७१।।

That Supreme Ether in which the Śivayogins merge, which is unmanifest, is not possible to realise by the unlucky. That is called Liṅga consisting of brilliance, which is of the nature of truth, intelligence and bliss, is called as the Mahākāśa by the sages. (70) The sages such as Vasiṣṭha, etc., call that as the Mahākāśa. If it is asked as to what they say, the answer is that they call the Mahākāśa, which is of the nature supreme bliss as the extremely superior consciousness. (71)

Notes: "Avyakta" is that which is not within the range of the senses, mind and speech. All the objects in the world are "Vyakta"; they are subject to all limitations. But Paraśiva is the substratum of all and free from limitations and changes. Since he is absolute and one, he is "Avyakta". He cannot be grasped through senses, mind and intellect. He can be realised only within. What is outside and perceived by external senses, is limited. What is "Avyakta" is realised through inner vision and hence Śiva, who is "Avyakta" and who is perceived (realised) by the inner vision, is unlimited (Ananta). He is of the nature of "Prabodhānanda", absolute consciousness and bliss. He is "Prajñānaghana"— प्रज्ञानं ब्रह्म। (Ai. U., 5.3); प्रज्ञानधन एव। (Bṛ. U., 4.5.13); विज्ञानमानन्दं ब्रह्म। (Bṛ. U., 3.9.28). In such a Mahāliṅga, the Yogin gets himself hormoniously merged. He gets the experience that 'I am Paraśiva' and stands in 'advaita' with him. Yo. Vā. (quoted in the Kannaḍa commentary of Srī N.R. Kari-basava Śāstrin) says: सर्वस्याधारमव्यक्तमानन्दं ज्योतिरव्ययम्। प्रधानपुरुषातीतम् आकाशं दहरं स्थितम्।। "That Liṅga is the substratum of all, the unmanifest, the bliss, the light which is immutable, beyond Prakṛti and Puruṣa and the ether, residing in the heart-lotus". S.Śe. and Cāndra J.Ā. (quoted in the same commentary) also say: अचिन्त्यचिद्रूपमयं परमानन्दसंज्ञितम्। विचारशिखरस्थानं परमाकाशमुच्यते।। प्रकाश-वल्लिङ्गमाकाशमवकाशं ददाति यत्। चिद्रूपमेवोक्तं ज्ञानाकाशमहत्तमम्।।— "He is endowed with the form of consciousness which is beyond thinking. He is designated as the Supreme Bliss. He is at the zenith of understanding. He is said to be Supreme Ether. He is the Liṅga endowed with brilliance, the giver of space like the ether. He is said to be of the nature of consciousness, alone, which is ether of knowledge of the highest order." [These two stanzas are not traceable in the Chāndra J.Ā., the latter part (Uttarabhāga) now in print]. The ether in the form of "Cit" is itself the supreme "Jñānākāśa". That is the Mahākāśa (Mahā-liṅga).

व्याख्या— अथ तस्मिन् महाकाशे जगज्जालस्याभेदं दृष्टान्तपूर्वकं दर्शयति—

Then the author points out through an analogy the unity of the net-work of worlds in that Mahākāśa—

तरङ्गादि यथा सिन्धोः स्वरूपान्नातिरिच्यते।
तथा शिवाच्चिदाकाशाद् विश्वमेतन्न भिद्यते।।७२।।

Just as the waves, etc., of the ocean do not differ from the nature of the ocean, so does this world not differ from Śiva, the Supreme Ether. (72)

व्याख्या— स्पष्टम् ।।७२।। It is clear. (72)

Notes: In common parlance people say that the waves of the ocean are charming. The use of the genitive case (as समुद्रस्य तरङ्गाः) shows that the ocean is different and the waves are different. But in reality the waves are not different from the ocean, which rises in the form of waves due to the wind when

it blows speedily and which subsides when the wind is absent. This is known as सागरतरङ्गन्याय। Similarly this world which is born entirely from the Paramātman, is not different from the Paramātman. It means that Paraśiva himself appears as the world.

व्याख्या— अथ पुनर्दृष्टान्तान्तरमाह—

Then the author gives another analogy—

यथा पुष्पपलाशादि वृक्षरूपान्न भिद्यते।
तथा शिवात् पराकाशाज्जगतो नास्ति भिन्नता।।७३।।

Just as the flowers, leaves, etc., do not differ from the form of the tree, so this world has no difference from Śiva, the Supreme Ether. (73)

व्याख्या— स्पष्टम् ।।७३।। It is clear. (73)

Notes: After giving the "Sāgarataraṅganyāya" in the pervious stanza to demonstrate that the world does not differ from Śiva, the Supreme Ether, the author gives another analogy to demonstrate the same point. A tree has roots, trunk, branches, leaves, flowers, fruits, etc., as its limbs. All these things together constitute a tree. Hence the a tree is not different from its limbs. Similarly what we see in the form of the five elements (Pañcabhūtas) and their products are not different from the Paramātman. It is the Paramātman who has assumed these forms. Hence the world is not different from Śiva, the Supreme Ether.

व्याख्या— ननु चिदाकाशस्य निरवयवत्वात् कथं तत्र विश्वं स्थितं सत् प्रकाशत इत्यत्राह—

If it is contended as to how the world can appear in Paraśiva, who is the Ether of Consciousness, as he is without limbs, the answer is given here—

यथा ज्योतींषि भासन्ते भूताकाशे पृथक्पृथक्।
तथा भान्ति पराकाशे ब्रह्माण्डानि विशेषतः।।७४।।

Just as the luminaries shine separately in the elemental ether, so in the Supreme Ether (i. e., Śiva) the worlds appear separately. (74)

व्याख्या— ज्योतींषि नक्षत्राणीत्यर्थः। शिष्टं स्पष्टम्।।७४।।

The "luminaries" are the "stars". The rest is clear. (74)

Notes: It may be noted here that the Bhūtākāśa, i.e., the elemental sky has no "avayavas". Yet the bodies of the luminaries, i.e., stars, appear in the sky. This proves the fact that— निरवयत्वेऽपि जगदाश्रयत्वं परमात्मनः, inspite of having no limbs, Paramātman can be the substratum of the world.

व्याख्या— अथ तमेवाथ बन्धं विशेष्य महाकाशस्थलं समापयति

Then having said about the same relation in a different away, the author concludes the Mahākāśasthala—

निरस्तोपाधिसम्बन्धं निर्मलं संविदात्मकम्।
पराकाशं जगच्चित्रविलासालम्बभित्तिकाम्।।७५।।

The Supreme Ether (i.e., Paraśiva), which is bereft of all the relation with external adjuncts and which is of the nature of pure consciousness, is the canvas for painting the splendour of the picture in the form of the world. (75)

व्याख्या— उक्तविशेषणविशिष्टपराकाशं जगज्जालरूपचित्रविलासस्याधारभूतमित्यर्थः। एतत्पिण्डाकाशादिलिङ्गत्रयं शरणस्याङ्गत्रयस्य संयोजनीयम्।।७५।।

इति महाकाशस्थलम्

The Supreme Ether which is characterised by the aforesaid qualifications, is said to be the canvas for portrayal of the splendour of the picture in the form of the net-work of the world. These three Sthalas pertaining to

the three Liṅgas as Piṇḍākāśa, Bindvākāśa and Mahākāśa should be harmonised with the three bodies of the Śaraṇa, viz., Sthūla, Sūkṣma and Kāraṇa. (75)

Mahākāśasthala ends

Notes: Vide S.S.1.1., wherein the Paramātman is compared to the canvas on which the splendour of the picture of the three worlds has been painted, त्रैलोक्यसम्पदालेख्यसमुल्लेखनभित्तये, इत्यादि।

अथ क्रियाप्रकाशस्थलम्—(९०)

व्याख्या— अथ—''क्रियावन्तः श्रोत्रिया ब्रह्मनिष्ठाः'' इति मुण्डकश्रुत्यनुसारेण, ''मोक्षप्रदं चैहिकसौख्यदं च सर्वोत्तरं शाङ्करकर्म सत्यम्'' इति योगजागमवचनानुसारेण च महाकाशस्वरूपशिवयोग्येव तत्स्वरूपानुसन्धानरूपक्रियाप्रकाशवानिति कथयति—

Kriyāprakāśasthala—(90)

Then, in accordance with the statement of the Muṇḍ. U., viz., "Kriyāvantaḥ śrotriyā brahmaniṣṭhāḥ", which means: "Those who are engaged in the deeds of sacrifice, etc., are those who are dedicated to Brahman", and also according to the statement of the Yogaja Ā., viz., "Mokṣapradam aihikasaukhyadam, etc.", which means: "True, indeed, is the supreme rite pertaining to Śaṅkara, which brings liberation and which also gives pleasure here", the author says that the Śivayogin who has attained the form of the Mahākāśa, is the one who displays the action in the form of becoming attuned to the form of that—

शिवस्य परिपूर्णस्य चिदाकाशस्वरूपिणः।
आत्मत्वेनानुसन्धानात् क्रियाद्योतनवान् यमी।।७६।।

The Śivayogin is called "Kriyāprakāśavān" (one in whom there is the inner revelation of one's Self as Śiva) as he contemplates on Śiva, who is the absolute and who is the ether of intelligence (Cit) in form, as being his own Self. (76)

व्याख्या— महाकाशस्वरूपः शिवयोगी परिपूर्णचिदाकारमहाकाशस्वरूपिणः शिवस्य स्वात्मत्वेनानुसन्धानरूपक्रियावानिति क्रियाप्रकाशवानित्युच्यत इत्यर्थः।।७६।।

Since the Śivayogin who is of the nature of the Supreme Ether, is endowed with the inner action of contemplating on Śiva, who is of the nature of the absoute Supreme Ether in the form of intelligence, as his own Self, he is said to be "Kriyāprakāśavān". (76)

Notes: क्रियावन्तः श्रोत्रिया ब्रह्मनिष्ठाः— (Muṇḍ. U., 3.2-10). मोक्षप्रदं चैहिकसौख्यदं च सर्वोत्तरं शाङ्करकर्म सत्यम्— (Yogaja Ā.). Taken together these statements refer to "Kriyā" in the form of "Śāṅkarakarma", the "Kriyā" pertaining to Śiva. At this stage of the Śivayogin, this "Kriyā" is pertaining to the "anusandhāna of Śiva as his Self." "Anusandhāna" means communion, unity also. The fundamental and spiritual unity between his Self and Śiva reveals itself to the inner vision of the Śivayogin. This revelation is called "Kriyāprakāśa" and the Śivayogin is called "Kriyāprakāśavān", i.e., one in whom Śiva reveals himself as his own Self. The Śivayogin himself is the living example of that "Śiva-jīva-anusandhāna" (Śiva-Jīva-Unity). Contemplation on Śiva to a Śivayogin is contemplation on his own Self. It may be noted here that previously, the similarity with the insentient Ākāśa has been given to demonstrate the absoluteness of the Ātman. An objection could be raised on that ground that the Ātman also should be regarded as insentient. In order to avert that objection it has been argued that merely by the adducing of the analogy of Ākāśa does not prove the insentient nature of Ātman. As per the statement of a Śaivāgama, namely, योऽसौ ह्यनादिनिधनः शिवः परमकारणम्। निरञ्जनः पराकाशो व्योमालेपः स उच्यते, which means that: "This Śiva who is without the beginning and the end, who is the supreme cause, who is without attachment and who is the Supreme Ether,

is said to be beyond the ether (not touched by ether)", the Ātman is not bound by the nine types of engagements as the Kartṛ, Kāraṇa, Kārya, Bhoktṛ, Bhogya, Bhoga, Pramātṛ, Prameya and Pramāṇa and yet he appears to have been engaged in them. Thus in the case of the Śivayogin who is of the nature of Mahākāśa, the only form of "Kriyā" that remains is "svasvarūpānusandhāna". This constitutes "Kriyāprakāśasthala".

व्याख्या— अथ— ''परास्य शक्तिर्विविधैव श्रूयते स्वभाविकी ज्ञानबलक्रिया च'' इति श्वेताश्वतरश्रुत्यनुसारेण, ''ज्ञानक्रियात्मिका सापि सत्या नित्योदितप्रभा। अनन्या स्याच्छिवात् सैव वस्तुतो मूर्तिरैश्वरी।।'' इति पौष्करवचनानुसारेण च तदनुसन्धानक्रियामेव सूत्रत्रयेणोपपादयति—

Then as per the Śve. U. statement, viz., "Parāsya śaktir, etc.," which means: "His Parāśakti that is inherent in him is described in the Vedas to be of various kinds, as Jñānaśakti, Balaśakti (Icchāśakti) and Kriyāśakti", and in accordance with the statement of the Pauṣ. Ā., viz., "Jñānakriyātmikā sāpi, etc.," which means: "She (Śakti) who is of the nature of Jñānāśakti and Kriyāśakti, who is true, who is ever radiant and who is not different from Śiva, is assentially of the form of Śiva", the author expounds, in three stanzas, the act of uniting with Śiva—

निष्कलङ्कचिदानन्दगगनोपमरूपिणः।
शिवस्य परिपूर्णस्य वृत्तिश्चैतन्यरूपिणी।।७७।।

The state or "being" of Śiva (Śivayogin), who is absolute, and who is like the spotless ether of intelligence and bliss, is in the form of "spiritual power" (Caitanya). (77)

व्याख्या— एवमुक्तरूपस्य शिवस्य वृत्तिः, अस्मीति क्रियारूपा स्थितिः, चैतन्यरूपिणीत्यर्थः।।७७।।

The state of the awareness in the form of "I exist" on the part of Śiva who is of the said nature, is in the form of spiritual consciousness, i.e., of intelligence like that of Śiva. (77)

Notes: परास्य शक्तिः, इत्यादि— (Śve. U., 6.8.); ज्ञानक्रियात्मिका सापि, इत्यादि—(Pauṣ. Ā.) "Śivasya", here, means "Śivayoginaḥ". Ātman is all-powerful, i.e., he is made up of spiritual power (Caitanyamaya), which is nothing but Parāśakti herself who is inherent in Śiva. This is the Śakti of the Śivayogin who is one with Śiva. She is in the form of the self-realisation. "I exist" (asmi), i.e., "I exist in the form of Śiva, I am 'akhaṇḍa' (absolute), I am 'sat' (reality), I am 'Cit' (intelligence) and I am 'ānanda' (bliss)". This is the "Ātmānusandhānakriyā", i.e., contemplation on one's own Self as Śiva. Whatever is cherished in the mind that itself appears outside also. When the mind cherishes only Śiva, it is Śiva who appears outside everywhere.

व्याख्या— अथ शिवयोगिनः स्वरूपामर्शनक्रियापि तादृशीत्याह—

Then the author says that the act of realising one's own nature by the Śivayogin is also like that —

निष्कलङ्के निराकारे नित्ये परमतेजसि।
विलीनचित्तवृत्तस्य तथा शक्तिः क्रियोच्यते।।७८।।

In the same way, the Śakti of the Śivayogin whose mental inclinations are merged into the supreme brilliance which is spotless, which is formless and which is eternal, is called Kriyāśakti. (78)

व्याख्या— उक्तरूपे परशिवतेजसि विलीनचित्तव्यापारस्य शिवयोगिनोऽनुसन्धानरूपा या क्रियाशक्तिः, सा तथा परशिवतेजोरूपिणीत्युच्यत इत्यर्थः।।७८।।

The Kriyāśakti in the form of communion of the Śivayogin (with Śiva) whose mental function is merged in the brilliance in the form of Śiva of the aforesaid nature, is said to be, likewise, of the nature of the brilliance of Śiva. (78)

Notes: "Cittavṛtti-s" are the thought-waves which are spoken as five by the Yo. Sū.: Pramāṇa (right knowlegde), Viparyaya (wrong knowledge), Vikalpa (verbal delusion), Nidrā (sleep) and Smṛti (memory). (Vide Yo. Sū., 1.6). Pratyakṣa, Anumāna and Āgama are the Pramāṇas. Viparyaya is false knowledge as it is not based on the true nature of its object. Vikalpa arises when words do not correspond to reality [for instance, "Vandhyāputra" (son of a barren woman)]. Nidrā is a wave of thought about nothingness. Into that all the Vṛttis such as Pramāṇas merge. Smṛti is when the perceived objects come back to consciousness. (Vide Yo. Sū., 1.7-11). When these Vṛttis stick to their respective objects, they transform into various forms. If they are controlled and merged into the Paramātman who is free from all Malas, who is without form, who is eternal and who is of the nature of great brilliance, all of them become one with the "Paramātmatattva". This is the state of self-realisation of the Śivayogin in which he is Śiva himself. This is the "Kriyāśakti" in the form of 'anusandhāna' as "So'ham". This Kriyāprakāśa always emanates form the Śivayogin. Hence, he is called "Kriyāprakāśasthalin".

व्याख्या— ननु किं तदनुसन्धानेनेत्यत्राह—

If it is contended as to what is the use of that "communion", the answer is given here—

सर्वज्ञः सर्वकर्ता च सर्वगः परमेश्वरः।
तदैक्यचिन्तया योगी तादृशात्मा प्रकाशते।।७९।।

The Parameśvara is omniscient, ommipotent and omnipresent. With the contemplation of communion with him, the Śivayogin appears as of the same nature. (79)

व्याख्या— ''सर्वज्ञः पञ्चकृत्यसम्पन्नः सर्वेश्वर ईश्वरः'' इति वृद्धजाबालश्रुतेः परमेश्वरः सर्वज्ञः सर्वकर्ता सर्वव्यापक इति बुद्ध्वा योगी शिवयोगी समानसमरसैक्यध्यानेन तादृगात्मा तत्प्रकाशस्वरूपवान् प्रकाशत इत्यर्थः।।७९।।

As per the Jā. U. which says "Sarvajñaḥ pañcakṛtya-sampannaḥ, etc.," meaning: "The omniscient one, the Lord of all, Parameśvara, is endowed with five functions," Parameśvara is omniscient, omnipotent and omnipresent. The Śivayogin who, after understanding this, contemplates on the equable communion with Śiva (as water merges into water) becomes transformed into that form of the Paramātman. He thus appears the same in nature. (79)

Notes: सर्वज्ञः पञ्चकृत्यसम्पन्नः इत्यादि— Jā. U.,2; the reading found is : सर्वज्ञः पञ्चकृत्यसम्पन्नः सर्वेश्वरः ईशः पशुयतिः। The purpose achieved by the "anusandhāna" is told here very clearly. "Samānasamara-saikya" consists in the communion in which even the slightest difference is not discernible, as water is mixed with water. यथा नद्यः स्यन्दमानाः, इत्यादि (Muṇḍ. U., 3.2.8; Chānd. U., 6.9.1): जले जलमिव न्यस्तम् (S.S., 20.61), etc., describe this state clearly. ब्रह्म वेद ब्रह्मैव भवति— (Muṇḍ. U., 3.2.9) depicts the same state.

व्याख्या— ननु शिवयोगिन इन्द्रियव्यापारस्य विद्यमानत्वात् कथं शिवं पश्यतीत्याह—

If it is objected as to how the Śivayogin can have the vision of Śiva in view of his having the functions of the senses going on, the answer is given here—

सर्वेन्द्रियाणां व्यापारे विद्यमानेऽपि संयमी।
प्रत्युन्मुखेन मनसा शिवं पश्यन् प्रमोदते।।८०।।

Although the functions of all the senses are going on, the Yogin turns his mind inwards and delights on having a vision of Śiva inside. (80)

व्याख्या— प्रत्युन्मुखेन पश्चिमचक्राभिमुखेन मनसेत्यर्थः। शिष्टं स्पष्टम्।।८०।।

"Turning of the mind inwards" means "directing the mind towards the 'Paścimacakra'". The rest is clear. (80)

Notes: Even when the functions of all the senses are going on (in an automatic manner), the Śivayogin at this stage turns his mind inward as told in the Kaṭha U., 4.1 (कश्चिद्धीरः प्रत्यगात्मानमैक्षदावृत्तचक्षुरमृतत्वमिच्छन्— "Some wise man desirous of immortality turns his mental eye in and beholds the inner Ātman"). The mind so turned inward, is directed towards the "Paścimacakra" which is conceived as situated beyond the "Śikhācakra". (The Paścimacakra is the ninth among the Navacakras, the other eight being Ādhāra, Svādhiṣṭhāna, Maṇipūraka, Anāhata, Viśuddhi, Ājñā, Brahma and Śikhā). Finally the mind is stationed in the Paścimacakra. It becomes illumined by the light of knowledge situated in it. In that state, he is the doer without doing anything as there is no association with the fruits of Karman in his case. This mental communion with the "Paścimacakra" which arrests the influences of all the activites of the senses and which results in the bliss of Śiva, is "Kriyāprakāśasthala".

व्याख्या— अथ कीदृशं शिवं कथं पश्यन् मोदत इत्यत्राह—

Then the author describes as to how the Śivayogin delights by visualising Śiva in what form—

कूटस्थमचलं प्राज्ञं गुणातीतं गुणोत्तरम्।
शिवतत्त्वं स्वरूपेण पश्यन् योगी प्रमोदते।।८१।।

Realising the "Śivatattva" as the Supreme Soul which is immovable, which is intelligent, which is beyound the Guṇas and which is of great excellence as his own Self, the Śivayogin enjoys extreme delight. (81)

व्याख्या— गुणोत्तरं ज्ञानवैराग्यादिगुणैः श्रेष्ठं प्राज्ञं कुशलिनं कूटस्थं तुर्यसाक्षिकप्रत्यगात्मादिसंज्ञितं गुणातीतं मायिकसत्त्वादिगुणातीतम् अचलं शिवतत्त्वं स्वरूपेण स्वस्वरूपेण पश्यन् शिवयोगी प्रमोदत इत्यर्थः।।८१।।

The Supreme Soul who is otherwise designated as "Turya" (the Soul in the fourth state), "Sākṣika" (the witness of all), "Pratyagātman" (the inner Soul), etc., is superior with the merits, such as knowledge, renunciation, etc., the intelligent one, beyond the three Guṇas, Sattva, etc., of Prakṛti and immovable. He is the Śivatattva. Realising that Śivatattva as his own Self, the Śivayogin enjoys the delight. (81)

Notes: Śivatattva is "Kūṭastha" because it is the highest, unchangeable, perpetually the same. In other words it is at the top of all "Kūṭas" such as Jātikūṭa consisting of Aṇḍaja, Piṇḍaja and Binduja, Lokakūṭa consisting of Svarga, Martya and Naraka, Avasthākūṭa composed of Jāgrat, Svapna and Suṣupti and Jīvakūṭa formed by Vaiśva, Taijasa and Prājña. It is Kūṭastha in the sense that it is the substratum of all. It is "Acala" in the sense that it is not associated with ādi-anādi, nāda-bindu, jīva-parama, cara-acara, etc. It is the immovable substratum of the movable universe. It is the treasure of all knowledge and is of the nature of knowledge. Hence it is called "Prājña". It is beyond the influence of the three Guṇas, viz., Sattva, Rajas and Tamas. It is "Nirguṇa". It is the treasure of all merits and excels everything in merits. Hence, it is "Guṇottara". On realising that "Śivatattva" as his own Self, the Śivayogin is in a state of extreme delight. This blissful "anusandhāna" is "Kriyāprakāśa".

व्याख्या— अथ चित्क्रियारूपस्वस्वरूपसम्पन्नस्य शिवयोगिनो गगनतलभासमानगन्धर्वनगरीव सर्वा क्रिया तावदस्थिरेति वदन् प्रकाशत इति प्रोक्तं क्रियाप्रकाशस्थलं समापयति—

Then saying that all the activities of the Śivayogin who is endowed with the awareness of his own Self, are fleeting like the city of Gandharvas flashing in the sky, the author concludes the "Kriyāprakāśasthala" which is spoken as flashing—

परात्मनि क्रिया सर्वा गन्धर्वनगरीमुखा।
प्रकाशत इति प्रोक्तं क्रियायास्तु प्रकाशनम्।।८२।।

All the action in the Paramātman (Śivayogin) flashes like the city of Gandharvas. Hence, this is called "Kriyā-prakāśasthala". (82)

व्याख्या— परात्मनि परशिवस्वरूपशिवयोगिविषये सर्वा क्रिया व्योम्नि गन्धर्वनगरीव प्रकाशत इति क्रियायाः प्रकाशनं तु क्रियाप्रकाशन-स्थलमिति प्रोक्तमित्यर्थः।।८२।।

इति क्रियाप्रकाशस्थलम्

Since all activity in the Paramātman in the form the Śivayogin who is of the nature of Paraśiva flashes like the city of Gandharvas, this is said to be the flash of action, i.e., "Kriyāprakāśanasthala". (82)

Kriyaprakāśasthala ends

Notes: In the case of the Śivayogin, all actions are transitory and fruitless like the formations of clouds which change every moment or like the city of Gandharvas. It is only the "mental action" in the form of "svasvarūpānusandhāna" that is true. The Sthala which represents that is called the "Kriyāprakāśasthala".

अथ भावप्रकाशस्थलम्—(९१)

व्याख्या— अथ— ''स्वदयापूर्णभावस्य स्वेनैवोपचितस्य च। तस्यैव भासते भावे सोऽयमादिमहेश्वरः।।'' इति योगजागमवचनानुसारेण तत्क्रिया-प्रकाशनसम्पन्नस्य शिवयोगिनः सुलभं भावप्रकाशस्थलं निरूपयति—

Bhāvaprakāśasthala—(91)

Then, in accordance with the statement of the Yogaja Ā., viz., "Svadayāpūrṇabhāvasya, etc.", meaning: "In the pure conception of the Śivayogin who has his own thoughts full of compassion nourished by himself, the form of the Paramātman (Bhāva) appears; he is the first Maheśvara", the author speaks of the "Bhāvaprakāśasthala" which is easy of access to the Śivayogin who is adept in "Kriyāprakāśasthala"—

तरङ्गाद्या यथा सिन्धौ न भिद्यन्ते तथात्मनि।
भावा बुद्ध्यादयः सर्वे यत्तद् भावप्रकाशनम्।।८३।।

Just as the waves, foam, etc., (which appear) in the ocean do not differ (from the ocean), so all the inner conceptions such as intellect, etc., (which appear) in the Ātman (i.e., in the Self of the Śivayogin), do not differ (from his Self). (83)

व्याख्या— तरङ्गफेनादयो भावा यथा समुद्रे न भिद्यन्ते, तथा सर्वे बुद्ध्यादयो भावा आत्मनि क्रियाप्रकाशसम्पन्ने शिवयोगिचैतन्ये न भिद्यन्ते इति यत्, तद्भावप्रकाशनं स्यादित्यर्थः।।८३।।

Just as the formations such as foam, etc., do not differ in the ocean, so all the inner conceptions such as intellect, etc., do not differ in the Ātman, i.e., in the consciousness (Self) of the Śivayogin who is adept in Kriyāprakāśa. That is "Bhavaprakāśa" (the manifestation of all conceptions as Śiva). (83)

Notes: "स्वदयापूर्णभावस्य..." (Yogaja Ā.). When all conceptions melt into one supreme conception of unity and universal entity, which is "Śiva-Jīvaikya", they appear as Śiva and nothing else. The sacred conception of all conceptions as Śiva is "Bhāva-prakāśa". An analogy of the ocean and its formations such as waves, foam, etc., (Samudra-taraṅga-nyāya), is presented to bring home this point. The Self of the Śivayogin who has attained the supreme unity with Śiva, is Śiva only. All his inner conceptions are not different from Śiva, just as the waves, foam, etc., that arise in the ocean are not different from that ocean. In fact the Self of the Śivayogin is the great ocean of spiritual (Śaiva) consciousness which is called the "Mahāliṅga". In that ocean of the "Mahāliṅga", all the conceptions, thoughts, feelings,

experiences are not different from that great ocean. This manifestion is "Bhāvaprakāśa".

व्याख्या— अथ तद्भावनां पञ्चभिः सूत्रैर्विशेषयति—

Then the author specifies that "Bhāvanā" (conception) in five stanzas—

शिव एव जगत्सर्वं शिव एवाहमित्यपि।
भावयन् परमो योगी भावदोषैर्न बाध्यते।।८४।।
शिवभावे स्थिरे जाते निर्लेपस्य महात्मनः।
ये ये भावाः समुत्पन्नास्ते ते शिवमयाः स्मृताः।।८५।।

Contemplating that "Śiva is alone the entire world and Śiva is himself my Self", the supreme Yogin is not tormented by the defects of transmigration. (84) When the conception of Śiva as everything becomes firm in the case of the Śivayogin who is not attached to the objects of senses, whatever conceptions that may arise, all those have Śiva as their content. (85)

व्याख्या— सर्वं जगच्छिव एव, एतस्मादहमपि शिव एवेति भावयन् महाशिवयोगी सांसारिकदोषैर्न बाध्यत इत्यर्थः।।८४।। निर्लेपस्य विषयेषु लेपरहितस्येत्यर्थः। शिष्टम् स्पष्टं।।८५।।

All this world is Śiva himself. Hence, I am also Śiva himself. Contemplating thus the great Śivayogin is not subjected to the torments of the defects consequent on transmigration. (84) "Nirlepasya" means "not attached to the objects of senses". The rest is clear. (85)

Notes: शिव एव जगत्सर्वम्— This is the truth spoken again and again by the Śrutis: ब्रह्मैवेदं सर्वम्।। (Muṇḍ. U., 2.2.11); अत्मैवेदं सर्वम्। (Chānd. U., 7.25.2); सर्वं खल्विदं ब्रह्म तज्जलानिति शान्त उपासीत। (Chānd. U., 3.14.1); पुरुष एवेदं सर्वं यद्भूतं यच्च भव्यम्। (Ṛv., 10.90.2; Śve. U., 3. 15).

शिव एवाहम्— This is the truth often spoken by the Śrutis: अहं ब्रह्मास्मि। (Bṛ. U., 1.4.10); तत् त्वम् असि। (Chānd. U., 6.8.7). Just as the digit of the moon merges into the moon and becomes the moon, the ray of the sun merges into the sun and becomes the sun, the flame of the fire merges into the fire and becomes the fire, the light of the lamp merges into the lamp and becomes the lamp and the waves of the ocean merge into the ocean and become the ocean, so the Jīvātman who emerged from Paraśiva, merges into Paraśiva and becomes the Paraśiva. The Śivayogin has given up all the features of the Jīva associated with the body, senses, mind, etc., has offered all the conceptions into the fire of Śaiva consciousness and becomes Śiva in form and nature. Thus he becomes the Bhāvaprakāśasthalin. Further it may be noted that the Śivayogin has his "Bhāvas" rendered pure and perfect through the training of his mind in the culture of non-attachment. Hence, he is "nirlepa". In that state in which his conception of Śiva as his Self is made firm, everything appears to be Śiva in content. When the "Bhāva" is "Śivamaya" there is absolutely no scope for any "bheda". This manifestation of Śivabhāva in everything is "Bhāvaprakāśa" in the case of the Śivayogin who is adept in the "Kriyāprakāsa" consisting in the "Anusandhāna" of his Self with Paraśiva.

व्याख्या— अथ ते के भावा इत्यत्राह—

If it is asked as to what are those conceptions, the answer is given here—

अद्वितीयशिवाकारभावनाध्वस्तकर्मणा ।
न किञ्चिद्भाव्यते साक्षात् शिवादन्यन्महात्माना।।८६।।

Nothing is actually conceived other than Śiva by the great Śivayogin whose fund of Karman is exhausted totally by the conception of the form of the non-dual Paraśiva. (86)

व्याख्या— एवंरूपेण शिवयोगिना यद्यद् भाव्यते, तत्सर्वं शिवमयमिति भावः।।८६।।

The implied meaning is that whatever is conceived by the Śivayogin of the aforesaid nature, all that has Śiva as its content. (86)

Notes: Śiva is one without a second. Śrutis declare: एकमेवाद्वितीयम्। (Chānd. U., 6.2.1); एको हि रुद्रो न द्वितीयाय तस्थुः। (Śve. U., 3.2). When the sacred conception of the Śivayogin lies in spiritual unity with Paraśiva, there is no question of any duality. In the absence of duality, there is no bondage through Karman. When the conception of unity with Paraśiva is firm, it acts as the fire of consciousness to burn the bonds of Karman. When the Karman is so burnt, there is no question of rebirth and consequently no question of death.

व्याख्या— अथ तत्कथमित्यत्राह—

If it is asked as to how it is, the answer is given here—

गलिताज्ञानबन्धस्य केवलात्मानुभाविनः।
यत्र यत्र इन्द्रियासक्तिस्तत्र तत्र शिवात्मता।।८७।।

In the case of the Śivayogin from whom the bondage of ignorance has slipped away and who has merely the inner experience of his Self as Śiva, wherever there is the contact of the senses, there is the experience of Śiva there. (87)

व्याख्या— उक्तरूपस्य योगिनो यत्र यत्र भावरूपेन्द्रियासक्तिस्तत्र तत्र भावमयशिवात्मतेत्यर्थः ।।८७।।

In the case of the Śivayogin of the aforesaid description, wherever there is the positive contact of the senses, there is the conceptual form of Śiva there. (87)

Notes: The slipping away of the bondage of ignorance, i.e., the absence of the knowledge of the nature of one's Self (galitājñānabandhatva) and the experience of one's Self as Śiva (kevalātmānubhāvitva), are the perfect and permanent features of the Śivayogin. Wherever his senses go, there, everywhere, he experiences Śiva only. He is swimming in the lake of Śaiva consciousness. He has nothing outside that and nothing by way of external experience of objects. His body, senses and mind are totally merged into the Mahāliṅga. He has no conception of here and hereafter. Whatever he sees is Śiva; whatever he hears is Śiva; whatever he tastes is Śiva; whatever he smells is Śiva; whatever he touches is Śiva; and thus all his senses are the outlets for the emission of the rays of the sun in the form of Paraśiva. He talks, walks and behaves like any other man. Yet whatever he does, is not binding to him because he has buried the notion of "I" in the womb of the "Supreme I" (i.e., Parāhantā, Paraśiva).

व्याख्या— ननु रागद्वेषादिभावानां बन्धहेतुत्वात् कथं शिवमयत्वमित्यत्राह—

If it is contended as to how everything is Śiva in content in view of the fact that the feelings of attachment and hatred are the cause for bondage, the answer is given here—

रागद्वेषादयो भावाः संसारक्लेशकारणम्।
तेषामुपरमो यत्र तत्र भावः शिवात्मकः।।८८।।

In that Śivayogin in whom there is the pacification of the feelings of attachment, hatred, etc., which happen to be the cause of the afflictions of mundane life, the mental conception is in the form of Śiva only. (88)

व्याख्या— यत्र शिवयोगिनि बन्धकारणीभूतरागद्वेषादिभावानामुपरमोऽस्ति, तत्र तस्मिन् शिवयोगिनि भावः शिवात्मक इत्यर्थः।।८८।।

In the Śivayogin in whom the feelings of the attachment, hatred, etc., which happen to be causes for the afflictions of mundane existence, are pacified, the only mental conception that remains is that of Śiva. (88)

Notes: The implication here is that those in whom the conceptions of attachment, hatred, etc., are absent, get the

conception of Śiva everywhere. The Śivayogin in whom those conceptions are totally absent, gets the conception of Śiva everywhere. Rāga (attachment), Dveṣa (aversion), etc., mean the bunch of five Kleśas (afflictions), the other three being Avidyā (ignorance), Asmitā (egoism) and Abhiniveśa (desire to cling to life)—अविद्यास्मितारागद्वेषाभिनिवेशाः क्लेशाः। (Yo. Sū., 2.3). These are here said to be the cause for the afflictions of mundane existence—संसारक्लेशकारणम्, by "abhedopacāra" between the cause and the effect. As said in the Yo. Sū., 2.4, it is Avidyā which creates the next four Kleśas — अविद्या क्षेत्रमुत्तरेषाम्.....। In the case of the Śivayogin "Avidyā" is totally eradicated through spiritual realisation. When this root is cut off, the other four are automatically removed. Then the Śivayogin has no obstacle to his realisation of "Śivabhāva" everywhere.

व्याख्या— तस्मादीदृशं शिवयोगिनं तामसी शक्तिर्नाक्रामतीति वदन् भावप्रकाशस्थलं समापयति—

Then the author concludes the Bhāvaprakāśasthala by saying that for that reason the power of ignorance does not overwhelm such a Śivayogin—

यथा सूर्यसमाक्रान्तौ न शक्नोति तमः सदा।
तथा प्रकाशमात्मानं नाविद्याक्रामति स्वयम्।।८९।।

Just as darkness is not able anytime to overcome the sun, so is nescience by itself not able to overcome the Self (the Śivayogin) which is of the form of brightness of self-realisation. (89)

व्याख्या— अन्धकारो यथा सूर्यमावरितुं न समर्थः तथा प्रकाशमात्मानं स्वच्छप्रकाशरूपं शिवयोगिनमज्ञानलक्षणं तम अवरितुं न समर्थमित्यर्थः।।८९।।

इति भावप्रकाशस्थलम्

Just as the darkness is not able to cover the sun, so is darkness in the form of ignorance not able to cover the Ātman consisting in the brightness of knowledge, i.e., the Śivayogin who is in the form of pure brightness of knowledge. (89)

Bhāvaprakāśasthala ends

Notes: The knowledge of the Śivayogin is in the form of the realisation of "Paraśivādvaita". This is the inner sun who drives away all the darkness of ignorance. The analogy of the darkness and the sun is very significant here. Just as darkness cannot cover up the sun, so ignorance cannot overcome the Śivayogin who is in the state of "Paraśivādvaita".

अथ ज्ञानप्रकाशस्थलम्—(९२)

व्याख्या— अथ—''गवामनेकवर्णानां क्षीरस्याप्येकवर्णता। क्षीरवत् पश्यते ज्ञानं लिङ्गिनस्तु गवां यथा।।'' इत्यमृतबिन्दूपनिषद्वचनानुसारेण, ''शिवादिस्मरणं ज्ञानं ज्ञानात् सत्ता प्रकाशते। सत्तयानन्दसम्प्राप्तिरानन्दाच्चैव सिद्धिदः।।'' इति योगजागमवचनानुसारेण च तद्भावप्रकाशनसम्पन्नस्य शिवयोगिनः सुलभं ज्ञानप्रकाशं निरूपयति—

Jñānaprakāśāsthala—(92)

Then, as per the statement of the Amṛta B.U. (Bra. B.U.), viz., "Gavāmanekavarṇānāṁ kṣīrasyāpyekavarṇatā, etc", which means: "The colour of the milk is one in the case of the cows of different colours; (those who are enlightened) look upon the knowledge like the milk, while those who go by the marks (liṅginaḥ) look upon that as different like the cows," and also as per the statement of the Yogaja Ā., viz., "Śivādismaraṇam jñānaṁ, etc.," which means: "Cherishing Śiva in the mind constitutes knowledge; through knowledge the reality flashes; through the realisation of reality, bliss is obtained; that bliss fulfils all the aspirations", the author speaks of the "Jñānaprakāśa" which is easy of access to the Śivayogins who are adept in the "Bhāvaprakāśa"—

मुख्यार्थेऽसम्भवे जाते लक्षणायोगसंश्रयात्।
तज्ज्ञानयोजनं यत्तदुक्तं ज्ञानप्रकाशनम्।।९०।।

The justification (i.e., the compatiblity) of that knowledge of the "Śiva-Jīvaikya" or "Liṅgāṅgasāmarasya" through the application of the function of Indication (Lakṣaṇā) when the primary sense (mukhyārtha) obtained through Abhidhā (Denotation) is incompatible, is said to be "Jñānaprakāśana" (the manifestation of knowledge). (90)

व्याख्या— मुख्यार्थेऽङ्गलिङ्गयोर्मुख्यार्थे, असम्भवे जाते सति, अघटिते जाते सति, लक्षणायोगसंश्रयात् कार्यकारणोपाधिविशिष्टजीवेश्वर-संज्ञकाङ्गलिङ्गयोर्लक्षणायोगसमाश्रयेण तज्ज्ञानयोजनं यत् तदङ्गलिङ्गनिष्ठ-ज्ञानद्वयस्य समानसमरसभावेन संयोजनं यदस्ति, तत् तस्य भावप्रभाव-प्रकाशनसम्पन्नस्य शिवयोगिनो ज्ञानप्रकाशमित्युक्तं भवति। अयं भावः— घटावच्छिन्नाकाशमहाकाशवत् कूटस्थपरचैतन्यस्य नित्यसम्बन्ध एव लक्षणार्थः। घटजलावच्छिन्नाकाशमेघजलावच्छिन्नाकाशयोरिवाङ्गलिङ्गयो-रुपाधिरेव मुख्यार्थः। तच्चैतन्यसामरस्यज्ञानमेव ज्ञानप्रकाश इति।।९०।।

When the primary senses of the Aṅga (Jīva=Individual Self) and the Liṅga (Śiva = Supreme Soul)—(in the conception of the unity of the Aṅga with the Liṅga), are not compatible, i.e., do not match with each other, the justification of that knowledge of unity has to be done through the application of the function of Indication (Lakṣaṇā). The knowledge of unity is between the Aṅga and the Liṅga which are otherwise called Jīva and Īśvara (Śiva) and which are characterised by the adjuncts as the effect (Kārya) and the cause (Kāraṇa) respectively. The justification of that unity consists in making compatible the unity between the two conceptions of the Aṅga and the Liṅga through the consideration of equable communion (samānasamarasabhāva). That justification of the communion

between the Aṅga and the Liṅga in the case of the Śivayogin who is adept in "Bhāvaprakāśa", is called as "Jñānaprakāśa". What is intended to be told is this: The Indicated sense (Lakṣaṇārtha or Lakṣyārtha) is in the form of the eternal relation between the Aṅga and the Liṅga which is that of the supreme spirit of the Supreme Soul, like the relation between the ether delimited by the pot and the supreme ether. The Primary sense is that of the adjuncts (as the effect and the cause) between the Aṅga and the Liṅga as between the ether delimited by the water of the pot and the ether delimited by the water of the cloud. (90)

Notes: The Primary sense (Mukhyārtha) of the word is that meaning which is governed by the convention (Saṅketa) that such and such a word should have such and such a meaning (asmāt padāt ayamartho boddhavyaḥ). When that meaning of a word is incompatible, a Secondary meaning (Lakṣyārtha) should be taken through the power of Indication (Lakṣaṇā). Here in the case of "Jīveśvarādvaita" (non-duality of Jīva with Īśvara), which is in the technicality of Vīraśaivism, called "Liṅgāṅga-sāmarasya" (Śivajīvaikya), the Primary sense of "Jīva" (Aṅga) is the Individual Soul, an animating spirit in a body, endowed with limited knowledge and limited capacity (kiñcijñatva and kiñcitkartṛtva) and that of "Īśvara" (Liṅga) is the Supreme Soul which is formless (nirākāra) and which has unlimited knowledge and unlimited capacity (sarvajñatva and sarvakartṛtva). The "Jīva" is primarily understood as the "being" associated with the adjuncts like the body, senses, mind, etc., (dehādyupādhi) which are created (kārya) and hence, are perishable. The "Īśvara", on the other hand, is primarily known as the "deity" associated with the adjuncts, which are the causes of universal creation (kāraṇa). Thus the "Jīva" is associated with the "Kāryopadhi" and "Īśvara" is the one associated with the "Kāraṇopādhi". These primary senses of the "Jīva" and the "Īśvara" are not compatible in the word "Jīveśvaraikya". Hence, through Lakṣaṇā, one has to grasp that the "Jīva" and the "Īśvara" have the "caitanya" as common and hence there is non-duality between them. Just as space (ākāśa) residing in the pot has limited extent and is called

"Ghaṭākāśa", so the spirit (caitanya) residing in a body, has a narrow abode and is called "Jīvātman". Just as the "Ghaṭākāśa" is a portion of that unlimited and all-pervasive Mahākāśa (open space), so is the "caitanya" in the "Jīvātman" an offshoot of that Supreme Caitanya which is "Īśvara" (Paramātman). The justification of this unity of "Jīva" and "Īśvara" constitutes the knowledge of the Śivayogin. He is called "Jñānaprakāśa", i.e., one in whom the knowledge of "Jīveśvarādvaita" is manifest. He stands as "One and Undivided Caitanya" (Akhaṇḍacaitanya), because he transcends the adjuncts like body, senses, mind, etc., which produce "Bhedajñāna". It may be noted here that the "Lakṣaṇā", which operates here is of the kind of "Jahadajahallakṣaṇā", in which the contradictory aspects of "kāryopādhitva" and "kāraṇopadhitva" in the primary meanings are given up and the factor of identical nature of "caitanya" in them is accepted. This is also "Bhāgatyāgalakṣaṇā". गवामनेकवर्णानां, इत्यादि [Amṛta B.U., (Bra. B.U.), 19; "शिवादिस्मरणं..." (Yogaja Ā.)].

व्याख्या— तदेव सूत्रत्रयेण विशेषयति—

The same idea is further elucidated in three stanzas—

मुक्तस्य ज्ञानसम्बन्धो ज्ञेयाभावः स्वभावतः।
उपाधिसहितं ज्ञानं न भेदमतिवर्तते।।९१।।

ज्ञानमित्युच्यते सद्भिः परिच्छेदोऽपि वस्तुनः।
परात्मन्यपरिच्छेदे कुतो ज्ञानस्य सम्भवः।।९२।।

ज्ञानस्याविषये तत्त्वे शिवाख्ये चित्सुखात्मनि।
आत्मैकत्वानुसन्धानं ज्ञानमित्युच्यते बुधैः।।९३।।

The relation with the knowledge (of the meaning known through Lakṣaṇā) and the absence of anything to be known, are natural for the liberated Śivayogin. The knowledge with adjuncts cannot transgress difference. (91) Even the distinctive cognition of the objects is also said to

be knowledge by the learned. When there is no distinction in the Supreme Soul, whence can knowledge arise? (92) The contemplation consisting of concentration on the unity of Ātman (Śivajīvaikya) in the Supreme Principle called Śiva which cannot be the subject of ordinary knowledge and which is of the nature of bliss of consciousness, is said to be knowledge by the learned. (93)

व्याख्या— मुक्तस्य परमुक्तस्य लक्षणार्थकज्ञानसम्बन्धः स्वभावतो ज्ञेयाभाव आत्माश्रयादिदोषराहित्येन ज्ञेयशून्यो वेद्यशून्य इत्यर्थः। उपाधिसहितं ज्ञानं तस्य परमुक्तस्य मुख्यार्थभूतलिङ्गाङ्गोपाधिविशिष्टज्ञानं भेदं नातिवर्तते भेदमनतिक्रम्य वर्तते, उपाधिनाश एव ज्ञानसामरस्यमित्यर्थः।।९१।। वस्तुनो लिङ्गाङ्गरूपवस्तुनः परिच्छेदः खण्डिततत्वं ज्ञानमिति द्वैतज्ञानमिति सद्भिः सत्पुरुषैरुच्यते। अपरिच्छेदेऽखण्डिते परात्मनि निरुपाधिकमहाचैतन्ये हि द्वैतप्रसिद्धस्य ज्ञानस्य सम्भव उद्भवः कुतः? नास्तीत्यर्थः।।९२।। ज्ञानस्य स्वप्रकाशत्वात् स्वातिरिक्तसंविदन्तरस्याऽविषयेऽगोचरे चित्सुखात्मनि चिदानन्दस्वरूपे शिवाख्ये परशिवाख्ये तत्त्वे वस्तुनि, आत्मैकत्वानुसन्धानं ज्ञानमिति बुधैर्विद्वद्भिरुच्यत इत्यर्थः।।९३।।

In the case of the Śivayogin who has attained supreme liberation, the relation with the knowledge of the meaning obtained through Lakṣaṇā, is natural (eternal) and in fact there is nothing to be known in that state. What is meant is that there is nothing to be known in view of the absence of the fallacies like "Ātmāśraya" etc. The knowledge with adjuncts, i.e., the knowledge that is characterised by the adjuncts as the Aṅga and the Liṅga, on the part of the Śivayogin who has attained supreme liberation, cannot exist without difference. It means that the eradication of the adjuncts is the real communion. (91) The difference between the entities of the Liṅga and the Aṅga, is said to be partial knowledge or the knowledge of duality by the

learned persons. Whence can there be the rise of the knowledge which is well known in "Dvaita" in the Supreme Soul which is without divisions, which is undivided and which is in the form of the supreme consciousness without adjuncts? It is implied that such a knowledge cannot arise. (92) The knowledge is self-luminous in the same way as it reveals other objects. There is no necessity of another knowledge to reveal it. The contemplation on the unity of the Ātman in the supreme entity called Paraśiva who is of the nature of the bliss of consciousness, is said to be knowledge by the learned persons. (93)

Notes: The liberated Śivayogin who is Paraśiva himself, has nothing to be known. The relation of the knowledge of "sāmarasya" is spontaneous. He is that knowledge itself. The relation, etc., are only told for the knowledge of the readers. There is nothing other than the Śivayogin. Hence he is naturally bereft of knowledge and known. He who is Śiva himself, cannot himself be the knower, because in that case there would be flaws such as Ātmāśraya, etc. Since he is not himself the knower, there is no scope for such fallacies. Such a Śivayogin is the "Jñānaprakāśasthalin". Further the "Jīva" (Aṅga) who has his body, etc., as his adjuncts and the "Īśvara" (Liṅga) who has the world as his adjunct, are delimited due to their respective adjuncts. The learned say that in such a state which is subjected to "Tripuṭī", the knowledge is of the type of duality. When those adjuncts are absent, what remains is absolute consciousness, i.e., Paraśiva. There is absolutely no tinge of duality there. This "Ātmaikatvānusandhāna" is the "Jnānaprakāśa".

व्याख्या— तच्छिवज्ञानमेव ब्रह्मज्ञानमिति सूत्रत्रयेण कथयति—

The author says in three stanzas that the knowledge of Śiva is the knowledge of Brahman—

अपरिच्छिन्नमानन्दं सत्ताकारं जगन्मयम्।
ब्रह्मेति लक्षणं ज्ञानं ब्रह्मज्ञानमिहोच्यते।।९४।।

ब्रह्मज्ञाने समुत्पन्ने विश्वोपाधिविवर्जिते।
सर्वं संविन्मयं भाति तदन्यन्नैव दृश्यते।।९५।।

तस्मादद्वैतविज्ञानमपवर्गस्य कारणम्।
भावयन् सततं योगी संसारेण न लिप्यते।।९६।।

The knowledge of the definition of Brahman as the undivided bliss and existence and as consisting of the world, is here said to be the knowledge of Brahman. (94) When the knowledge of Brahman, which is without the adjunct of the world arises, everything appears as made up of spiritual consciousness and nothing other than that is seen. (95) Hence, assuming for ever that the knowledge of non-duality is the cause for liberation, the Śivayogin is never contaminated by transmigration. (96)

व्याख्या— सत्तामनतिक्रान्तत्वाद्विश्वस्य तन्मयत्वमित्यर्थः। स्वरूपतो ह्यसतः सत्तासम्बन्धासम्भवात्, स्वरूपतः सतः सत्तान्तरानपेक्षणात् सद्रूपत्वमेवेति निष्कर्षः। शिष्टं स्पष्टम्।।९४।। विश्वोपाधिविवर्जिते विश्वभेदरहिते ब्रह्मज्ञाने समुत्पन्ने आविर्भूते सति सर्वं विश्वं संविन्मयं भाति चिच्छक्तिमयमिति भाति। तदन्यत् शिवशक्त्योरभेदात् तदन्यत् ब्रह्मातिरिक्तं न दृश्यत इत्यर्थः।।९५।। तस्माद् अपवर्गस्य परापरमोक्षस्य कारणं शिवाद्वैतज्ञानं सततं भावयन् शिवयोगी संसारेण न लिप्यत इत्यर्थः।।९६।।

Since the universe does not transgress the attribute of existence and since that existence is of the nature of the Paramātman, the world is consisting of Paramātman only. There is no relation of existence with those things which do not phenomenally exist (such as the son of a barren woman, the horns of a hare, etc.). Similarly something that has existence does not require anything else for its existence. It means that everything is of the nature of pure existence. This is the conclusion. The rest is clear. (94)

When once the knowledge of Brahman which is bereft of the adjunct in the form of the divided objects of the world, is born, the entire universe appears as of the nature of spiritual consciousness (knowledge) only. This universe appears as made up of "Cicchakti" (Power of intelligence). Other than that, i.e., other than that knowledge, does not appear. It means that nothing other than the Brahman appears. (95) Hence, cherishing in mind the knowledge of the non-duality of Śiva for ever, the Śivayogin is never associated with transmigration. (96)

Notes: The preamble given to these stanzas by the Sanskrit commentator is rather misleading. There is no necessity of saying that "Śivajñāna" is "Brahmajñāna". Śiva is Brahman only. Paraśiva-brahman is absolute (aparicchinna=akhaṇḍa). He is of the nature of absolute existence and absolute bliss. Everything in the world shares a bit of them and exists and experiences joy. He is said to be "Ānandarūpa" because his absolute "Ānanda" is the source of all joys. He is "Jaganmaya" in the sense that everything that appears in the world as distinguished and discriminated with nāma-rupā, is Paraśivabrahman and nothing else. When this Brahmajñāna bereft of all adjuncts, is born, the Śivayogin sees everything as of the nature of Śiva. He does not see anything other than Śiva. He is the ocean of blissful consciousness himself.

व्याख्या— अथ ज्ञानप्रकाशनस्थलं समापयति—

Then the author concludes the Jñānaprakāśasthala—

नित्ये निर्मलसत्त्वयोगिषु परे निर्वासने निष्कले
सर्वातीतपदे चराचरमये सत्तात्मनि ज्योतिषि।
संविद्व्योम्नि शिवे विलीनहृदयस्तद्भेदवैमुख्यत:
साक्षात् सर्वगतो विभाति विगलद्विश्व:
स्वयं संयमी।।९७।।

इति श्रीमत्षट्स्थलब्रह्मिणा शिवयोगिनाम्ना विरचिते श्रीवीरशैवधर्मनिर्णये श्रीसिद्धान्तशिखामणौ शरणस्थलविषयद्वादशविधलिङ्गप्रसङ्गो नामैकोनविंश: परिच्छेद: समाप्त:।।१९।।

With his mind merged in such a way as to be averse to be different, into Paraśivabrahman, who is eternal, who is supreme, who is without any impressions, who is without limbs, who is in the state which is beyond the reach of all, who is consisting of the movable and the immovable merged in him, who is of the nature of existence, who is full of lustre and who is the ether of consciousness, and with the slipping away of the world, the Śivayogin (saṁyamī) actually appears supreme among those Yogins who are endowed with pure "Sattva" (bright) quality. (97)

Here ends the Nineteenth Chapter dealing with the twelve Liṅgasthalas of the Śaraṇasthala in Śrīsiddhāntaśikhāmaṇi which is the authority on Vīraśaivism, written by Śrī Śivayogi Śivācārya who attained Brahman through the path of Six Sthals (19)

व्याख्या— नित्ये निरन्तरे निर्मलसत्त्वयोगिषु परे शुद्धसत्त्वगुणवत्सु प्रधान्येन वर्तमाने निर्वासने वेद्यवासनारहिते निष्कले निरवयवे सर्वातीतपदे सर्वोत्तीर्णस्थानभूते चराचरमये चराचरप्रपञ्चोपादानकारणीभूतचित्क्रियालक्षण-चिदम्बरशक्तिस्वरूपे सत्तात्मनि पारमार्थिकसत्तारूपिणि ज्योतिषि भासमाने संविद्व्योम्नि शिवे चिदाकाशरूपपरशिवे विलीनहृदय:, तद्भेदवैमुख्यत: शिवादन्यत्वे विमुखीभूतत्वात् सर्वगतो विश्वव्यापक: संयमी शिवयोगी विगलद्विश्व: सन् विगलितविश्वभेदविभव: सन् स्वयं साक्षाद्विशेषेण भाति प्रकाशत इत्यर्थ:। शिवशरणयो: सतीपतित्वादेस्तलिङ्गत्रयस्य योज्यम्।।९७।।

इति ज्ञानप्रकाशस्थलम्

इति श्रीमत्पदवाक्यप्रमाणपारावारधुरीणश्रीमरितोण्टदार्येण विरचितायां तत्त्वप्रदीपिकाख्यायां श्रीसिद्धान्तशिखामणि-व्याख्यायां शरणस्थलविषयद्वादशविधलिङ्गप्रसङ्गो नामैकोनविंशः परिच्छेदः समप्तः।।१९।।

"Nitya" (eternal) means that which remains forever. "Nirmalasattvayogiṣu" means 'in the Yogins who are endowed with pure sattva quality (marked by brightness, peace, etc.)'. The Śivayogin is foremost among such Yogins. "Nirvāsana" consists in the absence of attachment to what is to be known. "Niṣkala" means that which is without parts. "Sarvātītapada" means the state which is beyond the reach of all. "Carācaramaya" refers to the Śakti in the form of the ether of consciousness characterised by knowledge and action (Jñānaśakti and Kriyāśakti) which is the root cause for the world consisting of the movable and the immovable and which is of the nature of knowledge. "Śiva" is "Paraśiva" who is of the nature of the ether of intelligence (consciousness). With his mind merged into that Paraśiva, the Śivayogin is pervasive of the world as residing in all in as much as he is averse to everything other than Paraśiva in such a way as to be averse to all difference from him. With the variety of the world slipping away, the Śivayogin appears excellent on his own. Since the relation between Śiva and Śaraṇa is one of the husband and the wife, the characteristices of the three Liṅgasthalas are to be associated with Śiva and those of the three Aṅgasthalas with the Śaraṇa. (67)

Jñānaprakāśasthala ends

Here ends the Nineteenth chapter dealing with the twelve types of Liṅgasthalas pertaining to the Śaraṇasthala in the commentary on Śrīsiddhāntaśikhāmaṇi called

Tattvapradīpikā written by Śrī Maritoṇṭadārya who is the foremost among those who are adept in Vyākaraṇa, Mīmāṁasā and Nyāya (19)

Notes: In the heart of the Śivayogin the awareness of Śivādvaita is always evident. Describing the nature of that effulgent "Paraśivatattva" the author brings out its salient features. Paraśiva is eternal in the sense that he exists at all times, the past, the present and the future. "Trikālābādhitatva" (non-sublation in all the three times) is the salient feature of reality and that reality is Paraśiva and Paraśiva only. That which is caught in the horns of time is bound to attachments (vāsanā). Paraśiva is kālātīta. Hence he is "nirvāsana". He is beyond the "Adhvans" and hence he is without parts (niravayava). His is the supreme state, which is beyond the reach of all. He has the universe consisting of the movable and the immoval in him; he is its origin and the substratum. He is in all beings by entering into the thirty-six principles. He is existence *par excellence*. He is the ocean of brightness from which all the luminaries, the sun the moon, the stars, etc., derive their brightness. He is the ether of knowledge. The Śivayogin is blissfully one with that Paraśiva and flies happily in the ether of consciousness. Such a Śivayogin is the best among the Yogins.



विंशः परिच्छेदः

ऐक्यस्थलान्तर्गतनवविधलिङ्गस्थलप्रसङ्गः

अथागस्त्यप्रश्नः—

Then Agastya asks —

स्थलभेदास्त्वया प्रोक्ताः शरणस्थलसंश्रिताः।
ऐक्यस्थलगतान् ब्रूहि स्थलभेदान् गणेन्द्र मे।।१।।

The kinds of (Liṅga) Sthalas pertaining to the Śaraṇa-sthala are told. O Lord of the Gaṇas, tell me about the kinds of Liṅgasthala pertaining to the Aikyasthala. (1)

अथास्य प्रश्नस्योत्तरं वक्ति —

Then Srī Reṇuka replies the question —

स्थलानां नवकं चैक्यस्थलेऽस्मिन् प्रकीर्त्यते ।।२।।

The Sthalas belonging to the Aikyasthala are said to be nine. (2)

व्याख्या— अथ तदवान्तरस्थलभेदं सूत्रत्रयेणोद्दिशति—

Then the author enumerates in three stanzas the sub-Sthalas of the Aikyasthala—

तत्स्वीकृतप्रसादैक्यस्थलमादौ प्रकीर्तितम्।
शिष्टौदनस्थलं चाथ चराचरलयस्थलम्।।३।।
भाण्डस्थलं ततः प्रोक्तं भाजनस्थलमुत्तमम्।
अङ्गालेपस्थलं पश्चात् स्वपराज्ञस्थलं ततः।।४।।

भावाभावविनाशं च ज्ञानशून्यस्थलं ततः।
तदेषां क्रमशो वक्ष्ये शृणु तापस लक्षणम्।।५।।

The Liṅgasthalas of the Aikyasthala are: 1. Svīkṛta-prasādisthala, 2. Śiṣṭaudanasthala, 3. Carācaralayasthala, 4. Bhāṇḍasthala, 5. Bhājanasthala, 6. Aṅgālepasthala, 7. Sva-parājñasthala, 8. Bhāvābhāvavināśasthala and 9. Jñāna-śūnyasthala. The Characteristics of these are told in due order. Please listen, O mendicant. (3-5)

व्याख्या— स्पष्टम् ।।३-५।। It is clear. (3-5)

अथ स्वीकृतप्रसादिस्थलम्—(९३)

व्याख्या— अथ—''ज्ञानप्रसादेन विशुद्धसत्त्वस्ततस्तु तं पश्यते ध्यायमानः'' इति मुण्डकश्रुत्यनुसारेण, ''ज्ञानोत्पत्तिनिमित्तं तु क्रियाचर्या प्रकीर्तिता। योगं सालम्बनं त्यक्त्वा निष्प्रपञ्चं विचिन्तयेत्।।'' इति देवीकालोत्तरवचनानुसारेण च तज्ज्ञानप्रकाशसम्पन्नः शिवयोग्येव ज्ञानप्रसाद-स्वीकारात् स्वीकृतप्रसादीति निरूपयति—

Svīkṛtaprasādisthala— (93)

Then as per the Muṇḍ. U. statement, viz., "Jñānapra-sādena viśuddhasattvastatastu", etc., which means: "By virtue of the favour of knowledge, the Śivayogin has his inner sense rendered pure and then he perceives his form without limbs absorbed as he is in contempation," and as per the statement of D.K., viz., "Jñānotpattinimittaṁ tu, etc.," which means: "Performance of action is the means to attain knowledge; so it is said; then one should give up dependence on any symbol and should contemplate on the formless reality", the author expounds the Śvīkṛtaprasādi-sthala for the Śivayogin who is adept in the Jñānaprakāśa-sthala, as he is fit for partaking the "Prasāda" in the form of knowledge—

मुख्यार्थो लक्षणार्थश्च यत्र नास्ति चिदात्मनि।
विशृङ्खलतया तस्य प्रसादः स्वीकृतो भवेत्।।६।।

In the Soul made up of "Cit" (supreme intelligence or consciousness), there is neither the Primary sense nor the Indicated sense; owing to its absolute freedom, the Soul (Śivayogin) enjoys the bliss of "Prasādā", the most profound grace in the form of Self-realisation. (6)

व्याख्या— चिदात्मनि यत्र ज्ञानप्रकाशसम्पन्ने शिवयोगिनि मुख्यार्थो जीवेश्वरवियोगरूपमुख्यार्थो नास्ति, लक्षाणार्थश्च निरुपाधिकशिवात्मनोर्नित्यावियोगरूपलक्षणार्थश्च नास्ति, शिवयोगिनो विशृङ्खलतया निरङ्कुशत्वेन प्रसादः पूर्णज्ञानप्रसादः स्वीकृतोऽङ्गीकृतो भवेदित्यर्थः।।६।।

In the Soul of the nature of intelligence, i.e., in the Śivayogin who is adept in the "Jñānaprakāśa", the Primary sense in the form of the separation between the Jīva and the Īśvara, does not exist, nor does the Indicated sense in the form of eternal non-separation between Śiva and the Ātman who are free from adjuncts exist; in the case of such a Śivayogin, there would be the partaking of the "Prasāda" in the form of complete intelligence in full freedom. (6)

Notes: "ज्ञानप्रसादेन विशुद्ध..." (Mund. U., 3.1.8); "ज्ञानोत्पत्तिनिमित्तं तु..." (D.K., 15). The Primary sense is the sense of duality between Jīva and Śiva. This is denied in the super-consciousness of the Śivayogin who is called "Cidātman" here. The Indicated sense is the sense of non-duality between Jīva and Śiva, both being identical in spirit (Caitanya). This sense, too, is out of place because this "Cidātman" is beyond any sense. He is neither called Jīva nor Śiva; he is the attributeless "Ātman". The Śivayogin is called "Cidātman" as he stands as the attributeless Ātman with all his individual characteristics merged into one effulgent and blissful spirit of intelligence (Cit). This knowledge of the Self is the "Prasāda". The Śivayogin is called "Svīkṛtaprasādin" as he enjoys his blissful state of "Ātman".

व्याख्या— अथैतदर्थमेव सूत्रद्वयेन विशदयिति—

Then the author elucidates this very idea in two stanzas—

मातृमेयप्रमाणादिव्यवहारे विहारिणीम्।
संवित्साक्षात्कृतिं लब्ध्वा योगी स्वात्मनि तिष्ठति।।७।।

Having obtained the realisation of the consciousness (knowledge or awareness)— the consciousness which is present in the process of the knower, the known, the knowledge, etc.,— the Śivayogin remains in his own Self. (7)

व्याख्या— मातृमानमेयादित्रिपुटीमयप्रपञ्चप्रथमव्यवहारे रममाणां पूर्णचित्साक्षाकृतिं लब्ध्वा योगी ज्ञानप्रकाशसम्पन्नः शिवयोगी स्वात्मनि स्वीकृतप्रसादवति स्वस्वरूपे तिष्ठतीत्यर्थः।।७।।

Having obtained the realisation of the absolute state of consciousness, the Yogin, i.e., the Śivayogin who is adept in "Jñānaprakāśa", remains in his Self, i.e., in his Self-nature which is endowed with the "Prasāda" of knowledge that he has attained. That consciousness is evident in all the primary affairs of the world consisting in the "tripuṭī" of the knower, the known and the knowledge, etc. (7)

Notes: Pramātṛ (the knower), prameya (the known) and pramāṇa (the knowledge); kartṛ (doer), karaṇa (means) and karma (action); and dhyātṛ (one who meditates), dyāna (meditation) and dhyeya (what is contemplated upon); such are the "tripuṭīs" in the worldly affairs at all levels. The Supreme Consciousness which is Paraśiva pervades all those as the very principle of existence [Sattā]. The Śivayogin who is himself in that state of Supreme consciousness, is the "Svīkṛtaprasādasthalin".

व्याख्या— अथैवंरूपस्य शिवयोगिनः पाशबन्धनं नास्तीत्यत्राह—

Then the author says that there is no bondage in the case of such a Śivayogin—

अद्वैतबोधनिर्धूतभेदावेशस्य योगिनः।
साक्षात्कृतमहासंवित्प्रकाशस्य क्व बन्धनम्।।८।।

In the case of the Śivayogin in whom the influence of difference has been eradicated by the knowledge of non-duality and who has the revelation of the great brilliance of supreme consciousness, whence can there be bondage at all? (8)

व्याख्या— शिवाद्वैतबोधनिवारिताङ्गलिङ्गलक्षणभेदावेशवतः, अपरोक्षीकृतनिर्मलचित्प्रकाशस्य शिवयोगिनः पाशपञ्चकाद् भूतबन्धनं कुतः? नास्तीत्यर्थः।।८।।

In the case of the Śivayogin in whom the influence of the difference as the Individual Soul and the Universal Soul has neen removed and who has the revelation of the brilliance of pure consciusness, whence can there be possession by the "Bhūta" through the five kinds of Pāśas? It means that there is no such bondage at all. (8)

Notes: "Bhedāveśa" is the influence of duality, difference. In fact "Bheda" or "Dvaita" is the part of "Advaita" because it is the effect (kārya) of "Advaita". Advaita is the cause and Dvaita is the effect. Advaita is Parasiva and Dvaita is the world. Ultimately this Dvaita is going to merge into Advaita. Advaita is the ultimate reality. To the Dvaitins it is Dvaita that is the ultimate reality as well as mundane reality. "Dvaitadṛṣṭi" in the ultimate sense is delusion and "Advaitadṛṣṭi" in the ultimate sense is right knowledge. Hence there is no contradiction in the "Advaitadṛṣṭi": अद्वैतं परमार्थो हि द्वैतं तद्भेद उच्यते। तेषामुभयथा द्वैतं तेनायं न विरुध्यते।। (Māṇḍūkya Kā., 3.18). "Bhedāveśa" is like "Bhūtāveśa", possession by the evil spirit. This has been called as "भूतबन्धन" in the Sanskrit commentary. "Dvaita" is the "Bhūta".

Its entrance is assisted by the five Pāśas, i.e., fetters. They are: Āṇava, Tirodhāyakaśakti, Bindu, Māyā and Karman. He who is in the grip of this "Bhūta" in the form of "Dvaita" is in the grip of "saṁsāra". In the case of the Śivayogin who has attained "Advaita" i.e., Paraśiva, the awareness in the form of non-duality, there is no "Bhūtāveśa" in the form of "Dvaitāveśa". The Śivayogin who is in the state of Self-bliss is the "Svīkṛta-prasādin".

व्याख्या— अथ तस्य पूर्णज्ञानिनः प्रपञ्चदर्शनं नास्तीति सूत्रत्रयेण सदृष्टान्तं कथयति—

Then the author tells in three stanzas with due analogies about appearance of the world for the Śivayogin who is endowed with absolute knowledge—

चिदात्मनि शिवे न्यस्तं जगदेतच्चराचरम्।
जायते तन्मयं सर्वमग्नौ काष्ठदिकं यथा।।९।।

This entire world of the movable and the immovable which is placed in Śiva consisting in pure consciousness, becomes Śiva in form just as the wooden sticks, etc., assume the form of fire in fire. (9)

व्याख्या— अग्नौ न्यस्तं काष्ठादिकं यथाग्निमयं सद् दृश्यते, तथा शिवे स्थापितं विश्वं चिन्मयमेव दृश्यते, शिवस्य चिदग्निरूपत्वात्।।९।।

The wooden stick, etc., which are put into fire appear as having become fire in form. In the same way the world which gets merged in Śiva appears as consciousness itself in form, because Śiva is of the nature of the fire of consciousness. (9)

Notes: The fuel put into fire assumes the form of fire and thus the world entering into Śiva assumes the form of Śiva. Thus "Śivamayatva" of the world is corroborated by the analogy of the fuel and the fire.

व्याख्या— ननु वह्नौ काष्ठमिव शिवे विश्वं न केनापि न्यस्तम्, शिवेनैव कल्पितम्, तत्कथं तन्मयं सद्भातीत्यत्राह—

If it is objected as to how can the world become and appear as Śiva in form because it is not put into Śiva by anybody like the sticks, etc., into fire, while it is created by Śiva himself, then the answer is given here—

न भाति पृथ्वी न जलं न तेजो नैव मारुतः।
नाकाशो न परं तत्त्वं शिवे दृष्टे चिदात्मनि।।१०।।

When once Śiva, who is of the nature of consciousness, is seen, earth does not appear, nor water, nor light, nor wind, nor ether nor any other supreme principle. (10)

व्याख्या— मृत्तिकायां ज्ञातायां घटशरावदिकं सर्वं यथा मृण्मयमेव, न तद्व्यतिरिक्तमिति ज्ञायते, तथा चिदात्मनि शिवे दृष्टे सति तत्कार्यत्वाद् भूम्यदिकं तद्भिन्नत्वेन न भाति, तदात्मकत्वेनैव भातीत्यर्थः।।१०।।

Just as when the mud is known all things such as pot, lid, etc., known as mud in form and not known as different from that, so when Śiva who is of the nature of pure consciousness, is seen, the earth, etc., do not appear as different from him but appear as of his form only. (10)

Notes: Chānd. U. says: यथा सोम्यैकेन मृत्पिण्डेन सर्वं मृन्मयं विज्ञातं स्यात्। (6.1.4) — "Just as through one clump of mud all that is made of mud is known...." This analogy is made use of by the Sanskrit commentator as an analogy to bring home the point that when Śiva who is of the nature of pure consciousness, is realised, the Pañcabhūtas earth, water, light, wind and ether do not appear as different from him. These Pañcabhūtas represent the world because it is made up of them. The world does not appear as different from him because the Śivayogin looks upon the entire world as Śiva. It is rather difficult to change the form of the world. But it is easy for the Śivayogins to look upon the entire world as Śiva. Thus the Śivayogin who looks upon the world as Śiva is the "Śvīkṛtaprasādin". It may be noted here that there are two ways of looking at the world; one is the ordinary way of looking at the world as it is; and the other one is the spiritual way of looking at the world as Śiva. As regards the first way there is no necessity of any special effort. But as regards the second way there is the necessity of a special effort of withdrawing all the external senses and mind and merging them into Śiva and the Śivayogin who has achieved total communion with Śiva through that constant and conscious attempt, can alone see the entire world as Śiva.

व्याख्या— एवं शिवात्मकं विश्वं तत्रैव लीनं चिन्तयन् योगी न लिप्यत इत्यत्राह—

Thus contemplating on the world as Śiva and as absorbed in him, the Yogin does not get touched by anything. This is told here —

ज्योतिर्लिङ्गे चिदाकारे ज्वलत्यन्तर्निरन्तरम्।
विलीनं निखिलं तत्त्वं पश्यन् योगी न लिप्यते।।११।।

Visualing steadily inside the entire multitude of principles (36) as having merged in the "Jyotirliṅga" which is in the form of consciounsess and which shines inside, the Śivayogin is not contaminated by anything. (11)

व्याख्या— अन्तः हृद्रूपाष्टदलकमलमध्ये निरन्तरं चिद्रूपे ज्योतिर्लिङ्गे महालिङ्गे ज्वलति सति प्रकाशिते सति तस्मिन् महालिङ्गे शिवयोगी निखिलं तत्त्वं शिवादिभूम्यन्तं विलीनं लयीभूतं पश्यन् सन् न लिप्यते तनुकरण-भुवनभोगात्मकषट्त्रिंशत्तत्त्वैर्न लिप्यत इत्यर्थः।।११।।

Internally in the centre of the eight-petalled lotus in the form of the heart, the Yogin visualises steadily the entire multitude of principles from Śiva to Bhūmi as merged into, i.e., absorbed into the Mahāliṅga (Paraśiva) which shines as the Jyotirliṅga and which is of the nature of

consciousness, and does not get contaminated by anything, i.e., is not touched by the thirty-six principles, which constitute the body, senses, the universe and enjoyable objects. (11)

Notes: When the senses and mind of the Śivayogin turn inwards by relieving themselves totally from the external associations, he experiences an infinite vista of brilliance consisting in the absolute consciousness or awareness of Śiva. That is the vision of the Mahāliṅga in the form of the great brilliance called Jyotirliṅga, which the Śivayogin had been realising and worshipping with pure concepts right from the stage of Prāṇaliṅgisthala. That vision and that worship have now become steady and automatic. That is the "nairantarya" spoken in the stanza. At the zenith of his experience, the Śivayogin experiences conceptually the principles that constitute the entire world of the movable and the immovable, as absorbed into that Mahāliṅga, i.e., the Jyotirliṁga which is the ocean of bright and illumining consciousness. In that state, nothing can touch him, nothing can influence him through their power. When the body, mind and senses do not have any operations, and when all of them are absorbed in that great ocean of consciousness, there is no quesion of any contaminating influence from their side. Even if the body and senses are operating automatically consequent on his being alive, since the mind is not with them, he is not touched by the fruits of the actions. He is totally "alipta" (not attached to anything). Such a state is explained in S.S., 19.33 by giving the analogy of the tongue in the mouth which does not get unctuous due to ghee, etc. Through this 'advaitabhāva' he is "Śvīkṛtaprasādin".

व्याख्या— अथैतदर्थमेव होमरूपेण विशेषयति—

The author elucidates the same idea in terms of the "homa" (offering into fire)—

अन्तर्मुखेन मनसा स्वात्मज्योतिषि चिन्मये।
सर्वानप्यर्थविषयान् जुह्वन् योगी प्रमोदते।।१२।।

Offering as oblation all the concepts of the objects, through his inward mind, into the fire of his Self (which is Paraśiva), which is of the nature of consciouness, the Śivayogin gets delighted. (12)

व्याख्या— अन्तर्मुखेन मनसा प्रत्युन्मुखेन मनसा चिन्मये स्वस्वरूपवह्निप्रकाशे समस्तपदार्थान् जुह्वन् तादात्म्येन समर्पयन् शिवयोगी प्रमोदत इत्यर्थः।।१२।।

Offering through his inward mind, i.e., which has turned inwards, all the objects (concepts of all objects), with the notion of identity that they are not different from himself, into the brilliance of the fire in the form of his own Self merged in Paraśiva of the nature of pure consciousness, the Śivayogin enjoys himself. (12)

Notes: Here the author depicts a "Homavidhi" which is unique to the Yogin only. Here the sacrifice is an internal affair. The sacrificer is the mind of the Śivayogin which is merged in the great ocean of consciousness which is Paraśiva. The fire is the all consuming brilliance of the Jyotirliṅga which is again Paraśiva. The offering (haviṣ) is in the form of mental images of all the objects of the world which are again merged into that supreme consciousness, which is Paraśiva. The outcome of this sacrifice is bliss on the part of the Śivayogin who is not different from Paraśiva. This is to say that the Śivayogin who is in the form of the absolute, non-dual Śaiva consciousness, offers through his mind which is Śaiva consciousness itself, the objects which are in their original nature of Sat, Cit and Ānanda in Paraśiva, into the fire consisting in the brilliance of the Śaiva consciousness called "Jyotirliṅga". The "pramoda" or bliss that he gets is the "Prasāda" in the form of the supreme awareness of non-duality, by partaking which within himself the Śivayogin becomes "Śvīkṛtaprasādin".

व्याख्या— अथ स्वीकृतप्रसादिस्थलं समापयति—

Then the author concludes the "Svīkṛtaprasādi-sthala"—

सच्चिदानन्दजलधौ शिवे स्वात्मनि निर्मलः।
समर्प्य सकलान् भुङ्क्ते विषयान् तत्प्रसादतः।।१३।।

After offering all the objects of the senses to his own pristine Self which is Paraśiva, the ocean of existence, intelligence, and bliss, the Śivayogin who is pure, partakes them as the "Prasāda" of that Śiva. (13)

व्याख्या— निर्मल: शिवयोगी सच्चिदानन्दानां समुद्रभूते स्वात्मनि स्वप्रकाशात्मनि शिवे सकलान् शब्दादिपदार्थान् समर्प्य तत्प्रसादतस्तत्प्रसादरूपेण भुङ्क्त इति।।१३।।

इति स्वीकृतप्रसादिस्थलम्

The Śivayogin who is free from all impurities offers all the objects such as sound, etc., to his own Self, i.e., the Self in the form Self-effulgence, which happens to be the ocean of Sat, Cit and Ānanda (reality, consciousness and bliss) and parakes them as the "Prasāda" of that very Ātman. (13)

Svīkṛtaprasādisthala ends

Notes: The Śivayogin who is in total communion with Paraśiva, is himself Sat, Cit and Ānanda. Everything in the world belongs to Śiva and the Śivayogin looks upon everything as Śiva. Everything he offers as Śiva to Śiva is Śiva. The dāṭr, deya and dāna are all Śiva. Thus everything to the Śivayogin is "Śivaprasāda". This is in the spiritual level. In the ordinary level, because the Śivayogin is living in this world, he offers everything to Śiva and partakes them or experiences them as the "Prasāda" of Śiva.

अथ शिष्टौदनस्थलम्—(९४)

व्याख्या— अथ — ''मायां तु प्रकृतिं विद्यात्'' इति श्रुत्यनुसारेण, ''ग्रन्थिजन्यं कलाकालविद्यारागनृमातरः। गुणधीगर्वचित्ताक्षमात्राभूतान्यनुक्रमात्।।'' इति मृगेन्द्रवचनानुसारेण च, तच्चित्प्रसादस्वीकारवतः शिवयोगिनो मायातत्त्वमेव शिष्टौदनमिति सूत्रचतुष्टयेन कथयति—

Śiṣṭaudanasthala—(94)

Then as per the statement of a Śruti, viz., "Māyaṁ tu prakṛtiṁ vidyāt", which means: "Know that Māyā is the original source (of the world)" and in accordance with the statement of the Mṛg. Ā., viz., "Granthijanyaṁ kalākāla-, etc.," which means: "Kalā, Kāla, Vidyā, Rāga, Puruṣa (Nṛ), Prakṛti (Mātṛ), Guṇas, Buddhi, Ahaṅkāra, Akṣa (senses), Tanmātras and Pañcabhūtas—all these are born of the knots of Māyā", the author speaks, in four stanzas, of the "Māyātattva" as the "Śiṣṭaudana" (remnant of food) for the Śivayogin who is adept in "Svīkṛtaprasāda"—

प्रकाशते या सर्वेषां माया सैवौदनाकृतिः।
लीयते तत्र चिल्लिङ्गे शिष्टं तत्परिकीर्तितम्।।१४।।

जगदङ्गे परिग्रस्ते मायापाशविजृम्भिते।
स्वात्मज्योतिषि बोधेन तदेकमवशिष्यते।।१५।।

That "Māyā" (evolved existence), which appears to all, is in the form of the food (odana); it merges into that "Cilliṅga" (Liṅga in the form of intelligence or consciousness); this is called "Śiṣṭa" (remnant) for the Śivayogin. (14) When the body, in the form of the world, which is bound by the fetters of Māyā, is overwhelmed through enlightenment, by the brightness of Self-awareness, what remains is that "Māyātattva" only. (15)

व्याख्या— या माया मिश्रा शुद्धाध्वनिवासिनां तनुकरणभुवनभोगरूपिणी अधोमायाऽस्ति, सैव सर्वेषां प्रकाशते लीयते च। तत् कलादिभूम्यन्तत्रिंशत्तत्त्वात्मकमायातत्त्वमेव चिल्लिङ्गे ज्ञानलिङ्गे तत्र विषये तत्स्वीकृतप्रसादिविषये शिष्टौदनाकृतिरवशिष्टौदनाकारवदिति प्रकीर्तित-

मित्यर्थः ।।१४।। मायापाशविजृम्भिते कलादिक्षित्यन्तत्रिंशत्तत्त्वात्मकमायापाशनिबद्धे जगदङ्गे विश्वशरीरवति स्वात्मज्योतिषि स्वस्वरूपज्ञाने बोधेन स्वत्मज्ञानेन परिग्रस्ते सति आक्रान्ते सति तदेकं तन्मायातत्त्वमेकमेवावशिष्यत इत्यर्थः ।।१५।।

That "Māyā" which is of the "mixed" type is in the form of the body, senses, world and objects of enjoyment; it is the "Adho-māyā" (the lower Māyā) for the principles coming under the "Śuddhādhvan". That very Māyā appears to all and gets absorbed. It consists in the thirty principles from "Kalā" to "Bhūmi" absorbed into the Cilliṅga (Liṅga of Knowledge), is of the nature of the remnant of food for the Śivayogin who is adept in "Svīkṛtaprasāda" and who is the Cilliṅga himself. (14) When the body in the form of the world, which is bound by the fetters of Māyā consisting in the thirty principles from "Kalā" to "Kṣiti" (Bhūmi), gets overwhelmed by the knowledge in the form of Self-realisation, what remains is that Māyātattva alone. (15)

Notes: The principles from "Kalā" to "Bhūmi" (Kṣiti) are the different manifestations of "Māyā". These are the thirty principles from out of the thirty-six principles accepted by the Śaivas. The first five of these, viz., Śiva, Śakti, Sadāśiva, Īśvara and Śuddhavidyā, are called "Śuddha-tattvāni". The next seven, viz., Māyā, Kāla, Niyati, Kalā, Rāga, and Puruṣa, are "Śuddhā-śuddhatattvāni". The rest of the twenty-four principles from Prakṛti to Bhūmi are called "Aśuddhatattvāni". The entire multitude of the thirty principles, which is the product of "Māyā", constitutes the "Śiṣṭodana" for the Śivayogin who is adept in "Svīkṛtaprasāda". All these products of Māyā disappear, while Māyā remains in her orginal form as before creation. In the case of the Śivayogin who stands as the transcendental Ātman, Māyā becomes his remnant food in the sense that it gets merged into him. "Tadekamavaśiṣyate" means that Māyā alone remains in its orginal form of Śiva's Śakti as the cause of the world, i.e., as "Viśvamayī". मायां तु प्रकृतिं विद्यात्— (Śve. U., 4.10); ग्रन्थिजन्यं कलाकाल- (Mṛg. Ā. vidyā pāda, 10.1)

व्याख्या— ननु शारीरिकस्वरूपस्य बोधाक्रान्तत्वात् कथं मायातत्त्वमवशिष्यत इत्यत्राह—

If it is contended as to how the Māyātattva can remain in view of the fact that the multitude of thirty principles from "Kalā" to "Bhūmi" is of the form of the body overpowered by knowledge, the author answers this question—

अखण्डसच्चिदानन्दपरब्रह्मस्वरूपिणः ।
जीवन्मुक्तस्य धीरस्य माया कैङ्कर्यवादिनी ।।१६।।

To the Śivayogin who is of the nature of Parabrahman characterised by absolute existence, intelligence and bliss, who is liberated even while alive and who is enlightened, Māyā acts as the maid-servent. (16)

व्याख्या— अखण्डसच्चिदानन्दलक्षणपरब्रह्मैव यस्य स्वरूपं तादृशस्य जीवन्मुक्तस्य धीरस्य जितेन्द्रियस्य शिवयोगिनो माया कैङ्कर्यवादिनी दासभावं वदन्ती सत्यास्त इत्यर्थः ।।१६।।

To the Śivayogin who has Paraśiva characterised by the absolute existence, intelligence and bliss as his very form, who is liberated even while alive and who is firm-minded in the sense that he has conquered his senses, Māyā remains a servant saying that she is at his service. (16)

Notes: It is said that the products of Māyā, viz., the thirty principles from "Kalā" to "Bhūmi" disappear, while Māyā herself remains in her original form as before creation, i.e., in her form as the the Vimarśāśakti of Paraśiva. Yet if it is contended as to how that Māyā remains when her products have disappeared, the answer is that she serves the Śivayogin who has become one with the Supreme Soul, i.e., Paraśiva consisting in the absolute existence, intelligence and bliss. Remaining in an inseparable relation with Paraśiva, she serves Śiva. Yogin who is Paraśiva

himself merged in the Ocean of Paraśiva by discarding the fetters of Avidyā, Kāma and Karman, is served by her.

व्याख्या— एवंरूपायां स्थितौ—

In such a state—

विश्वसंमोहिनी माया बहुशक्तिनिरङ्कुशा।
शिवैकत्वमुपेतस्य न पुरः स्थातुमीहति।।१७।।

The Māyā who fascinates the world and who is independent through her abundent power, does not like to stand before the Śivayogin who has attained oneness with Śiva. (17)

व्याख्या— जगन्मोहिनी माया बहुविधशक्तिभिरनर्गलापि शिवे समानसमरसभावमुपेतस्य शिवयोगिनः पुरतो मोहकत्वेन स्थातुं नेहते नेच्छतीत्यर्थः।।१७।।

The Māyā who fascinates the world, even though she is without any check through her various powers, does not desire to stand so as to fascinate him before the Śivayogin who has attained equable communion with Śiva. (17)

Notes: Just as the tree is cut through an axe aided by the wooden handle, the Śivayogin uses Māyā herself to destroy all the activities of Māyā. The Yo. Ā. depicts the same thus: दृश्यं दृश्यत एव पश्यति शनैराघ्रेयमाजिघ्रतः, भक्ष्यं भक्षयतः श्रुतिप्रियतरं श्राव्यं तथा शृण्वतः। स्पृश्यं च स्पृशतो निरिन्धनशिखिप्रख्यं मनोविश्रमात्, अद्वैताख्यपदस्य तत्त्वपदवीं प्राप्तस्य सद्योगिनः।। (Quoted in the Kannaḍa commentary of Śrī N. R. Karibasava Śāstrin)— "Due to the arresting of the Māyā in the form of the mind like the pacification of fire due to the absence of fuel, the excellent Śivayogin who has attained the state of non-duality, sees the spectacle by seeing, smells the scent by smelling, eats the eatable by eating, hears somethings dear to hear by hearing and touches the tangible by touching". This shows how Māyā serves the Śivayogin as an obedient servant and how she serves

with the means. Thus the Śivayogin who has swallowed Māyā herself is the "Śiṣṭaudanasthalin".

व्याख्या— अथ तस्य शिवैक्यस्य विषयनाशं सूत्रत्रयेण कथयति—

Then the author speaks of destruction of the objects of senses in the case of the "Śivaikya" in three stanzas—

ज्योतिर्लिङ्गे चिदाकारे निमग्नेन महात्मना।
भुज्यमाना यथायोगं नश्यन्ति विषयाः स्वतः।।१८।।

The objects of senses which are being enjoyed as the occasion arises by the great Śivayogin who has merged in the "Joytirliṅga" of the nature of consciousness, get themselves exhausted. (18)

व्याख्या— स्पष्टम्।।१८।। It is clear. (18)

Notes: The "Bhoga" or enjoyment of the Śivayogin is by way of offering to Śiva the respective objects of senses and partaking them as the "Prasāda"; that results in the disappearance of those objects in the sense that their impressions do not linger in his mind. It is the "Vāsanā" of that is binding, but not the experience of the objects themselves. Although he enjoys the objects of senses through their respective senses, those objects do not create any agitation in his mind. It is only that person whose mind is filled with the desire for enjoying the objects of senses, that becomes agitated by them. Whatever may be the extent of his enjoyment, his mind remains in an insatiated state (atṛptāvasthā). But the Śivayogin enjoys the objects of senses that submit themselves to him, without any desire for enjoyment. Hence they do not create any agitation in his mind which is always contented. Large number of rivers may flow into the ocean incessantly. Yet the Ocean does not overflow its limits and remains calm. In the same way, the mind of the Śivayogin of the Śiṣṭaudanasthala who is like a peaceful ocean does not get agitated and remains peaceful. The relation with the senses and sense-

objects does not disturb the mind of the Śivayogin. Bhag.G. says: आपूर्यमाणमचलप्रतिष्ठं समुद्रमापः प्रविशन्ति यद्वत्। तद्वत्कामा यं प्रविशन्ति सर्वे स शान्तिमाप्नोति न कामकामी।। (2.70)— "Just as waters (of rivers, etc.,) enter into the ocean which is being filled with water and which is steadily in the same state, so all the desires enter into the mind of the Yogin and get absorbed there and the Yogin attains peace, without desires for the enjoyment of the sense-objects. This is the "Brāhmī sthiti" on attaining which the Yogin does not get deluded by Māyā, who gives up her control on him while submitting herself to his control. This is what is said in the Bhag. G., 2.72: एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति।

व्याख्या— अथ कथं लयं गच्छन्तीत्यत्राह—

Then the author says as to how they get absorbed—

शब्दादयोऽपि विषया भुज्यमानास्तदिन्द्रियैः।
आत्मन्येव विलीयन्ते सरितः सागरे यथा।।१९।।

The objects of senses such as sound, etc., being enjoyed by their respective senses, get absorbed in the Ātman himself like the rivers in the ocean. (19)

व्याख्या— कारणान्तरव्यतिरेकेण नदीसागरन्यायेन स्वत एव लयं गच्छन्तीत्यर्थः। स्वीकृतप्रसादस्तैलवत् सारभूतचिदानन्दः, शिष्टौदनस्तु पिण्याकवन्निःसारा मायेति तद्भोगो निःसारः सन् नश्यतीति भावः।।१९।।

Without any other cause and in accordance with the maxim of the rivers and the ocean, they get absorbed on their own accord. This is the intended meaning. Here it should be noted that the "Svīkṛtaprasāda" of the Śivayogin is the "Cidānanda" full of essence like the oil in the oil seeds, while the "Śiṣṭaudana" of the same Śivayogin is that of the Māyā who is without any essence (i.e., dry) like the oil-cake and her enjoyment is without any taste and she gets destroyed.(19)

Notes: See the notes under the previous stanza. The Sanskrit commentator has distinguished between the Svīkṛtaprasāda-sthala and the Śiṣṭaudanasthala. It is interesting. Svīkṛta-prasāda lies in the experience of "Cidānanda", while Śiṣṭaudana lies in the subjugation of Māyā.

व्याख्या— अथैवं विनष्टविषयसमूहवान् शिवयोगी कथमास्त इत्यत्र वदन् शिष्टौदनस्थलं समापयति—

Then saying as to how the Śivayogin who has the multitude of sense-objects eradicated as told above, the author concludes the Śiṣṭaudanasthala—

अर्थजातमशेषं तु ग्रसन् योगी प्रशाम्यति।
स्वात्मनैवास्थितो भानुस्तेजोजालमशेषतः।।२०।।

The Śivayogin who has absorbed into his Self the entire multitude of sense-objects, becomes calm, like the sun who remains by withdrawing the entire net-work of his rays in himself. (20)

व्याख्या— शिवयोगी अशेषं पदार्थसमूहं स्वस्वरूपेण ग्रसन् तेजोजालं स्वकिरणसमूहम् अशेषतो निःशेषं यथा भवति तथा ग्रसन्नुपसंहरन् आस्थितो भानुरिव अस्तं गच्छन् शाम्यति स्वस्थो भवतीत्यर्थः।।२०।।

इति शिष्टौदनस्थलम्

The Śivayogin absorbs the entire multitude of sense-objects into his Self like the sun withdrawing the entire network of his rays into him, and becomes calm by entering into repose like the sun undergoing the setting.(20)

Śiṣṭaudanasthala ends

Notes: The sun withdraws all his rays and sets. Similarly the Śivayogin absorbs all the the objects of sense into his Self which is one with Paraśiva. Through the setting of the sun, the

hubbub of the day slowly dissolves into the calmness of the night. Similarly with the absorption of the sense-objects in his Self, the Śivayogin's mind remains calm in the ocean of consciousness. This Śivayogin who has become freed from all "Vāsanās" (inclinations and aspirations for enjoyment) due to his full awareness of and awakening into Śivādvaitajñāna, is the accomplished "Śiṣṭaudanasthalin" who is eligible for the next stage.

अथ चराचरलयस्थलम् (९५)

व्याख्या— अथ—''सोऽविद्याग्रन्थिं विकिरतीह सोम्य'' इति छान्दोग्यश्रुत्यनुसारेण, ''विषसम्बन्धिनी शक्तिर्यथा मन्त्रैर्निरुध्यते। यथा न तदिति क्षीणमेवं पुंसो मलक्षयः।।'' इति किरणागमवचनानुसारेण च, केवलचित्प्रसादस्वीकारेणावशिष्टमायौदनः शिवयोगी चराचरे प्रत्येकं परिपक्वानुसारेण व्याप्तमलशक्तिं परिपक्वानुसारेण विनाशकरणेन चराचरविनाशक इति कथयति—

Carācaralayasthala—(95)

Then, as per the statement of the Chānd. U., viz., "So'vidyāgranthiṁ vikiratīha somya", which means: "He who has attained Self-realisation, would loosen the knot of Avidyā", and as per the statement of the Ki. Ā., viz., "Viṣasambandhinī śaktiḥ, etc.", which means: "Just as the efficacy of poison is checked by the power of incantation, so the awareness (on the part of the Yogin) that 'it is not that, but it is Paraśiva' leads to the eradication of Mala", the author says that the Śivayogin who has the Māyā alone as his remnant food through the partaking of the "Prasāda" in the form of knowledge (Cit=consciousness), becomes the destroyer of the movable and the immovable (creation) through the eradication of the power of Mala in accordance with its maturity—the power of Mala which has individually pervaded the movable and the immovable in accordance with its maturity—

लिङ्गैक्ये तु समापन्ने चरणाचरणे गते।
निर्देही स भवेद्योगी चराचरविनाशकः।।२१।।

When the universe consisting of the movable and the immovable objects (caraṇa-acaraṇa=cara-acara), becomes absorbed into the "Liṅga", the Śivayogin who is free from all bodily characteristics, comes to be called as "Carācaravināśaka" (one who causes the universe to disappear). (21)

व्याख्या— चरणाचरणे गते चराचरप्रपञ्चे गते लिङ्गैक्ये महालिङ्गतादात्म्ये प्राप्ते सति स योगी शिष्टौदनसम्पन्नः शिवयोगी निर्देहो भूत्वा चराचरविनाशको जङ्गमस्थावरगतमलशक्तिविनाशको भवेदित्यर्थः।।२१।।

"Caraṇācaraṇe" means "the world consistig of the movable (cara) and the immovable (acara) objects". When that (world) becomes united with the Liṅga, i.e., when that attains the relation of identity with the Mahāliṅga (Paraśiva), then that Yogin, i.e., the Śivayogin who is adept in "Śiṣṭaudana" having been freed from the pride of the body, becomes the "Carācaravināśaka" in the sense that he eradicates the power of the Mala residing in the movable and immovable objects. (21)

Notes: सोऽविद्याग्रान्थिं विकिरतीह सोम्य— Muṇḍ. U., 2.1.10. This statement does not occur in Chānd. U., as noted in the preamble to this Sthala. The full Mantra is: पुरुष एवेदं विश्वं कर्म तपो ब्रह्म परामृतम्। एतद्यो वेद निहितं गुहायां सोऽविद्याग्रान्थिं विकिरतीह सोम्य।।— "The entire world is Puruṣa himself; this world is Karman of the type of Agnihotra, etc.; penance and knowledge (its fruit) are also this world; all this is Brahman, the supreme and immortal; he who knows this as hidden in the cave of heart of all the beings, throws away or destorys this (hardened) knot of nescience (avidyāgranthi)." Karman, Tapas and Jñāna— Agnihotra, etc., penance and knowledge which is the fruit of all these, are the world. All this is the creation of Paraśiva. These represent the "carācara" which finally merge into Paraśiva, who is the Yogin, and disappear.

This is described as "Carācaravināśa" विषसम्बन्धिनी शक्तिर्यथा, इत्यादि—(Ki.A.). This gives an excellent analogy of the power of poison and the preventive Mantra. Just as the power of poison is blocked by the incantation, so is the effect of Mala prevented by the knowledge that this is not the world, but Paraśivabrahman. He is 'alipta', 'nirdehin' and thus "Carācaravināśaka" in the sense that he does not find its existence apart from Paraśiva.

व्याख्या— अथ स शिवयोगी चराचरव्याप्तमलशक्तिनिवारणेन मायाप्रपञ्चं न पश्यतीति षड्भिः सूत्रै प्रतिपादयति—

Then the author expounds in six stanzas that the Śivayogin does not see the world of Māyā by removing the power of Māyā which has pervaded the movable and the immovable—

अनाद्यविद्यामूला हि प्रतीतिर्जगतामियम्।
स्वात्मैकबोधात्तन्नाशे कुतो विश्वप्रकाशनम्।।२२।।

This apprehension of the world is rooted in the beginningless nescience. When that is lost due to the realisation of non-duality of Ātman, whence can there be the flash of the world? (22)

व्याख्या— इदमेतादृगिति प्रतिनियतविश्वभुवनप्रतीतिर्लीलाशक्त्य-नादिकल्पितमायैव मूलकारणवती स्वात्मैकबोधात् स्वात्मैवेति बोधात् स्वात्मप्रधानीभूतज्ञानात् तन्नाशे मलशक्तिनाशे विश्वप्रकाशनं तन्मूलक-जगद्दर्शनं कुतः। नास्तीत्यर्थः।।२२।।

This apprehension of the specific expance of the universe as "like this", is having beginningless Māyā created by the sportive Śakti (of Śiva) as the fundamental cause. Through the awareness of one's Self as One, i.e., through the knowledge with the importance given to one's Self, that power of Mala is eradicated. Then whence can there be any flash of the world rooted in that? It means that it does not exist. (22)

Notes: It means that there is no "jagadbhāvadarśana" to the Śivayogin. As told earlier, अनाद्यविद्यासम्बन्धात्तदंशो जीवनामकः (S.S., 5.34; vide Bhag. G., 15.7), it is due to the beginningless nescience that the Jīva who is the "portion" (aṁśa) of Śiva takes the body along with the senses and the mind and forgets himself in the enjoyment of the objects of senses. The knowledge of reality gets covered up by that fascination. It is nescience that is at the root of this world which is full of fascinating objects. The knowledge of reality that he is Śiva born as Jīva due to nescience, is what is called Vidyā as apposed to Avidyā. It is Vidyā that eradicates Avidyā. Through Śravaṇa, Manana and Nididhyāsana of the Śruti statements such as "Tat tvam asi" (Chānd. U., 6.8.7) under the gracious guidance of the Guru, Vidyā dawns. Just as darkness disppears when light comes, so does Avidyā disappear when Vidyā dawns. Darkness and light can never remain together. Similary Avidyā and Vidyā cannot stand together. In the case of the Śivayogin at this stage, the "Vidyā" in the form of "Śivajīvaikya" (Liṅgāṅgasāmarasya) has become a constant awareness. Hence the world which is the product of "Avidyā" disappears from the Śivayogin who is the ocean of that "Vidyā".

व्याख्या— नन्विदं विश्वं कुत्र लयं गच्छतीत्यत्राह—

If it is asked as to where this world gets absorbed, the answer is given here—

यथा मेघाः समुद्भूता विलीयन्ते नभस्थले।
तथात्मनि विलीयन्ते विषयाः स्वानुभाविनः।।२३।।

Just as the cloud arising in the expanse of the sky gets absorbed there itself, so are the objects of the senses get absorbed in the Self of the Śivayogin who is accomplished in the mystic experience of the Self as Śiva himself. (23)

व्याख्या— नभस्थले मेघा: संभूय यथा विलीयन्ते, तथा स्वस्वरूपानुभाविन: शिवयोगिन आत्मनि चैतन्ये विषया: शब्दादिविषया: समुद्भूता उत्पन्ना: सन्तो विलीयन्त इत्यर्थ: ।।२३।।

Just as in the expanse of the sky, the clouds that are born there get absorbed there itself, so in the Self of the Śivayogin who has the mystic experience of his Self as Śiva, the objects of senses such as sound, etc., that are born there get absorbed there itself. (23)

Notes: As it is said that Paraśiva is the cause of the creation, maintenance and absorption of the world, it is in the Self of the Śivayogin which is Paraśiva, that the entire multitudes of the objects of the senses (i.e., of the principles that make the world) get absorbed – in it from where they are born. The analogy of the sky and the clouds is clear enough to bring home this point and allay the doubt as to where all these objects get absorbed.

व्याख्या— अथेदं विश्वं स्वात्मैकबोधात् कथं नश्यतीत्यत्राह—

Then the author says as to how this world disappears through the awareness of the oneness of Ātman—

स्वप्ने दृष्टं यथा वस्तु प्रबोधे लयमश्नुते।
तथा सांसारिकं सर्वमात्मज्ञाने विनश्यति।।२४।।

Just as the object seen in the dream disappears on awakening, so does all that is mundane disappear on the dawn of Self-realisation. (24)

व्याख्या— आत्मज्ञाने सतीत्यर्थ:। नन्वेवं चेद्विश्वस्य स्वप्नसादृश्याङ्गीकारान्मिथ्यात्वप्रसङ्ग इति नाशङ्कनीयम्, स्वप्नेऽपि फलाफलदर्शनात्, रेत:पातादिदर्शनाच्च सत्यत्वमेवेति। शिष्टं स्पष्टम्।।२४।।

"Ātmajñāne" should be taken as "ātmajñāne sati" (as Sati-Saptamī), i.e., when self-realisation dawns. It may be objected here saying that the acceptance of similarity of the world with dream, opens the possibility of imposing falsity on it. This doubt should not be raised, because the fruit and the absence of fruit (of action) are found in the dream also and also because discharge of semen, etc., are also found in the dream. Hence the world is real only. The rest is clear. (24)

Notes: Among the three states, viz., waking state, dream state and deep sleep state, the first two states are said to be "Vyāvahārika satya" (empirical reality) and "Prātibhāsika satya" (apparent reality) respectively by the Advaita Vedāntins. Both these realities are included in the fold of falsity (mithyātva). They admit the Paraśivabrahman alone as true reality (Pāramarthika satya). But in Vīraśaivism which takes the entire world as "Śivamaya", both the states are real. If we take the analogy of the bee and the worm (Bhramarakīṭanyāya), the worm in its earlier form is true. Due to the continuous thinking of the bee, the worm transforms into the form of the bee, which is also true. Jīva, Īśvara and Jagat are true in nature and their difference (bheda) is also true in the early stages. When the stage of "Śivajīvaikya" comes, that stage is also true. Just as the state of dream is terminated when the state of wakefulness comes, the state of difference gets reverted when the stage of Advaita comes. When one state is terminated at the coming of another state, the former state cannot be regarded as false. Thus the dream state, too, is true. To show this the Sanskrit commentator has given two arguments, viz., (i) "phalāphaladarśanāt" and (ii) "retaḥpātādidarśanāt", i.e., (i) since there is the experience of the result or the absence of result and (ii) since there is the discharging of semen, etc. Hence the world is not false. Yet when the Ātmajñāna arises, there is the termination of the world. This is "Carācaravināśa".

व्याख्या— पुनश्च कारणान्तरमाह—

The author again speaks of another ground—

जाग्रत्स्वप्नसुषुप्तिभ्य: परावस्थामुपेयुष:।
किं वा प्रमाणं किं ज्ञेयं किं वा ज्ञानस्य साधनम्।।२५।।

In the case of the Śivayogin who has attained to the supreme state (turīyāvasthā) beyond the wakeful, dream and dreamless sleep states, what is the means of knowledge? What is to be known? What is the instrument of knowledge? (25)

व्याख्या— परावस्थां तनुत्रयाश्रितजाग्रदाद्यवस्थातीतबोधखेचरीमुद्रासुलभसर्वोत्कृष्टतुरीयावस्थाम् उपेयुषो गतस्य शिवयोगिनः किं वा प्रमाणं किं ज्ञेयं किं वा ज्ञानस्य साधनम्? त्रिपुटीमयप्रपञ्चोत्तीर्णत्वात् तद्दर्शनं नास्तीति भावः।।२५।।

"Parāvasthā" (Supreme state) means the "Turīyāvasthā" (the fourth state), which is the highest state that can be easily ascended through the "Khecarī Mudrā" and which is consisting in the awareness that is beyond the three states called wakeful, dream and dreamless sleep, depending on the gross body, the subtle body and the causal body respectively. In the case of the Śivayogin who has attained to that state, what is the means of knowledge? What is to be known? What is the instrument of knowldege? The intended meaning is that there is no vision of the world at all to the Śivayogin who stands beyond the reach of the world consisting of the transaction of the "tripuṭī" (the knower, the knowable and the knowledge). (25)

Notes: The Śivayogin reaches to the "Turīya" state with the aid of the "Mudrās" advocated in the Yogaśāstra. In order to attain to "Turiyāvasthā" Khecarī-mudrā and Śāmbhavī-mudrā are said to be helpful. Khecarī-mudrā consists in concentration on Paraśivabrahman who pervades the movable and the immovable beings from Brahman (creator) to the ant, and who is of the nature of lamp of knowedge which is the witness of the entire world, as one's own Self. This is very nicely portrayed in the following stanza: जाग्रत्स्वप्नसुषुप्तिषु स्फुटतरा या संविद्विजृम्भते, या ब्रह्मादिपिपीलिकान्ततनुषु प्रोता जगत्साक्षिणी। सैवाऽहं न च दृश्यवस्त्विति दृढप्रज्ञापि यस्यास्ति चेत्, चण्डालोऽस्तु स तु द्विजोऽस्तु गुरुरित्येषा मनीषा मम। (Maniṣā P., 5) — "That Supreme Consciousness (Paraśiva) which is clearly evident in the states of wakefulness, dream and dreamless sleep and which is immanent in all the bodies of the beings from the Brahman to the ant, is the witness of the world. He who has the firm awareness that his Self is that Supreme Consciousness itself, is himself the Guru, whether he is a Caṇḍāla (outcaste) or a Brāhmaṇa". The concentration on Paraśiva who is that Supreme Consciousness as his Self by the Śivayogin, is the "Khecarī-mudrā". The body is the city of Śiva; the lotus of the heart is the temple of Śiva; "Cicchakti" is the throne in it; the Supreme Lustre of Consciousness (Paraśiva) adorns it for ever; that Great Lustre is my Self. Such a meditation is called "Śāmbhavī-mudrā" These two Mudrās, Khecarī and Śāmbhavī are the two faces of the same coin. "Svarūpānusandhāna" through the accomplishment of this Mudrā is the "Turīyāvasthā". This is the "Parāvasthā" beyond the states of wakefulness (Jāgrat), dream (Svapna) and dreamless sleep (Suṣupti). To the Śivayogin who is in this state, there is no use of "tripuṭī". "Tripuṭī" is "carācara"; absence of "tripuṭī" means the absence of "carācara".

व्याख्या— अथ तत्तुर्यातीतपदं विशदयति—

Then the author elucidates the Turyātīta state—

तुर्यातीतपदं यत्तद् दूरं वाङ्मनसाध्वनः।
अनुप्रविश्य तद्योगी न भूयो विश्वमीक्षते।।२६।।

The state of "Turyātīta" (the state beyond the fourth state) is that which is beyond the range of speech and mind. Having entered that state, the Yogin does not witness the world again. (26)

व्याख्या— यत्तुर्यातीतपदं मौनान्तमुद्रासुलभतुर्यातीतस्थानमस्ति, वाङ्मनसाध्वनो दूरं स्तुतिध्यानयोरविषयं तत्तुर्यातीतस्थानम् अनुप्रविश्य तद्योगी तुर्यस्थानयोगवान् शिवयोगी भूयो विश्वं नेक्षते न पश्यतीत्यर्थः।।२३।।

That which is the "Turyātītapada" is the state of "Turyātīta" that is easy of access through the "Maunānta-mudrā". That is beyond the reach of speach and mind in the sense that it is beyond the range of praise and meditation. Having entered that state, i.e., the state of Yoga in the form of "Turyātīta", the Śivayogin does not witness the world again. (26)

Notes: "Turyātīta" state is the state which is attained through "Maunānta-mudrā", the conception of calmness that is beyond the calmness of silence (mauna). It is beyond the range and reach of speech and mind. Neither praise nor meditation can reach it. Speech and mind cannot operate in the Suṣupti and Turīya states. Then it is impossible to think of their operation in "Turyātīta" state. After reaching or entering that state the Śivayogin does not come out into the world. Hence it is said that the world consisting of the movable and the immovable does not exist for him.

व्याख्या— कुतः इत्यत्राह—

If it is asked as to why it is, the answer is given here—

नान्यत् पश्यति योगीन्द्रो नान्यज्जानाति किञ्चन।
नान्यच्छृणोति सन्दृष्टे चिदानन्दमये शिवे।।२७।।

When Paraśiva, who is consisting of intelligence and bliss, is seen (realised), the great Śivayogin, does not see anything else, does not know anything else and does not hear anything else.(27)

व्याख्या— चिदानन्दस्वरूपे शिवे सन्दृष्टे, सतीति शेषः। अपरोक्षीकृते सति योगीन्द्रो निजस्वरूपस्थः शिवयोगीश्वरः, अन्यत् स्वातिरिक्तं रूपं न पश्यति, तादृशं शब्दजातं न शृणोति, किमपि तदन्यं न जानातीत्यर्थः। मलशक्तिक्षयाद् मायिकरूपादिदर्शनं नास्तीति भावः।।२७।।

When Paraśiva who is of the nature of intelligence and bliss, is realised, i.e., is directly experienced, the best among the Yogins, the Śivayogin who is in his state of self-realisation, does not see anything other than his Self, does not hear any sound other than his Self and does not know anything other than his Self. Due to the eradication of the power of "Mala", there is no perception of the form, etc., which are the products of Māyā.(27)

Notes: When there is "duality", there is scope for perceiving form, sound, smell, touch and taste. When everything is Ātman only, there is nothing else to be perceived. Vide Bṛ. U., 2.4.14, quoted earlier, for the elucidation of this point.

व्याख्या— अथोक्तार्थं स्फुटयन् चराचरमलनाशस्थलं समापयति—

Then making the aforesaid point clear, the author concludes the Carācaralayasthala—

असदेव जगत्सर्वं सदिव प्रतिभासते।
ज्ञाते शिवे तदज्ञानं स्वरूपमुपपद्यते।।२८।।

The entire world, which is "non-existent" apart from Paraśiva, appears as "existent" apart from Paraśiva. When Śiva is realised, that ignorance transforms into the form of "Cicchakti" (Jñānaśakti). (28)

व्याख्या— सर्वं जगत् असदेव शिवातिरिक्तेन नास्त्येव, सदिव प्रतिभासते मलशक्तिवशात् तद्व्यतिरेकेण सदिव भासते, शिवे सच्चिदानन्दलक्षणे परशिवे ज्ञाते साक्षात्कृते सति तदज्ञानं भेदप्रतीतिकारणं तन्मूलाज्ञानं नष्टं सत् स्वरूपं कारणीभूतचिच्छक्त्याकारम् उपपद्यते गच्छतीत्यर्थः। तस्मात् शिवातिरेकेण स्वविमर्शनं शिवयोगिनो नास्तीत्यर्थः।।२८।।

इति चराचरलयस्थलम्

The entire world is "non-existent" in the sense that it does not exist apart from Śiva. It appears as "existent" in the sense that it is deemed as existing apart from Śiva due

to the power of Mala. When Śiva, i.e., Paraśiva who is characterised by existence, intelligence and bliss, is realised, that ignorance in the form of the original ignorance producing the notion of duality or difference, gets destroyed and assumes the form of the "Cicchakti" which is the cause. Hence, there is no self-awareness on the part of the Śiva-yogin apart from Paraśiva. (28)

Carācaralayasthala ends

Notes: There is no independent existence for the world apart from Paraśiva. It is only the ignorance that takes the world as different from Śiva and assumes its existence apart from Śiva. The Śivayogin has been endowed with self-realisation and has been in the "Turyātīta" state. To him nothing is existent apart from Śiva. This Sthala is also called Carācaramalanāśasthala or Caracaramalaśaktivināśakasthala because it amounts to the absorbing of the Mala or the power of the Mala of the world of the movable and the immovable.

अथ भाण्डस्थलम्—(९६)

व्याख्या— अथ—''ऊर्ध्वमूलोऽवाक्शाख एषोऽश्वत्थः सनातनः। तदेव शुक्लं तद्ब्रह्म तदेवामृतमुच्यते।। तस्मिँल्लोकाः श्रिताः सर्वे तदु नात्येति कश्चन'' इति कठवल्लीश्रुत्यनुसारेण, ''यथा कुण्डलिनीशक्तिर्माया कर्मानुसारिणी। नादबिन्द्वादिकं कार्यं तस्या इति जगत्स्थितिः।।'' इति विश्वसारोत्तरचनानुसारेण च चराचरमलशक्तिविनाशकस्य शिवयोगिनो विचाररूपः परबिन्दुरेव भाण्डस्थलमिति निरूपयति—

Bhāṇḍasthala—(96)

Then in accordance with the statement of the Kaṭha U., viz., "Ūrdhavamulo'vākśākha, etc.", which means: "This is the ancient Aśvattha tree whose roots are above and whose branches spread below; that is verily the pure one, that is Brahman, and that is also called the immortal one; in that rest all the worlds, and none can transcend that" and in accordance with the statement of Viśva Sā., viz., "Yathā Kuṇḍalinīśaktirmāyā, etc.," which means: "Kuṇḍalinīśakti— the power of Kuṇḍalinī is in accordance with the functions of the Māyā; Nāda, Bindu, etc., are her effects and the world exists on her strength", the author propounds that the "Parabindu" in the form of thinking of the Śivayogin who is adept in the "Carācaralaya" is the "Bhāṇḍasthala" (receptacle)—

ब्रह्माण्डशतकोटीनां सर्गस्थितिलयान् प्रति।
स्थानभूतो विमर्शो यस्तद्भाण्डस्थलमुच्यते।।२९।।

The "Vimarśā-sakti" (Power of discrimination) of the Śivayogin which is the basis of creation, protection and absorption of hundreds of crores of worlds, is said to be "Bhāṇḍa-sthala" (realisation of the substratum). (29)

व्याख्या— अनेककोटिब्रह्माण्डसृष्टिस्थितिलयान् प्रत्याधारभूतो यो विमर्शः अस्य चराचरमलविनाशकस्य शिवयोगिनः शब्दब्रह्मरूपविचारोऽस्ति, तद् भाण्डस्थलमित्युच्यत इत्यर्थः ।।२९।।

That Vimarśa which is the substratum for the creation, protection and absorption of several crores of worlds in the case of the Śivayogin who has destroyed the Mala of the movable and the immovable and which is in the form of his thinking of the nature of "Śabdabrahman" is said to be Bhāṇḍasthala. (29)

Notes: ऊर्ध्वमूलोऽवाक्शाख, इत्यादि— (Katha U., 6.1). Here creation is compared to an Aśvattha tree whose root is the unmanifested Absolute Paraśiva, as from him the whole universe proceeds. The tree is also called Brahman because the creation is nothing but the manifestion of the Māyāśakti of Paraśiva. Bhag. G., 15.1-4, says the same: ऊर्ध्वमूलमधःशाखमश्वत्थं प्राहुरव्ययम्। छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित्।। अधश्चोर्ध्वं प्रसृतास्तस्य शाखा गुणप्रवृध्दा विषयप्रवालाः। अधश्च

मूलान्यनुसन्ततानि कर्मानुबन्धीनि मनुष्यलोके।। न रूपमस्येह तथोपलभ्यते नान्तरे न चादिर्न च सम्प्रतिष्ठा। अश्वत्थमेनं सुविरूढमूलमसंगशस्त्रेण दृढेन छित्त्वा।। ततः पदं तत्परिमार्गितव्यं यस्मिन् गता न निवर्तन्ति भूयः।। — "There is a tree, the tree of transmigration, the Aśvattha tree everlasting. Its roots are above and its branches are here below. Its leaves are the metres (songs), and he who knows them knows the Vedas. Its branches spread from below (earth) to above (heaven). Its sprouts are the sense objects which are developed through Guṇas (sattva, etc.). Far down below its roots stretch into the world of men, binding a mortal through Karman (fruits of deeds). Men do not see the changing form of that tree, nor its beginning, nor its end, nor where its roots are. Let the wise see and with the strong swords of dispassion let them cut this strong-rooted tree and seek the state whereform those who go never return". यथा कुण्डलिनी शक्तिर् इत्यादि— (Viśva Sāra.). It is also said in the Pauṣ. Ā.: बिन्दुरित्यपि शुद्धस्य वर्त्मनः कारणं भवेत्। व्यापकः सर्वकार्येषु नूनं शक्त्यात्मको भवेत्।।— What is called "Bindu" is the cause of "Śuddhādhvan". It is pervasive in all effects. It is certainly of the nature of "Śakti". As per these statements, the Vimarśāśakti of Paraśiva who is of the nature of the communion of knowledge and action, is called by several names as Mahāmāyā, Kuṇḍalinī, Śabdatattva, Śabdabrahman, Śuddhamāyā, Parāśakti, etc. It is Paraśiva's "Parigrahaśakti" that is called Parabindu. In this form of Parabindu, she is the cause for the creation of Śuddhādhvan. This awareness in the Śivayogin is called "Bhāṇḍa". This "Bhaṇḍa" has all the thirty-five principles from "Śakti" to "Bhūmi" in its womb. The Śivayogin who remains in his state of self-realisation by absorbing all those principles in his "Bhāṇḍa", is called the "Bhāṇḍasthalin". It may be noted here that the first manifestation (ādya unmeṣaḥ) of the "Śivatattva" which became the material cause under the influence of the Icchā, Jñāna and other powers (Śaktis) of Paraśiva prone to creation, is the "Bindu" or Śaktitattva, as told in the Tattva P.: चिदचिदनुग्रहहेतोरस्य सिसृक्षोर्य आद्य उन्मेषः। तच्छक्तितत्त्वमभिहितमविभागापन्नमस्यैव।। The second manifestation (modification) of that "Bindu" is said to be Sadāśivatattva; its third manifestation is Īśvaratattva, fourth manifestation Śuddhavidyātattva. The second manifestation in the form of Sadāśivatattva depended upon by

Nāda and Bindu. In the third manifestation called Īśvaratattva the eight Vidyeśvaras such as Ananta, Sūkṣma, Śivottama, etc., reside. In the fourth manifestation in the form of Śuddhavidyā, the seven crore Mantras and Śaivāgamas are hidden. Again that bindu gives rise to the six Adhvans called Varṇādhvan, Padādhvan, Mantrādhvan, Kalādhvan, Tattvādhvan and Bhuvanādhvan; here the first three are of the nature of "Varṇa" (syllable) and the last three are of the nature of "Vastu" (objects). Then the creation of the world went on under the order of Paraśiva with a view to doing favour to the Jīvas by giving them an opportunity to experience Sukha and Duḥka and exhaust the fund of their Karman, for, otherwise that Karman cannot be exhausted. The world so created, after the "Phalabhoga" as envisaged by Paraśiva, gets absorbed into Māyā. That Māyā gets absorbed into the Mahāmāyā (Parāśakti or Vimaśāśakti), which in turn is in an inseparable relation with Paraśiva. This Vimarśā which is fundamental to the creation, protection and annihilation of the world is Bhāṇḍasthala of the Śivayogin. The entire process of creation, protection and absorption of the world is in the shape of a huge conceptual awareness (Vicāra) in his "Vimarśa". Hence he is the Bhāṇḍasthalin.

व्याख्या— अथ तद्विमर्शस्वरूपं विशदयति—

Then the author elucidates the nature of that "Vimarśa"–

विमर्शाख्या पराशक्तिर्विश्वोद्भासनकारिणी।
साक्षिणी सर्वभूतानां समिन्धे सर्वतोमुखी।।३०।।

The "Parāśakti" called "Vimarśā", who is the revealer of the entire world and who is the witness of all the beings, displays herself all around. (30)

व्याख्या— षडध्वस्फारलक्षणशब्दार्थविचारपरत्वेन विमर्शाख्या पराशक्तिः शुद्धमाया विश्वोद्भासनकारिणी स्वकार्यरूपज्ञानादिभिर्विश्वप्रकाशिनी सर्वतत्त्वानां साक्षिणी सर्वतोमुखी सती समिन्धे शुद्धाध्ववासिनां पराशक्तिसदाशिवेश्वरविद्यातत्त्वलक्षणतनुकरणभुवनभोगरूपेण प्रकाशत इत्यर्थः।।३०।।

The Parāśakti, otherwise known as "Śuddhamāyā", is called "Vimarśā" due to the fact that she is in favour of the discrimination about the word and the meaning characterised by the manifestation of the six Adhvans. She is the revealer of the world through her products in the form of knowledge, etc. She is the witness of all the Principles. Being in a position of seeing all around, she displays herself to those who are residing in the "Śuddhādhvan", by assuming the forms of the body (tanu), senses (karaṇa), the regions (bhuvana) and objects of enjoymenta, which are the manifestations (modifications) of the Principles, Para (Śiva), Śakti, Sadāśiva, Īśvara and Śuddha-Vidyā. (30)

Notes: The "Vimarśāśakti", as said above, is the cause for the manifestation of the three Varṇadhavans, viz., Varṇādhvan, Padādhvan and Mantrādhvan and the three Arthādhvans, viz., Kalādhvan, Tattvādhvan and Bhuvanādhvan. This is Śuddhamāyā. She reveals the world by assuming the forms of Jñānaśakti, Icchāśakti and Kriyāśakti. Hence she is called "Viśvodbhāsanakāriṇī". She is the substratum of all the Tattvas (35), remaining in and co-operating with the 36th principle, i.e., Śiva. She is everywhere pervading everything with Śiva. She is the body of the gods residing in the Śuddhādhvan in her form as Parāśakti, the Karaṇa (senses) in the form of Sadāśivatattva, the Bhuvana (regions) in the form of the Īśvaratattva and the Bhoga (enjoyment – objects of enjoyment) in the form of Śuddhavidyātattva.

व्याख्या— अथ तामेव विमर्शकलां विशेषयति—

Then the author elucidates the nature of Vimarśakalā again—

विश्वं यत्र लयं याति विभात्यात्मा चिदाकृतिः।
सदानन्दमयः साक्षात् सा विमर्शमयी कला।।३१।।

She in whom the world gets absorbed, who appears as the Ātman in the form of consciousness and in whom the Yogin actually enjoys the state of reality and bliss, is the Śakti (Kalā) of the nature of "Vimarśā". (31)

व्याख्या— स्पष्टम्।।३१।। It is clear. (31)

Notes: Vimarśāśakti is called "Parabindu" and "Kalā". The world, having been emerged from Śiva's Vimarśāśakti, returns back to her and gets absorbed into her. It is well known that the effects (products) become absorbed into their material cause (Upādānakāraṇa) or reduced to that form ultimately. The pot, etc., which are the products of mud are reduced to the state of mud in the end. "Citsvarūpa Ātman" is also a manifestation of Vimarsā only. Having entered into her, the Śivayogin becomes impervious of the external world and enjoys the "Cidānanda" contained in her.

व्याख्या— अथ भाण्डस्थलार्थं सूचयन् तत्त्वंपदप्रसिद्धलिङ्गाङ्गरूपशिवजीवयोः स विमर्श एवाश्रय इति सूत्रद्वयेन प्रतिपादयति—

Then indicating the meaning of "Bhāṇḍasthala", the author propounds in two stanzas that Vimarśa alone is the substratum of Śiva and Jīva who are in the form of Liṅga and Aṅga well known through the words "Tat" (That) and "Tvam" (You) (in Tat Tvaṁ Asi)—

पराहन्तासमावेशपरिपूर्णविमर्शवान् ।
सर्वज्ञः सर्वगः साक्षी सर्वकर्ता महेश्वरः।।३२।।

The Śivayogin who is endowed with absolute "Vimarśā" inspired by the conception of his "Self" being Śiva (Parāhantā) is the omniscient, all-pervasive, all-witnessing and omnipotent Maheśvara (the Great Lord Śiva). (32)

व्याख्या— महेश्वरः परमेश्वरः पराहन्तासमावेशपरिपूर्णविमर्शवान् शिवजीवसाधारणीभूतात्मतत्त्वाक्रमणेन परिपूर्णविमर्शवान् सन् सर्वज्ञः सर्वकर्ता

सर्वग: सर्वव्यापक: कर्मसाक्षी भवेत्, अन्यथा स्फटिकादिप्रकाशवज्जडो भवेदिति भाव:।।३२।।

Maheśvara, the Supreme Lord, who has the absolute Vimarśa due to the penetration of "Parāhantā", i.e., on the occupation of Ātmatattva (I-ness) which is common to both Śiva and Jīva, is omniscient, omnipotent, omnipresent, i.e., one who prevades everything and witness of all actions. Otherwise he would have been regarded as insentient like the brightness of crystal. (32)

Notes: In accordance with the Śruti statement, अहमस्मि प्रथमजा (Tai. U., 3.10.6) and according to the statements of the Bhag. G., अहमादिर्हि देवानाम् (10.2) and अहं सर्वस्य प्रभव: (10.8), Paraśiva is the origin of everything. His Ūradhvamāyā consisting in "Parāhantā" (the notion of Supreme I-ness), is called Vimarśā. Due to the penetration of "Parāhantā", Paraśiva is Sarvajña, etc., which are the signs of his "caitanyasvarūpatva" and without which he will have to be regarded as insentient like the brightness of crystal. The Śivayogin who is not different from Paraśiva (as he is in full communion with him), has this Vimarśā in common with Paraśiva. His "Jīva-Śiva-bhāva" being eradicated, he is Paraśiva himself. "Bheda" is totally dissolved in the "Vimarsaśakti". He is one with Sarvajñatva, etc., of Śiva. Hence with that Vimarśā, he is "Bhāṇḍasthalin".

व्याख्या— अथ किं तस्य स्वरूपमित्यत्राह—

If it is asked as to what is the nature of him, the answer is given here—

विश्वाधारमहासंवित्प्रकाशपरिपूरितम्।
पराहन्तामयं प्राहुर्विमर्शं परमात्मन:।।३३।।

विमर्शभाण्डविन्यस्तविश्वतत्त्वविजृम्भण:।
अनन्यमुखसम्प्रेक्षी मुक्त: स्वात्मनि तिष्ठति।।३४।।

The "Vimarśa" of the Paramātman which is filled fully with the brilliance of the great knowledge (consciousness) that happens to be the substratum of the world, is said to be filled with "Parāhantā".(33) Having deposited the displayed Principles forming the the universe in the receptacle of his "Vimarśā", the Śivayogin stations himself in his own Self (which is Śiva) without being inclined to see anything else. (34)

व्याख्या— परमात्मन: ''अहमस्मि प्रथमजा ऋतस्य पूर्वं देवेभ्यो अमृतस्य नाभि:'' इति श्रुते:, ''अहमादिर्हि देवानाम्'', ''अहं सर्वस्य प्रभवो मत्त: सर्वं प्रवर्तते'' इति भगवदुक्तेश्च परसंविद्रूपस्याहमात्मन: शिवस्य महासंवित्प्रकाशपरिपूरितं महाचित्प्रकाशपरिपूर्णं विश्वाधारं विश्वरूपाविद्या-लक्षणाधोमायाधारं पराहन्तामयम्, यथा घटस्य कम्बुग्रीवादिमत्त्वं तदनति-रिक्तम्, तथा अहमो भावोऽहन्तेति ''पृ पालनपूरणयो:'' इति धातुगत्याण्डर-सन्यायेनाशुद्धमिश्रशुद्धाध्वलक्षणसकलविश्वत: पूर्णजीवनभूतपराहन्तामयोर्ध्व-मायारूपं विमर्शं सन्तं प्राहु: शिवाद्वैतशास्त्रप्रवीणा: प्रकर्षेणाहुरित्यर्थ:। अयं भाव:— ''पादोऽस्य विश्वा भूतानि'' इति श्रुतेश्चराचरप्रपञ्चस्य माहेश्वरीयचित्-क्रियालक्षणचरविस्ताररूपत्वात् तत्प्रतिस्फुरणायमानोर्ध्वमायारूपा विमर्श-शक्तिरेव घृतकाठिन्यायेनैकदेशविकारीभूता, ''वागीश्वरी परा विद्या कुटिला कुण्डली परा। शुद्धमाया परो बिन्दु: शब्दब्रह्मेति कथ्यते।।'' इति पौष्कर-वचनप्रसिद्धपर्यायनामवती षडध्वजननीति देशिकोपदेशेन विज्ञेया। अस्या-श्चिद्रूपत्वेन निरंशत्वेऽप्यघटनघटनापटीयस्त्वेन स्वातन्त्र्यकल्पितांशभेदसम्भ-वान्न काचिदनुपपत्तिरिति।।३३।। मुक्तो मायापाशपटलनिर्मुक्त: शिवयोगी विमर्शभाण्डस्थापितशक्त्यादिपृथ्व्यन्तसमस्ततत्त्वबुद्बुद: सन् स्वात्मन्येवो-न्मुख: सन् स्वस्वरूपेण तिष्ठतीत्यर्थ:।।३४।।

इति भाण्डस्थलम्

As stated in the Śruti statement, viz., "Ahamasmi prathamajā, etc.," which means: "I am the first born of the world-order (ṛta); I exist even prior to gods, and I am the

centre and source (nābhi=navel) of immortality" and also according to the statements of the Bhagavān (Kṛṣṇa), viz., (i) "Ahamādirhi devānām" and (ii) "Aham sarvasya prabhavo, etc.", which mean respectively: (i) "I am the origin of gods" and " I am the one source of all; everything proceeds from me", the "Vimarśa" of the Paramātman is consisting of the "Parāhantā", which is filled with the brilliance of the vast knowledge that happens to be the basis of the world, i.e., the basis of "Adhomāyā" characterised by nescience in the form of the world. Thus that "Vimarśa" is in the form of "Ūrdhvamāyā" consisting in the "Parāhantā" that happens to be the the entire life (of the world). Just as the pot being characterised by the conch-shaped neck, etc., does not mean that it is different from them. So the abstraction of "Aham" being "Ahantā", the entire world characterised by the combination of Aśuddhādhvan, Miśrādhvan and Śuddhādhvan, is not different from the "Parāhantā", which is "Ūrdhavamāyā", in accordance with the maxim of the egg and its liquid consisting in the non-difference between the hatched out bird and the liquid having all limbs of it in a rudimentary form. As per the meaning of the root "pṛ", 'to protect' and 'to fill', Ūrdhvamāyā consisting in "Parahantā" is filled with three Adhvans (Aśuddha, Miśra and Śuddha) in their rudimentary form as the liquid in the egg is filled with the rudimentary elements of the bird to come out. That "Vimarśa" is said to be filled with "Parāhantā" by the experts in the Śivādvaita philosophy. The substance is: As per the Śruti statement, viz., "Pādo'sya viśvā bhūtāni" which means: "One quarter of him (i.e., Puruṣa) constitutes all the beings", the world consisting of the movable and the immovable is of the form of the expansion of the "cara" (movable=Ūrdhvamāyā) characteised by the intelligence (cit=consciousness) and action (kriyā) of the Maheśvara. Hence the Vimarśaśakti herself who is partially modified like partial solidification of ghee and who is in the form of the "Ūrdhvamāyā" reflected in those, i.e., cit and kriyā, should be understood, through the instruction of the Guru, as the mother of the six Adhvans. She is also known by serveral synonyms as told in the statement of the Pauṣ. Ā. as: "Vāgīśvarī, Parāvidyā, Kuṭilā, Kuṇḍalī, Parā, Śuddhamāyā, Parabindu and Śabdabrahman." (33) Having been liberated, i.e., relieved from the net of the fetter in the form of Māyā and with the depositing of the bubbles in the form of Principles from Śakti to Bhūmi in the receptacle in the form of Vimarśā, the Śivayogin stations himself in his Self (Śiva) impervious of anything other than that. (34)

Bhāṇḍasthala ends

Notes: See the notes under stanza 32 above for the references from Śruti and Bhag. G. पादोऽस्य विश्वा भूतानि — (Ṛv. 10.90.3; Tai. Ā., 3.12.2). वागीश्वरी परा विद्या, इत्यादि — (Pauṣ. Ā.). In ''अहमस्मि प्रथमजा, ''अहमादिः'', ''अहंसर्वस्य प्रभवः'', etc., the term "Asmi" stands for "Parāhantā". It takes the forms of Asmi, Prakāśe and Nandāmi and reveals the features of "Sat" (existence), "Cit" (intelligence) and "Ānanda" (bliss). It reveals his "nityatva" and "purṇatva" also. Ūrdhvamāyā, Adhomāyā, etc., are the different forms of Parāhantā. Just as the conch-shaped neck (kambugrīvā), etc., are not different from the pot, so Ūrdhvamāyā, Adhomāyā, etc., are not different from Parāhantā, which is Vimarśa-śakti. It is the substratum of the world and has the capacity to do what is impossible. The Śivayogin offers all the principles; the twenty four from Prakṛti to Bhūmi are Aśuddhatattvas, the seven from Māyā to Puruṣa are Miśratattvas and the five from Śiva to Śuddhavidyā are Śuddhatattvas. Having offered all these, he delights in the brilliance of the knowledge of "Parāhantā". Being free from everything, he is in his "Svasvarūpa" which is not different from "Śivasvarūpa".

अथ भाजनस्थलम्—(९७)

व्याख्या— अथ—''परास्य शक्तिर्विपुला वितर्का स्वाभाविकी रुद्रसमानधार्मिणी। ज्ञानक्रियेच्छादिसहस्त्ररूपा तन्मे मनः शिवसङ्कल्पमस्तु।।''

इति शिवसङ्कल्पश्रुत्यनुसारेण, ''या सा माहेश्वरी शक्तिः सर्वानुग्राहिका शिवा। धर्मानुवर्तनादेव पाश इत्युपचर्यते।।'' इति मृगेन्द्रवचनानुसारेण च तद्भाण्डसम्पन्नस्य शिवयोगिनो विमर्शाश्रयीभूता तिरोभावशक्तिरेव भाजनमिति सूत्रद्वयेन निरूपयति—

Bhājanasthala—(97)

Then, as per the statement of Śiva Sa. U., viz., "Parāsya śaktirvipulā vitarkā, etc.," which means: "His Parāśakti is quite extensive, beyond the reach of logic, inborn, co-operative with Rudra and assuming thousands of forms as Jñānaśakti, Kriyāśakti, Icchāśakti, etc....." and as per the statement of the Mṛg. Ā., viz., Yā sā māheśvarī śaktiḥ, etc.," which means: "The Śakti of Maheśvara, who is doing favour to all and who is auspicious, is metaphorically called "fetter" (Pāśa) due to her carrying out her duty, the author expounds in two stanzas that the "Tirodhānaśakti" (the obscuring Śakti) who is the resort of the "Vimarśa" of the Śivayogin adept in the Bhāṇḍasthala, is the "Bhājana" (receptable)—

समस्तजगदण्डानां सर्गस्थित्यन्तकारणम्।
विमर्शो भासते यत्र तद्भाजनमिहोच्यते।।३५।।

विमर्शाख्या पराशक्तिर्विश्ववैचित्र्यकारिणी।
यस्मिन् प्रतिष्ठितं ब्रह्म तदिदं विश्वभाजनम्।।३६।।

That in which the "Vimarśa-śakti" that is the cause for the creation, protection and absorption of the entire multitude of worlds, appears, is said to be the "Bhājana" here (in the case of the Śivayogin). (35) That in which Parāśakti called "Vimarśā" that causes the variety of the world, is established, is the Paraśivabrahman and that is the "Bhājana" (receptacle) of the world. (36)

व्याख्या — समस्तभुवनाण्डसृष्ट्यादिकारणीभूतविमर्शपरबिन्दुर्यत्र तिरोधानरूपशिवसमवेतशक्तौ भासते, तत् तच्छक्तिस्वरूपम् इह भाण्डस्थलसम्पन्नशिवयोगिविषये भाजनमित्युच्यते। अयं भावः— पञ्चकञ्चुकयुक्तचैतन्यस्य पुरुष इत्यभिधानवतः पाशत्रयानुसारिण्याः शिवशक्तेस्तिरोभाव इत्युपचारः।।३५।। विश्ववैचित्र्यकारिणी विमर्शाख्या परकुण्डलिनीशक्तिर्यस्मिन् तिरोभावशक्तेर्दृक्क्रियास्वरूपे प्रतिष्ठिता, ब्रह्म ब्रह्मस्वरूपं तदिदं वह्न्युष्णत्वशुक्लपटन्यायेन स्वसमवेततिरोभावशक्तिदृक्क्रियास्वरूपं विश्वभाजनमित्यर्थः।।३६।।

That "Tirodhānaśakti" which is inherent in Paraśivabrahman and in which the "Parabindu" also called "Vimarśa" that happens to be the cause for the creation, etc., of the multitude of worlds appears, is here, in the case of the Śivayogin who is adept in "Bhāṇḍasthala", is called "Bhājana" (receptacle). The intended sense is this: "Tirobhāva" in the case of Śiva's Śakti is the metaphorical usage for that Śakti which functions in accordance with the three fetters binding the "Puruṣa" (embodied Soul) whose consciousness is covered by five cloaks (Pañcakañcukas). (35) The true nature of the "Tirodhānaśakti" consisting in the powers of knowledge (dṛk) and action (kriyā), in which the Parā Kuṇḍalinī Śakti called Vimarśā, causing the diversity of the universe is stationed, is the Brahman, i.e., the nature of Paraśivabrahman. This Paraśivabrahman whose nature is that of the powers of knowledge and action of the "Tirodhānaśakti" inherent in him on the analogy of the heat and the fire and that of the whiteness and the cloth, is the "Bhājana" of the universe. (36)

Notes: परास्य शक्तिर्विपुला, इत्यादि— (Śiva Sa.U.). या सा माहेश्वरी शक्तिः, इत्यादि— (Mṛg. Ā. 7.11). In this stanza of Mṛg. Ā., there is reference to "Tirodhana-śakti" through the word "Pāśa". "Tirodhānaśakti" is called "Pāśa" metaphorically for duly performing her duty in the form of covering the consciousness of the embodied

souls and making them forget their original nature (of Śiva) in order that they might exhaust their fund of Karman by experiencing the joys and sorrows of life and become eligible for liberation. This Tirobhāvaśakti is the "Bhājana" of the Śivayogin who is actually in the state of Paraśivabrahman, because his "Vimarśa" has now resorted to that Śakti. It is called Tirodāna-śakti because it covers up the real nature of the Jīva (Puruṣa). Due to that Śakti, Puruṣa is covered with five cloaks (Pañca Kañcukas) called Kalā, Vidyā, Rāga, Kāla and Nityati; he is engaged in enjoying the Prakṛti, i.e., the objective world; he is associated with nescience, etc. Pauṣ. Ā. says: पञ्चकञ्चुकसंयुक्तः प्रकृतिं भोक्तुमुद्यतः। अविद्यादिसमायुक्तः पुरुषः परिकीर्तितः।। (Quoted in the Kannaḍa commentary of Śrī N.R. Karibasava Śāstrin). The result of the "Tirodhana-śakti", lies in the Puruṣa's losing the powers of "sarvakartṛtva" "sarvajñatva" "pūrṇatva" "nityatva" and "vyāpakatva" and getting "kiñcitkartṛtva"(Kalā) "kiñcijñatva" (Vidyā) "apūrṇatva" (Rāga), "anityatva" (Kāla) and "avyāpakatva" (Niyati), which are the five Kañcukas. Thus the Tirodhānaśakti inherent in Paraśiva, i.e., by "abhedopacāra", Paraśiva with Tirodhānaśakti in an inseparable relation, in whom the Vimarśa which is the cause for the creation, etc., of the multitude of worlds resides, is the "Bhājana" of the Śivayogin, who is called "Bhājanasthalin" because he is in total communion with that "Bhājana". Further the Parāśakti of Paraśiva is called Vimarśā-śakti. Parāśakti is the cause for the diversity of the world consisting in the variety of names and forms, of agents, causes and effects and of attitudes due to attachment, hatred, infatuation, fear, wonder, etc. Crores and crores of the movable and the immovable objects possess innumerable differences displaying a bewildering range of individual features. All this is the creation of the Vimarśāśakti of 'Paraśiva'. With that Śakti as his magic wand as it were, Paraśivabrahman, the expert magician, has displayed this diversity of the world. That Vimarśā was called "Bhāṇḍa" in the previous Sthala. Here that "Bhāṇḍa" is said to have been stationed in the "Tirodhānaśakti" inherent in Paraśivabrahman and on that ground it is called "Bhājana" of the Śivayogin who is in communion with Paraśivabrahman. The Śivayogin who is in communion with the brilliance of the

"Vimarśa" is the "Bhāṇḍasthalin", while he, in the next stage, is called "Bhājanasthalin" because he is in total communion with the powers of knowledge and action of the Tirodhāna Śakti inherent in Paraśivabrahman. The terms "Bhāṇḍa" and "Bhājana" refer to the same idea of receptacle or substratum. Vimarśa of Paraśiva is the substratum of the world of diversity. When that contains in itself the entire multitude of worlds like the liquid in the egg, then it is called "Bhāṇḍa" when that "Bhāṇḍa" is contained in the Tirodhānaśakti inherent in Paraśivabrahman, the latter is called "Bhājana", another receptacle. One receptacle is put in another receptacle, yet the difference and dimension are not discernible because of the subtlety. In fact, the question of grossness or subtlety does not arise here, because it is beyond the grasp of ordinary persons. It is only the Śivayogin, who is in total communion with Paraśivabrahman and his inherent Śaktis, that can have that awareness as a part of his experiences. Certainly one being the substratum of the other cannot be represented or elucidated in terms of placing one vessel in another vessel because of extreme subtlety.

व्याख्या— अथ तिरोभावविमर्शयोः किञ्चिन्मिश्रीभावं सूत्रद्वयेन प्रकाशयति—

Then the author reveals in two stanzas a little of mixture between "Tirodhānaśakti" and "Vimarśaśakti"—

अन्तःकरणरूपेण जगदङ्कुररूपतः।
यस्मिन् विभाति चिच्छक्तिर्ब्रह्मभूतः स उच्यते।।३७।।

He in whom the "Cicchakti" (power of knowledge) appears in the form of his consciousness and in the form of the sport of the universe, is said to be Paraśivabrahman. (37)

व्याख्या— चिच्छक्तिः स्थूलवेद्यतिरोभावलक्षणा समवेतशक्तिर्जगदङ्कुररूपतो जगदङ्कुरकारणीभूतेन अन्तःकरणरूपेण मूलाहङ्काररूपेण यस्मिन् परबिन्दौ भाति, स विमर्शाख्यपरबिन्दुरेव ब्रह्मभूतः परब्रह्माख्यपरशिव इत्युच्चते। तच्चिद्व्यक्तिमत्परबिन्दुरेव महालिङ्गमित्यर्थः।।३७।।

"Cicchakti" is the inherent Śakti which is of the nature of the grossly understandable "Tirodhānaśakti". It appears in the Parabindu in the form of the inner consciousness, i.e., the causal "Ahaṅkāra" which is the cause for the sprouting of the universe. That "Parabindu" called "Vimarśa" is said to be Paraśiva called "Parabrahman". That "Parabindu" endowed with the manifestation of "cit" (knowledge), is itself the Mahāliṅga.(37)

Notes: In accordance with the preamble given to this stanza, the Sanskrit commentator shows the mixture of "Tirodhānaśakti" and "Vimarśaśaki" through his interpretation. "Cicchakti" is taken as "Tirodhānaśakti" and it is said to appear in the Parabindu which is the "Vimarśa" in the form of the causal "Ahaṅkāra" (Antaḥkaraṇa) that is at the root of the sprouting of the world. In the process of the evolution of the "Tattvas" (principles) leading to creation, it is shown how the Śaktitattva plays its role. It is the vibration of the Vimarśaśakti which is in an inseparable relation with Paraśivabrahman that leads to the evolution of the thirty-six principles from Śivatattva to Bhūmitattva. (Vide S.S., 1.3, notes for details). In the "pravṛttikrama", it is evolution from Śivatattva to Bhūmitattva and in the "nivṛttikarma", it is dissolution from Bhūmitattva to Śivatattva. The Śivayogin in the Liṅgasthalas of the Aikyasthala is visualising this dissolution on the canvas of his own Self which is in communion with Paraśiva. The Svīkṛtaprasādisthala speaks of the Prasāda in the form of the "Mahābodha", the great enlightenment. This is the realisation of the significance of "Tat Tvam Asi" in actual experience of the Śivayogin, who is in a state of supreme bliss born from that "Mahābodha". In this Mahābodha of the Śivayogin the entire multitude of Tattvas (from Śiva and Bhūmi) are dissolved. This is the "Homa" of all the Tattvas and their products into the great fire of "Svātmajñāna". Every experience that the Śivayogin gets in this stage is the "Prasāda" derived from that "Homa". The Śiṣṭaudanasthala depicts how Māyā (Māyātattva and its products), i.e., the multitude of principles from Kalā to Bhūmi, becomes the food of the Śivayogin. It means that all that dissolves in the Māyāśakti and the latter is dissolved into the Svātmabodha of the Śivayogin. Then, as described in the Carācaranāśasthala, with the destruction of the Malaśakti due to the enlightenment of the Śivayogin, the whole multitute of "Cara" and "Acara" get dissolved in the Svātmajñāna of the Śivayogin like the clouds in the ether. Due to the dissolution of "tripuṭī", the Śivayogin is totally impervious of the world. His experience is "saccidānandaśivamaya" and nothing else. In the Bhāṇḍasthala, it is described how his Vimarśa in the form of the "Vicāra" (reflection) consisting in its being the substratum of creation, protection and absorption of the innumerable number of worlds, is the Bhāṇḍa. The Śivayogin rests in that Bhāṇḍa and experiences the Parāhantā with which he is Paraśiva himself possessing the divine powers of omniscience, omnipresence, omnipotence and omnivision (sarvajñatva, sarvagatva, sarvakartṛtva and sarvasākṣitva). In the present Bhājanasthala, the "Tirodhana-śakti" is realised by the Śivayogin as the "Bhājana" of his Vimarśa. With the absorption or dissolution of the Tirodhāna in the Parabindu, which is his "Vimarśa" in common with Paraśiva, the Śivayogin enjoys the status of Paraśivabrahman. The Cicchakti or the Tirodhānaśakti as Mūlāhaṅkāra (antaḥkaraṇa) in the Śivayogin and the Vimarśasakti as the cause of the world in the Paraśiva are not different in this stage. Among the next four sthalas, Aṅgālepasthala speaks of the Śivayogin's aloofness from the contact of anything that is delimited by direction, place and time. Svaparājñasthala depicts how the Śivayogin is impervious of difference between "Sva" and "Para" enjoying the grandeur of Śivādvaita which consists in the form of "vigalita-vedyāntara ānanda"; in that bliss the Śivayogin does not know anything inside or outside. Bhāvābhāvalayasthala describes how the Śivayogin does not have the experience of anything positive or negative in that total bliss. Jñānaśūnyasthala consists in the total absence all knowledge of Para and Apara, Bhāva and Abhāva, etc. It is a state of water mixed in water without even the slightest sign of distinction.

व्याख्या— नन्वहङ्कारमिश्रत्वान्मिथ्याभूत: किमित्यत्राह—

If it is objected that the "Parabindusvarūpa" looks false due to the mixture of Ahaṅkāra in the Cicchakti, the answer is given here—

यथा चन्द्रे स्थिरा ज्योत्स्ना विश्ववस्तुप्रकाशिनी।
तथा शक्तिविमर्शात्मा प्रकारे ब्रह्मणि स्थिता।।३८।।

Just as moonlight which reveals all the objects, is permanent in the moon, so is the Vimarśāśakti permanent in Brahman (Paraśiva) in the aspect created for it by his will. (38)

व्याख्या— चन्द्रे स्थिरा ज्योत्स्ना चन्द्रिका विश्ववस्तु सर्वविश्वं प्रकारे एकदेशे यथा प्रकाशिनी प्रकाशयति, तथा ब्रह्मणि दृक्क्रियात्मकपरशिवे स्थिरा स्थिरेण स्थिता विमर्शशक्तिः परामर्शमयी पराशक्तिः, विश्ववस्तु सर्वं जगत् प्रकारे स्वस्वातन्त्र्यकल्पितांशे प्रकाशिनी प्रकाशयतीत्यर्थः। मनोवाचामगोचरत्वेन पशुजनानां तिरोहितत्वात् तिरोधानशक्तिरिति प्रसिद्धा या अस्ति, तथ्यकर्मकस्फूर्तिरूपायाश्चित्क्रियाशक्तेः परब्रह्मपरशिवपरलिङ्गादिनामानि मुख्यानि, महाबिन्द्वादीनि गौणानीति विवेकः।।३८।।

The moonlight which is permanent in the moon, reveals all the objects, itself remaining in some part (of the sky). Similarly the Vimarśāśakti which is permanent in Brahman in the aspect allotted by his sweet will, manifests the entire world. She is well known as Tirodhānaśakti because she is not within the range of the mind and speech of the bound souls. With negard to Śakti consisting of knowledge and action which in the form of the real manifestion. The names such as Parabrahman, Paraśiva, Paraliṅga, etc., are primary and those such as Mahābindu, etc., are secondary. This is the discrimination. (37)

Notes: प्रकारे ब्रह्मणि स्थिरा is read in some texts as प्रकाशे ब्रह्मणि स्थिता This means that it "resides in the Brahman who is brightness *par excellence*." Keeping the reading 'प्रकारे' the Sanskrit commentator has taken "स्वतन्त्र्यकल्पितांशे" with "Vimarśa". The moonlight remains in the moon and yet illumines the entire world. Here the moon and the moonlight are not mutually different. They have an inseparable relation (Samavāyasambandha). Similarly the Vimarśaśakti of Śiva is in an inseparable relation with him and manifests the movable and the immovable world. The question of reality of the world is taken up in the Sanskrit commentary and the stanza is interpreted with a view to showing the reality of the world also. This is done through the elucidation of the analogy of the moon and the moonlight. There cannot be "avinābhāvasambandha" between real and unreal things. This "sambandha" can be established between real things only. Like heat in fire, Vimarśāśakti in Paraśiva is in an inseparable relation and there is "abheda" between them. In that case the evolved world through the operation of the Vimarśāśakti is real since the cause in the form of Śiva-Śakti combine is real.

व्याख्या— ननु मुख्यप्रकाशात्मकं ब्रह्म शक्त्येकरूपं सत् कथमास्त इत्यत्राह—

If it is contended as to how could Paraśivabrahaman who is of the nature of brightness, remain as a form of Śakti, the answer is given here—

अकारः शिव आख्यातो हकारः शक्तिरुच्यते।
शिवशक्तिमयं ब्रह्म स्थितमेकमहंपदे।।३९।।

"Akāra" (the syllable "अ") is said to be Śiva and "Hakāra" (the syllable "ह") is said to be Śakti. Śiva-Śakti-synthesis is Brahman. It stands as one denoted by the word "Aham". (39)

व्याख्या— "अक्षराणामकारोऽस्मि" इति भगवदुक्तेः, "अकारो वै सर्वा वाक्" इति श्रुतेश्च अकारः सप्तदशीयः शिव इत्याख्यातः, "हकारोऽन्त्यः कलारूपः" इत्यागमोक्तेश्चैतन्यरूपिणी दृक्क्रियाशक्तिरित्युच्यते। शिवशक्तिमयम् एवं शिवशक्तिरूपं ब्रह्म परब्रह्म एकं सद् अहंपदे अहमिति स्थाने स्वरूपे स्थितं कालत्रयेऽपि वर्तत इत्यर्थः। अनेनाहंरूपं ब्रह्मेति वदन्तो वैया-

सिका: प्रत्युक्ता:, नित्यापरोक्षं ब्रह्मेत्यङ्गीकृतत्वे तद्व्यतिरिक्तस्य कथञ्चिदप्यदृश्यत्वादिति।।३९।।

The Bhagavān (Kṛṣṇa) has said: "I am the syllable 'अ' ('Akāra') among the syllables". A statement of Śruti goes: "The syllable 'अ' is all speech". Accordingly the syllable 'अ' is said to be Śiva, the seventeenth. In accordance with the statement of an Āgama, which says that "the syllable 'ह' is the last one and it is of the nature of Kalā". The syllable "ह" is said to be Jñāna-cum-Kriyā-Śakti which is full of consciousness. The Brahman, i.e., Parabrahman, who is of the nature of Śiva-Śakti synthesis, stands as one in the state of "Aham" (I), i.e., in the form of "Aham" in all the three times (past, present and future). Through this, the followers of Vyāsa who say that "Brahman is in the form of Aham" are refuted. When Brahman is accepted as eternal and immediate, what is other than it that is not found in any way. (39)

Notes: अक्षराणामकारोऽस्मि— (Bhaga. G., 10.33); अकारो वै सर्वा वाक्— (Ai. Ā., 2.3.6); हकारोऽन्त्य: कलारूप:— (Saṅ. Pa.). In ordinary parlance, the word "Aham" (I) denotes the Jīvātman. Here the interpretation of "Aham" is most illuminating. The word "Aham" contains two syllables, "अ" and "हम्". The syllable "अ" stands for Śiva. This is supported by the statement of Bhag. G., as अक्षराणामकारोऽस्मि and the statement of Ai. Ā., as अकारो वै सर्वा वाक्। "हम्" stands for Vimarśāśakti (Icchājñānakriyātmikā Śaktiḥ). This is supported by the statement of Saṅ. Pa., as हकारोऽन्त्य: कलारूप:। Thus in the word "Aham" there is the synthesis of Śiva and Śakti. Thus this word, when used in the sense of Śiva-Śakti synthesis, gets the widest connotation of all-pervasiveness, because it gets the "samaṣṭi-svarūpa". If the same "Aham" is used with reference to the individual Soul or Jīva (embodied Soul), its connotation is narrow, because it gets the "vyaṣṭi-svarūpa". "Aham" as "Śiva-Śakti synthesis" is called "Pūrṇāhantā" or "Parāhantā". The Śivayogin in the "Bhājanasthala" is in the "Parāhantā state". The "Parāhantā" is the state of supreme peace and calmness. The next stanza depicts this. It may be noted here that Śiva is, here, in the Sanskrit commentary, called सप्तदशीय: शिव:। This should be understood in the light of what is said in the same commentary on the next stanza, in connection with "Śivaśaktimayīm" as the Ahantā consisting in the Śiva-Śakti-synthesis which is called in the Āgamas as the "saptadaśīyacitkalā" or Kalā which is characterised by the merging of the movable and the immovable, as described in the Āgamas: कला सप्तदशी ज्ञेया स्वान्तर्लीनचराचरा। (Quoted earlier in the same commentary on S. S., 18. 11. and again in the same on stanza 41 subsequently). "अहंरूपं ब्रह्म......अदृश्यत्वादिति"— This last portion of the Sanskrit commentary is not clear. "अहंरूपं ब्रह्म" is the same as saying— "शिवशक्तिमयं ब्रह्म स्थितमेकम् अहंपदे।".

व्याख्या— अथैवंरूपामहन्तां प्राप्य शिवयोगी विश्वरूप: सन् प्रतिभातीत्याह—

Then the author says that after attaining the state of this type of "Ahantā" (Universal "I"ness), the Śivayogin appears in the form of the universe—

अहन्तां परमां प्राप्य शिवशक्तिमयीं स्थिराम्।
ब्रह्मभूयंगतो योगी विश्वात्मा प्रतिभासते।।४०।।

Having attained that supreme "Ahantā" consisting in the permanent Śiva-Śakti-synthesis, the Yogin who has become Paraśiva-Śakti-synthesis, appears as the universe in form. (40)

व्याख्या— परमां देशकालाकारोत्तीर्णां शिवशक्तिमयीं शिवाभिन्नशक्तिमयीम् अहन्तां सप्तदशीयचित्कलां प्राप्य स्वात्माभेदेन स्थिरां स्थिरीभूतां ज्ञात्वा विमृश्य ब्रह्मभूयंगतो ब्रह्मस्वरूपं गत: शिवयोगी विश्वात्मा जगद्रूप: सन् प्रतिभासते, प्रकाशत इत्यर्थ:।।४०।।

After having attained the "Ahantā" which is supreme, i.e., which is beyond place, time and form, which is consisting

in Śiva-Śakti synthesis, i.e., which is endowed with the Śakti that is not different from Śiva and which is the seventeenth "Citkalā", having known it as not different form his Self and having become Brahman in form, the Śivayogin appears in the form of the universe. (40)

Notes: This Śivayogin of the Bhājanasthala has attained the state of "Ahantā". This "Ahantā" stands for his "Samaṣṭi-form" or "Viśvātmarūpa". This "Viśvātmarūpatva" is excellently portrayed in the Kai. U.: सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि। संपश्यन्ब्रह्म परमं याति नान्येन हेतुना।।.....।। त्रिषु धामसु यद्भोग्यं भोक्ता भोगश्च यद्भवेत्। तेभ्यो विलक्षणः साक्षी चिन्मात्रोऽहं सदाशिवः।। मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम्। मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्त्महम्।। अणोरणीयानहमेव तद्वन्महानहं विश्वमहं विचित्रम्। पुरातनोऽहं पुरुषोऽहमीशो हिरण्मयोऽहं शिवरूपमस्मि।। अपाणिपादोहमचिन्त्यशक्तिः पश्याम्यचक्षुः स शृणोम्यकर्णः। अहं विजानामि विविक्तरूपो न चास्ति वेत्ता मम चित्सदाहम्।। (10, 18-21)—"Visualising himself (his Self) in all the beings and all the beings in himself, the Yogin attains the state of Brahman and there is no other means.... Whatever that is the object of enjoyment,that is the enjoyer and that is enjoyment, I am different from that and I am the Sadāśiva who is nothing but consciousness. Everything is born in me, everything stands in me and everything gets absorbed in me; I am the subtlest and I am likewise the greatest; I am the universe which is steeped in diversity. I am the ancient Puruṣa, I am the Lord, I am the Hiraṇyagarbha and I am Śiva in form. I do not have the hands and legs and I am unthinkable power; I see without eyes and I hear without ears. I know I am in individual forms, yet nobody knows me and I am always the consciousness". Having attained this "Parāhantā" he is Paraśiva himself. "Parāhantā" is described as Śiva-Śakti synthesis. The Sanskrit commentator explains "Ahantā" in terms of "saptadaśīya-citkalā" the seventeenth "Citkalā". This is in accordance with the Āgama statement, viz., कला सप्तदशी ज्ञेया (देवी) स्वान्तर्लीनचारचरा— "The seventeenth Kalā should be known as the Śakti in whom the movable and the immovable are absorbed". (Quoted in the Sanskrit commentary on S. S. 18. 11 and again in the same on the next stanza).

व्याख्या— अथ कथं विश्वरूपः सन् शिवयोगी भासत इत्यत्र— ''यथा न्यग्रोधबीजस्थः शक्तिरूपो महाद्रुमः। तथा हृद्बीजस्थं जगदेतच्चराचरम्।।'' इति श्रीपरात्रिंशिकाशास्त्रोक्तप्रकारेण वदन् भाजनस्थलं समापयति —

Then it may be asked as to how the Śivayogin appears in the form of the universe. Having answered this saying according to the statement of Pa. tri,. viz., "Yathā nyagrodhabījasthaḥ, etc.," which means: "Just as the great banyan tree is in the form of Śakti (in its potential form) in its seed, so is this world of the movable and the immovable is in the seed of the heart", the author concludes the Bhājānasthala—

वृक्षस्थं पत्रापुष्पादि वटबीजस्थितं यथा।
तथा हृदयबीजस्थं विश्वमेतत् परात्मनः।।४१।।

Just as the leaves, flowers, etc., of the (banyan) tree, are in their potential form hidden in the seed of the banyan tree, so is the entire universe hidden in the seed of the heart of the Paramātman.(41)

व्याख्या— वृक्षस्थं वटवृक्षस्थं पत्रपुष्पादि समस्तं यथा वटबीजे स्थितं तिष्ठतीत्यर्थः तथा एतद् विश्वं समस्तं परात्मनः परब्रह्मरूपस्य भाजनस्थलसम्पन्नस्य शिवयोगिनो हृदयबीजस्थम्, ''कला सप्तदशी ज्ञेया स्वान्तर्लीनचराचरा'' इत्यागमोक्तेः, ''अथाद्यास्तिथयः सर्वाः स्वरा बिन्द्ववसानकाः। तदन्तः कालयोगेन सोमसूर्यौ प्रकीर्तितौ। पृथिव्यादीनी तत्त्वानि पुरुषान्तानि पञ्चसु। क्रमात्कादिषु वर्गेषु मकारान्तेषु सुव्रते। वाय्वग्निसलिलेन्द्राणां धारणानां चतुष्टयम्। तदूर्ध्वेशादि विख्यातं पुरस्ताद् ब्रह्मपञ्चकम्।। अमूलात्तत्क्रमाज्ज्ञेया क्षान्ता सृष्टिरूदाहृता।'' इति परात्रिंशिकाशास्त्रोक्तप्रकारेण आदिक्षान्तपञ्चाशद्वर्णानां देशकालाकाररूपत्वात्, ''प्रत्यवमर्शात्मासौ चितिः स्वरसवाहिनी परा वाग् या आद्यन्तप्रत्याहृतवर्णगणा सत्यहन्ता सा।।'' इति

पञ्चाशिकाशास्त्रस्थित्या क्षकारस्य कषयोगरूपत्वेन हकारस्यैवान्त्यत्वाद् देशकालाकारवाचक-सकलमातृकार्णक्रोडीकारलक्षण-प्रत्याहृताकारहकाररूपशिवशक्तिसम्मेलनस्फुरिततदन्तर्गत-वेद्यसंस्कारलक्षणबिन्दुस्पन्दमयनरशक्तिशिवात्मकाहंपरामर्शरूपचित्क्रियासामरस्यलक्षणहृदयबीजे तादात्म्येन तिष्ठतीत्यर्थः। अत्र अकारादिहकारान्तसूक्ष्मादिवाक्शक्तिरूपो विमर्शस्तदात्मकाहंपदे पशुजनागोचरत्वेन भासमानानाहतनादलक्षणपरावाक्शक्तिमयी चिच्छक्तिस्तिरोधानशक्तिरिति रहस्यम्, ''न सोऽस्ति प्रत्ययो लोके यः शब्दानुगमादृते। अनुविद्धमिव ज्ञानं सर्वं शब्देन गम्यते।।'' इति वैयाकरणवचनानुसारादिति।।४१।।

इति भाजनस्थलम्

Everything such as leaves, flowers, etc., of the banyan tree — (here vṛkṣasya=vaṭavṛkṣasya) — is hidden in the banyan seed. Similarly this entire world is hidden in the seed of the heart of the Paramātman who is the Parabrahman in the form of the Śivayogin adept in the "Bhājanasthala". This point is supported by the Āgama statement which means "The seventeenth Kalā should be known as that in which the movable and the immovable have merged." Then as per the statement of the Pa. tri. which means that "then firstly, all the "Tithis"– the lunar days (Pratipat to Amavāsyā or Pūrṇimā-15); in them due to association with time are the two called Soma (moon) and Sūrya (sun); the (25) principles from Pṛthivi to Puruṣa are included in the five "vargas" of the alphabet from "ka" to "ma"; Vāyu, Agni, Salila and Indra are the quartet of "Dhāraṇās", above them are the well known Pañcabrahmans starting from "Iśāna"; thus the creation is said to be from अ to क्ष," the fifty letters from ''अ to क्ष'' are of the nature of place, time and form. Again as per the statement of the Pañca. Śā. which means that "the Parā Vāk which is of the nature of 'Vimarśa' and which is the

knowledge with its natural state, is the 'Ahantā' denoting the letters in the Pratyāhāra of the first and the last letters"; क्ष being the combination of क and स, हकार should be regarded as the last letter. Thus the "Ahantā" is a form formed by bringing together अकार and हकार and it stands for all the letters of the alphabet which denote the place, time and forms. It is of the nature of the synthesis of Śiva and Śakti, which manifests the understandable impression in that of the "Bindu". The vibration of this "Bindu" is the "Naraśakti" (Śakti in Jīva). The realisation of "Aham" in the form of that Śakti and Śiva is the realisation of the communion between Cit and Kriyā (knowledge and action) of that Śiva-Śakti synthesis. That is the universe which exists in the seed of the heart of the Paramātman (the Śivayogin) in a relation of identity. Here the subtle Ādi Vākśakti in the form of the "Aham" which stands for all letters from अ to ह, is the Vimaśāśakti. That "Cicchakti" consisting in Parā Vākśakti in the form of "Anāhatanāda" which appears in the term "Aham" of the nature of that Vimarśa, is the "Tirodhānaśakti", because it is not in the range of the knowledge of the ordinary persons. This is the secret. This is in a accordance with the Vaiyakaraṇas who say: ''न सोऽस्ति, इत्यादि'' which means that: "There is no apprehension in the world except through words; all knowledge is grasped through the words as it is attached to them." (41)

Bhājanasthala ends

Notes: यथा न्यग्रोधबीजस्थः इत्यादि— (Pa. tri., 24). This reminds us of the dialogue between Uddālaka and Śvetaketu in Chānd. U., 6.12.1-2: न्यग्रोधफलमत आहरेति, इदं भगव इति, भिन्ध्दीति, भिन्नो भगव इति, किमत्र पश्यसीति, अण्व्य इवेमा धाना भगव इति, आसामङ्गैकां भिन्ध्दीति, भिन्नो भगव इति, किमत्र पश्यसीति, न किञ्चन भगव इति। तं होवाच - यं वै सोम्यैतमणिमानं न निभालयस एतस्य वै सोम्यैषोऽणिम्न एवं महान् न्यग्रोधस्तिष्ठति श्रद्धत्स्व सोम्येति।— "(Uddālaka said)—

'bring the Nyagrodha (banyan) fruit', (Śvetaketu brought it and said)— 'here it is, your holiness', (U. said)— 'break it', (having broken it Ś. said)— 'it is broken, your holiness'; (U. asked)— 'what do you see in it?' (Ś. said) — 'there are seeds which are minute, your holiness'; (U. said) — 'dear one, break one of the minute seeds'; (Ś. said) — 'it is broken, your holiness'; (U. asked)— 'what do you see in it'; (Ś. said)— 'nothing, your holiness'; (U. said)— 'That minute thing which you cannot observe contains the large Nyagrodha tree, trust this, dear one". The dialogue implies, that the large Nyagrodha tree is hidden in its potential form in the Nyagrodha seed. In the same way the entire universe is hidden in the seed of the heart of the Paramātman, who is the Śivayogin himself. कला सप्तदशी ज्ञेया स्वन्तर्लीनचराचरा— (Āgama). अथाद्यास्तिथयः सर्वाः, इत्यादि— (Pa. tri. 5). Here धारणानां चतुष्टयम्— This refers to this: Varṇādhvan, which is one of the five Adhvans, is from "Akāra" to "Sakara" in the "prabhavakrama" (pravṛttikrama) and from "Hakāra" to "Akāra" in "apyaya-krama" (nivṛttikrama). In the former "krama", "Hakāra" is "Dvādaśānta" and in the latter "krama", "Akāra" is "Dvādaśānta": प्रभवे द्वादशान्तस्तु हकारश्चतुरात्मनाम्। अकरस्त्वप्यये चैव तुल्यताऽतोऽनयोः स्मृता।। (Sā. Sam., 19. 154-155) — "In prabhava, "Hakāra" is "Dvādaśānta" in the series of four-letter-units and in the apyaya "Akāra" is the "Dvādaśānta" and both the "Hakara" and the "Akāra" have similarity between themselves". "Dvādaśānta" refers to the letter which comes after the twelve units of four letters each in the order from "Akāra" to "Sakāra". The letters from "Akāra" to "Sakāra" are forty-eight, which fall into twelve units of four letters each. "Hakāra" which comes after "Sakāra" is thus "Dvādaśānta". Backwards from "Hakāra" to "Akāra", "Akāra" becomes "Dvādaśānta" since from "Hakāra" to "Akāra" the number of letters is forty-eight which can also fall into twelve units of four letters cach. This "Dvādaśānta" is otherwise known as "Dhāraṇādviṣaṭkānta", i.e., "Dvādaśānta" (Dviṣaṭka=Dvādaśa). When the units of twelve letters taken into account as one Dhāraṇā, the number of Dhāraṇas in the forty-eight letters is four. Thus it is said– धारणानां चतुष्टयम्।। It is already stated in stanzas 39 and 40 that "Akāra" stands for Śiva and "Hakāra" stands for Śakti. "Ahantā" stands for Śiva-Śakti-

synthesis. In the Sam. Pa. it is said— अकारः सर्ववर्णाश्रयः प्रकाशः परमः शिवः and हकारोन्त्यः कलारूपो विमर्शाख्यः प्रकीर्तितः।— "Akāra is at the head of all letters and it is brightness, Paraśiva and Hakāra is the last of the letters which is in the form of Kalā and it is called Vimarśa". The conception of "Aham" which stands for the Śiva-Śakti-synthesis, is the communion of "citkriyā" (knowledge and action), i.e., the universe, which is said to be hidden in the seed of the heart of the Śiva-Śivayogin - synthesis. With this pervasive state of his heart the Śivayogin is the Bhājana and he is the "Bhājanasthalin". न सोऽस्ति प्रत्ययो लोके, इत्यादि— (Vā. Pa. 1.115). This emphasises the point that everything (every knowledge) is grasped through śabda. अमूलात्तत्क्रमाज्ज्ञेया क्षान्ता सृष्टिरुदाहृता— This statement of the Pa. tri. quoted above describes creation in terms of the emergence of letters form "Akāra" to "Kṣakāra". This is described as Śabdabrahman, which is the "Nāda" (sound) of the "Bhramarī" (female bee) in the form of Parā Vāk, musing in an unbroken manner like the line of oil, the sound involving letters from "Akāra" to "Hakāra" (Kṣakāra being a conjunct consonant– k+s). Mai. U. says that he who knows the Śabdabrahman would attain Parabrahman: द्वे ब्रह्मणी वेदितव्ये शब्दब्रह्म परं च यत्। शब्दब्रह्मणि निष्णातः परं ब्रह्माधिगच्छति।। (6.22: this śloka is found in the M. Bhā. – 12.232.30; Viṣṇu P., 6.5.4). How? The answer is: The immutable Parabrahman which is free from the conceptions of the knower and knowable, with his own Śakti, assumes the from of Śabdabrahman for the purpose of affording scope for all the Jīvas. The Śabdabrahman which was of unmanifest letters like the notes of the lute, becomes mainfest with letters from "Akāra" to "Kṣakāra" emerging from it like the notes of lute when played on. The "Śabdamūrti" becomes modified into "Kalā" (marked with qualities). All the Tattvas are made up of "Kalā". From the Tattvas along with the "Guṇas" (Siddhis) Aṇimā, etc., arise Mantras connected with the Aṅgamantras such as Hṛdayamantra, etc. Through those Mantras, the states such as "Turīya" and the universe which is charged with three "guṇas" (sattva, rajas and tamas) and which is consisting of fourteen worlds, emerge. Thus the world made up of six Adhvans is created. Among the six Adhvans, the Bhuvanādhvan and the three states of Jāgrat, Svapna and Suṣupti in the Padādhvan are

to be discarded and the state of Turīya in the Padādhvan, Mantrādvan, etc., is to be accepted. Even here the rejection and acceptance depend upon the requirement. In the case of the "Mumukṣu" (Sādhaka who aspires for liberation), they being "Pure", even those that are acceptable have to be rejected. Through the "Dīkṣā", the disciple becomes eligible for that. His final end is Parabrahman. This disciple is one among the Jīvas who form the "aṁśa" of Paraśivabrahman. This host of Jīvas is placed in the Bhuvānādhvan and the Padādhvan. Through the will of Īśvara only, the Jīvas in these two Adhvans which are products of Māyā, experience the joys and sorrows according to their Karman. Again, on the ripering of their Karman, the devotees enter into the Mantrādvan again on the gracious favour of Īśvara. Some are taken beyond the first two Adhvans to enjoy the "siddhis" such as "Aṇimā", etc. The others who are not interested in those enjoyments are taken to the "Tattvādhvan", "Kalādhvan" and "Varṇādhvan" (Śabdabrahman), according to their accomplishments. The Yogin who is in the Śabdabrahman on his efforts attains the Parabrahman. At this stage, the Śivayogin is in a state of awareness of all this being merged into the Supreme Consciousness which is Paraśivabrahman.

अथ अङ्गालेपस्थलम्—(९८)

व्याख्या— अथ—''यथा पुष्करपलाश आपो न श्लिष्यन्ते, एवमेव पापकर्म न श्लिष्यते'' इति छान्दोग्यश्रुत्यनुसारेण, ''एवंभूतस्य कर्माणि क्रियमाणानि योगिनः। प्रयान्ति नैव लिप्यन्ते पापपुण्यानि संक्षयम्।।'' इति योगजागमवचनानुसारेण च तिरोभावलक्षणदृक्क्रियाभाजनवतः शिवयोगिनः कर्माङ्गं लेपकं न भवतीत्यङ्गालेप इति सूत्रत्रयेण कथयति—

Aṅgālepasthala—(98)

Then as per the statement of the Chānd. U., viz., "Yathā puṣkarapalāśe, etc.," which means: "Just as the waters do not stick to the lotus leaf, so the results of deeds do not stick to him (Brahmavid)" and as per the statement of the Yo. Ā., viz., "Evaṁbhūtasya karmāṇi, etc.", which means: "With the Yogin of this kind, fruits for the deeds done in the form of sin and merit do not get associated, but get exhausted", the author speaks in three stanzas about the Śivayogin who is adept in the state of Bhājana which is not other than the knowledge-cum-action form of the "Tirodhānaśakti," saying that since in his case the "Aṅga" (body) which is the result of Karman does not associate itself with Karman, he is called "Aṅgālepa"—

दिक्कालाद्यनवच्छिन्नं चिदानन्दमयं महत्।
यस्य रूपमिदं ख्यातं सोऽङ्गालेप इहोच्यते।।४२।।

He (the Śivayogin) whose form is well known to be not subjected to the limitations of place, time, etc., to be consisting in supreme intelligence and bliss and to be magnamimous, is here called "Aṅgālepa" (one whose body is not the means of defilement to him). (42)

व्याख्या— दिग्देशकालत्रयेऽपि परिच्छेदरहितं चिदानन्दस्वरूपं बृहद् इदं प्रादुर्भूतदृक्क्रियारूपं यस्य तिरोभावभाजनसम्पन्नस्य शिवयोगिनो रूपं स्वरूपं ख्यातम्, स तद्भाजनस्थलसम्पन्नः शिवयोगी अङ्गकर्मलेपरहित इति इहोच्यत इत्यर्थः।।४२।।

It is well known that the real nature of the Śivayogin who is adept in the "Bhājana" in the form of the "Tirobhāva" (Tirodhānaśakti) is such as free from limitations of direction, place or three times, as consisting in intelligence and bliss and as magnanimous in the form of the emerged knowledge and action (Jñānaśakti and Kriyāśakti). That Śivayogin who is adept in the Bhājanasthala, is said here to be free from the association with the fruits of action of the body. (42)

Notes: यथा पुष्करपलाशे, इत्यादि — (Chānd. U., 4.14.3); एवंभूतस्य कर्माणि, इत्यादि— (Yogaja Ā.). Due to 'prārabdhakarman' the Śiva-

yogin has obtained the body. Consequent on his possessing the body he will have to be engaged in actions. Yet he is not at all attached to those activities of the body. The fruits of those actions are not associated with him. This is the state in which the Mahātman, although residing in the body, does not impose the actions of the body on himself. Since he is aloof from the effects of the physical activities (Aṅgakarma), he is called "Aṅgālepa". This is nicely brought out in the statements of the Chānd. U., and the Yo. Ā., quoted in the preamble to this Sthala. "Pariccheda" means limition in terms of direction (dik), place (deśa) or time (kāla). Objects of the world including the body, are limited by these factors. When we say about an object, that it is in the east and not in the west, we are referring to the "dikpariccheda". When we say that it is in this place but not in that palce, we are speaking of "deśapariccheda". When we say that it is seen today, but not yesterday, we are saying about "kālapariccheda". The great Ātman is consisting in Sat, Cit and Ānanda. The Śivayogin who knows that he is "Ātmasvarūpa", i.e., "Paramātmasvarūpa", is not affected by the fruits of the actions of the body. Thus he is in the "Aṅgālepasthala".

व्याख्या— तत्र दृष्टान्तमाह—

Here the author gives an analogy—

समस्तजगदात्मापि संविद्रूपो महामतिः।
लिप्यते नैव संसारैर्यथा धूमादिभिर्नभः।।४३।।

The enlightened Yogin who is the "Ātman" of the entire universe and who is of the nature of consciousness, is not at all stained by the worldly associations, like the sky by the smoke, etc. (43)

व्याख्या— सकलजगच्चैतन्यात्मकः सन् चिद्रूपो महाधीमान् शिवयोगी धूममेघादिभिर्नभो यथा न लिप्यते, तथा संसारपापकर्मभिर्न लिप्यत इत्यर्थः।।४३।।

Being the enlivening spirit of the entire world, the most enlightened Śivayogin who is pure consciousness, is not at all affected by the results of the sinful deeds of the mundane existence, as the sky is not soiled by smoke, clouds, etc. (43)

Notes: Smoke rises to the sky; the clouds traverse in the sky; dusty wind covers the sky often; yet none of them stick to the sky. The wind does not make the sky to move; the fire does not burn it; water does not dampen it; earth cannot touch it; the smoke does not make it black; the clouds cannot cover it; thus it stands "alipta", unaffected. Similar is the state of the Śivayogin. He is the Ātman of the world, the animating principle of the universe. He is pure consciousness. He is not affected by the worldly associations. He is as "alipta" as the sky.

व्याख्या— कुत इत्यत्राह—

If it is asked as to why it is, the answer is given—

न विधिर्न निषेधश्च न विकल्पो न वासना।
केवलं चित्स्वरूपस्य गलितप्राकृतात्मनः।।४४।।

There is neither injunction nor prohibition, neither indecision nor mental impression in the case of the Śivayogin who is of the nature of pure consciousness and who has been relieved of the ordinary inclinations to action. (44)

व्याख्या— गलितेति निवृत्तप्राकृतकर्मप्रयत्नवतः केवलं चिद्रूपस्य शिवयोगिनो न विधिः विध्युक्तकर्म नास्ति, न निषेधश्च निषिध्यमानकर्मापि नस्ति, न विकल्पः अस्ति नास्तीति विकल्पो नास्ति, न वासना तद्वासनापि नास्तीत्यर्थः।।४४।।

In the case of the Śivayogin whose efforts at ordinary actions have disppeared and who is of the nature of pure

consciousness, there is no injunction regarding ordained action nor prohibition regarding the prohibited action, nor any indecision as something exists or does not exist, nor any reminiscence of any of them. (44)

Notes: The heart of the Śivayogin is the temple of spiritual light. Nescience and ignorance are without any scope in it. As he is of the nature of spiritual awareness itself, all ordinations and prohibitions are not relevant to him. Those are relevant to the ordinary persons, who have the conceit of body, etc., (dehādyabhimāna), but not to the Śivayogin who is totally free from self-conceit. Since he is always engrossed in the bliss of Śivajñāna, he has no mental aberrations, indecisions and doubts.

व्याख्या— अथ वासनारहितस्य शिवयोगिनोऽभेदज्ञानं सदृष्टान्तं सूत्रद्वयेन विशेषयति—

Then the nature of the knowledge of non-duality in the case of the Śivayogin who has no reminiscences, is explained with analogies here in two stanzas—

घटादिषु पृथग्भूतं यथाऽऽकाशं न भिद्यते।
तथोपाधिगतं ब्रह्म नानारूपं न भिद्यते।।४५।।

अनश्वरमनिर्देश्यं यथा व्योम प्रकाशते।
तथा ब्रह्मापि चैतन्यमत्र वैशेषिकी कला।।४६।।

Just as the ether which is separated as contained in the pot, etc., does not differ, so the Brahman who has many forms as contained in the adjuncts does not differ.(45) Just as the ether appears as not transitory and as indescribable, so does Brahman appear. But consciousness has been his distingnishing mark.(46)

व्याख्या— घटमठादिषु पृथग्भूतं व्योम यथा न भिन्नम्, तथा देवदानवाद्युपाधिगतं ब्रह्म न भिद्यत इत्यर्थः।।४५।। व्योम नाशरहितमनुपमं

सद् यथा प्रकाशते, तथा ब्रह्मापि प्रकाशते। अत्र ब्रह्मेति चैतन्यं दृक्क्रियारूपं वैशेषिकी कला जडभूताकाशापेक्षया विशेषीभूतकलेति चिदाकाशरूपं ब्रह्मेत्यर्थः। अनश्वरत्वं निरवयवत्वं न नित्यत्वमिति बोध्यम्, जडत्वात् ।।४६।।

Just as the ether which is divided in the pot, monastary, etc., appears as one, so does Brahman who is divided by the adjuncts such as god, demon, etc., appear as one. (45) Just as the ether appears as free from destruction and incomparable, so does Brahman appear not transitory and indescribable. Here the consciousness in the case of Brahman which is of the nature of knowledge and action, has been the special mark when compared to the ether which is insentient. That special feature is in the form of consciousness, since Brahman is of the form of the ether of consciousness. "Anaśvaratva" (absence of destruction – in the case of ether) should be taken to mean "niravayatva" (partlessness), but not to mean that it is eternal, because it is insentient. (46)

Notes: Ākāśa is space. If we take several pots into consideration, each pot appears to have separate space in itself. This is called "ghaṭākāśa", which looks different from spaces in other pots. Pots are the delimiting factors called "Upādhis"— adjuncts. If those adjuncts are ignored, what remains is the "space at large"— "bhūtākāśa" only. Similarly there are as many bodies as are the beings. Paraśiva resides in all the bodies as their "Caitanya" (enlivening spirit or divine consciousness). Because of those bodies Paraśiva appears different as residing in all the bodies. Like the pots in the case of "Ākāśa", so the bodies in the case of Paraśiva are only adjuncts. When those bodies are ignored what remains is one Paraśiva as the inner spirit of all. As the inner spirit of all he is immanent and as the pervading spirit of the entire world he is transcendent also. So the Śruti says: एकस्तथा सर्वभूतान्तरात्मा रूपं रूपं प्रतिरूपो बहिश्च (Kaṭha U., 5.9.10)— "One Ātman who exists in all the beings appears in different forms according to the different objects and it exists also beyond

them." Śve. U. 6.11. also says: एको देव: सर्वभूतेषु गूढ: सर्वव्यापी सर्वभूतान्तरात्मा— "God, who is one only, is hidden in all beings, all-pervasive and yet the inner Soul of all". The analogy of "ghaṭākāśa" and "bhūtākāśa" is given to elucidate that Paraśiva who resides in many is one only. The "Ākāśa" is "anaśvara" (not transitory) and "anirdeśya" (not describable). Similarly Paraśiva is "anaśvara" and "anirdeśya". Compared to Paraśiva whose special feature is "Caitanya", Ākāśa which is insentient cannot be taken on the same footing as Paraśiva. In the case of the Ākāśa, "anaśvaratva" and "anirdeśyatva" are only "aupacārika".

व्याख्या— अथ चिदाकाशरूप: शिवयोगी पूर्ण इत्युक्त्वा अङ्गालेपस्थलं समापयति—

Then after saying that the Śivayogin who is of the nature of ether of consciounsess, is absolute, the author concludes the "Aṅgālepasthala"—

न देवत्वं न मानुष्यं न तिर्यक्त्वं न चान्यथा।
सर्वाकारत्वमाख्यातं जीवन्मुक्तस्य योगिन:।।४७।।

There is no form of a god, nor of a man, nor of an animal, nor of any other thing in the case of the Śivayogin who is liberated even while alive. He is said to be omniform. (47)

व्याख्या— जीवन्मुक्तस्य योगिन: कर्मपाशरहितत्वात् पुण्यकर्मसिद्धदेवत्वं नास्ति, पुण्यपापमिश्रोद्भूतमानुष्यमपि नास्ति, पापजन्यतिर्यक्प्रणित्वं च नास्ति, तद्व्यतिरेकेण मायागर्भे मलमूर्च्छितत्वेन विद्यमानतापि नास्ति, किं तु सर्वत्र परिपूर्णचिदाकाशरूपत्वमाख्यातम्। नित्यपरिपूर्णचित्प्रसादवत: शिवयोगिन: सिद्धान्तप्रसिद्धमायामलबिन्दुतिरोभावकर्मरूपपञ्चपाशबन्धो नास्तीति भाव:।।४७।।

इत्यङ्गालेपस्थलम्

In the case of the Śivayogin who is liberated even while alive, since there are no fetters of Karman, there is no form of a god as a result of meritorious deeds, nor the form of a human being as a result of the mixture of meritorious and sinful deeds, nor the form of an animal as a result of sinful deeds, nor anything other than that which exists paralysed by "Mala" in the womb of Māyā. He is, on the other hand, said to be of the form of absolute ether of consciousness. In the case of the Śivayogin who possesses the eternally absolute consciousness as his "Prasāda" there is no binding by the five fetters in the form of Māyā, Mala, Bindu, Tirobhāva and Karman which are well known in the Śaivāgamas. (47)

Aṅgālepasthala ends

Notes: The Śivayogin, in the ripeness of the stage of "Aṅgālepa", is the Paramātman. He does not have any form at all, because he is absolutely free from the fruits of Karman, either "Puṇya" or "Pāpa" or the "mixture of both". The result of "Puṇya" is the form of a god. Since he has no residue of "Puṇya", he does not, become a god. The status of a god is not a permanent one, since even a god will have to take birth in this world of mortals when his fund of Karman is exhausted. The result of "Pāpa" is the form of lower animals. Since he has no residue of "Pāpa", he does not assume the form of an animal. When the residue of both "Puṇya" and "Pāpa" is not there, the question of the mixture of both does not arise. Hence, the result of that mixture in the form of the assumption of the form of a human being, is non-existent in his case. He is of the form of absolute consciousness in which there is not even the slightest residue of the fruit of Karman consequent on having a body. In that state of "Prasāda" which is nothing but the eternally absolute consciousness and bliss, he is not bound by any of the five fetters called Māyā (Māyīyamala), Mala (Āṇavamala), Karman (Kārmikamala), Bindu (Kuṇḍalinī) and Tirobhāva (Tirodhānaśakti). Such a Śivayogin who is the Paramātman, is "Sarvākāra" (lit., omniform) which means "Sarvātmatvam" (the state of being the Self of all).

अथ स्वपराज्ञस्थलम्—(९९)

व्याख्या— अथ— ''यथा प्रियया (स्त्रिया) सम्परिष्वक्तो न बाह्यं किञ्चन वेद नान्तरम्, एवमेवायं पुरुषः प्राज्ञेनात्मना सम्परिष्वक्तो न बाह्यं किञ्चन वेद नान्तरम्'' इति बृहदारण्यकश्रुतेः, ''स्वयं स्वस्य परो नैव न परः स्वस्य विद्यते। इति धार्येऽपि संलीने तस्मिन् ज्ञेयं न तस्य हि।।'' इति सर्वज्ञानोत्तरवचनाच्च अङ्गालेपः शिवयोगी प्राथमिकपञ्चस्थलप्रतिपादित पाशपञ्चकराहित्येन स्वं परं न जानातीति प्रतिपादयति—

Svaparājñasthala—(99)

Then as per the statement of the Bṛ. U., viz., "Yathā priyayā (striyā) sampariṣvakto, etc.," which means: "Just as one who is embraced by his beloved, is not aware of anything external nor anything internal, so is the Self embraced by the Paramātman not aware of anything external nor anything internal" and also according to the statement of Sar. Ā., viz., "Svayaṁ svasya paro naiva, etc.", which means: "The liberated Yogin is neither himself nor other than himself; in the case of him who is to be taken as totally absorbed in Paraśiva, there is nothing to be known", the author propounds that the Śivayogin who is "Aṅgālepa" does not discern himself and anything other than himself, as he is free from the five fetters told in the first five Sthalas–

अप्रमेये चिदाकारे ब्रह्मण्यद्वैतवैभवे।
विलीनः किं नु जानाति स्वात्मानं परमेव वा।।४८।।

When the Śivayogin is completely merged into the splendour of non-duality in Paraśiva who is beyond grasp and who is of the form of supreme consciousness, can he know of his "Self" or of the "other Self"? (48)

व्याख्या— अपरिमितेऽस्फुरणरूपे ''एकमेवाद्वितीयं ब्रह्म'' इति श्रुतेः स्वगतसजातीयविजातीयभेदशून्ये परब्रह्मणि सामरस्यं गतोऽङ्गालेपः स्वात्मानं वा परं वा जानाति किम्? न जानातीत्यर्थः ।।४८।।

The Śivayogin who is "Aṅgālepa" has attained total communion with Paraśivabrahman who is infinite in the form of the unmanifest as declared in the Śruti which means that "he is Brahman, one and without a second" and who is without difference in himself as to someone akin in species or someone not so. Can he know his self or the other Self? It means that he does not know. (48)

Notes: यथा स्त्रिया सम्परिष्वक्तो, इत्यादि— (Bṛ. U., 4.3.21). स्वयं स्वस्य परो नैव, इत्यादि— (Sar. Ā). एकमेवादितीयं ब्रह्म— (Chānd. U., 6.2.1). The question here has an affirmative force that the Śivayogin does not have the idea of distinction between his "Self" and the "other Self". Thus he is "Sva-Para-Ajña", i.e., unaware of his "Self" and the "other Self". He is unaware of both the internal and external activities of his body as beautifully clucidated through an analogy in the statement of the Bṛ. U., quoted in the preamble to this stanza. This is the state of "vigalitavedyāntarasthiti". Just because he is here described as "sva-para-ajña" (ignorant of himself and others), it should not be taken that his state is "Jaḍa" (insentient). He may appear so to those who see him in that state. But his state is not "Jaḍa" inspite of his being unaware of himself and the other. His state is "caitanyamaya" and the activities of his internal as well as external senses are suspended as in the state of "suṣupti". In total communion with the greatest brilliance that is Paraśiva, who is free from all limitations of direction, place, time, etc., the Śivayogin is unaware of himself as well as anything other than himself. Hence, he is "Svaparājña".

व्याख्या— अथामुमेवार्थं पञ्चभिः सूत्रैर्विशेषयति—

Then the author elucidates the same idea in five stanzas—

यत्र नास्ति भिदायोगादहं त्वमिति विभ्रमः।
न संयोगो वियोगश्च न ज्ञेयज्ञातृकल्पना।।४९।।

न बन्धो न च मुक्तिश्च न देवाद्यभिमानिता।
न सुखं नैव दुःखं च नाज्ञानं ज्ञानमेव वा।।५०।।

नोत्कृष्टत्वं न हीनत्वं नोपरिष्टान्न चाप्यधः।
न पश्चान्नैव पुरतो न दूरे किञ्चिदन्तरे।।५१।।

सर्वाकारे चिदानन्दे सत्यरूपिणि शाश्वते।
पराकाशमये तस्मिन् परे ब्रह्मणि निर्मले।।५२।।

एकीभावमुपेतानां योगिनां परमात्मनाम्।
परापरपरिज्ञानपरिहासकथा कुतः।।५३।।

There is no delusion of difference as regards "I" and "You" due to communion, neither conjuction nor separation, nor any conception of the knowable and the knower, there is neither bondage nor release, nor any conceit as god, etc., neither joy nor sorrow, neither ignorance nor knowledge; there is neither excellence nor degradation, neither above nor below, neither behind nor in front, neither far nor near; such is Paraśiva who is omniform, who is the bliss of consciousness, who is eternally true, who is permanent, who is of the nature of the supreme ether and who is pure; in the case of the great Souls, the Śivayogins, who have become one with such Paraśiva, how can there be the ridicule in the form of the awareness of one's self and the other's self? (49-53)

व्याख्या— यत्र अद्वैतवैभववति ब्रह्मणि योगाद् दृग्द्वयवत् समानसमरसयोगाद् अहं त्वमिति भेदविभ्रमः नास्ति, उभयोरप्यहंप्रत्ययैकत्वविश्रान्तत्वात्। संयोगवियोगौ च न स्तः, ज्ञेयज्ञातृकल्पना च यत्र नास्ति, बन्धो मुक्तिश्च यत्र नास्ति, देवत्वाद्यभिमानोऽपि यत्र नास्ति, न सुखं वैषयिकसुखं यत्र नास्ति, नैव तादृग् दुःखं नेन्द्रियजं ज्ञानं नाज्ञानं न श्रेष्ठत्वं न निकृष्टत्वं नोपरिभागो न चाधोभागो न पश्चाद्भागो न पूर्वभागश्च। तस्मिन्नदूरे किञ्चिद्दूरे सर्वस्वरूपे चिदानन्दसत्यरूपिणि शाश्वते निर्मले पराकाशमये ब्रह्मणि एकीभावं गतानाम् अत एव परब्रह्मस्वरूपाणां शिवयोगिनां परं स्वं च जानामीति परिहासप्रसङ्गः कुतः? व्यापकत्वादेकत्वान्नास्तीत्यर्थः।।४९-५३।।

In the Paraśiva, who has the splendour of non-duality, there is no delusion of difference as "I" and "You" due to the common communion like the fusion of the sight of the two eyes, because they ("I" and "You") have combined into one conception of "I". There is no union or separation, no conception of the knower and knowledge, neither bondage nor liberation, no conceit as god, etc., no joy derived from sense-objects, no such sorrow, neither knowledge derived from senses nor ignorance, neither superiority nor inferioity, neither upper part nor lower part, neither back nor front and neither far nor near. In the case of the Śivayogins who have become one with Paraśiva, i.e., who are in the form of Paraśiva only, — Paraśiva who is omni-form, who is of the nature of the bliss of consciousness and reality, who is permanent, who is pure and who is of the nature of supreme ether—, how can there be ridiculous situation in the form of the conception of one's Self and other's Self? It means that it is not so because of all-pervasivess and because of oneness. (49-53)

Notes: भिदायोग is the idea of duality as "I" and "You". This is a delusion. The Śivayogin at this stage is not subject to such a delusion. That is, he has once for all crossed the ocean of transmigration. When there is no "bheda", there is no question of conjunction and disjunction. It is only between two different things that there is conjunction and separation. Further there is no action involved here. Hence there is neither conjunction nor separation. Only when there is difference, there is the possiblity of the conception of the knower and the known. When there is no difference, who should know what? The Śivayogin is deeply engrossed in the ocean of bliss of Śiva; there is no question of bondage at all. Bondage is caused by "Karmaphala". The Śivayogin is not associated with any "Karmaphala". Hence, there is no bondage. When there no bondage, the question of liberation does not arise. There is no conceit that "I am god, etc." There is on scope for any feeling except that of spiritual bliss. Joys and sorrows arising from the sense-objects are

relevant only when there is "Karmaphala". In the absence of Karmaphala, there is neither joy nor sorrow. Jñāna and Ajñāna, which are related with mundane objects and which arise through the senses are also not relevant here, because all the operations of the senses are absorbed in the ocean of spiritual consciousness. To the Śivayogin who is not conscious of anything worldly, there can be no status consciousness. Hence he is impervious of superior status and inferior status. When he is absorbed in the absolute Saiva consciousness and does not see anything other than that, there are no relative considerations of above and below, behind and before or far and near. Since he is immanent through everything, he is "sarvākāra". At the same time he is "saccidānandasvarūpa". Being one with Paraśiva, he is the ultimate reality itself, also permanent and pure. To him who is in the "Paramātmasvarūpa" there is no conception of his "Self" and the other "Self".

व्याख्या— अथेममर्थमेव विशेषयन् स्वपराज्ञस्थलं समापयति—

Then after further elucidating the same idea, the author concludes the "Svaparājñasthala"—

देशकालानवच्छिन्नतेजोरूपसमाश्रयात् ।
स्वपरज्ञानविरहात् स्वपराज्ञस्थलं विदुः।।५४।।

Due to his absorption in the brilliance of Paraśiva which is free from spacio-temporal limitations and due to his lack of awareness of his "Self" and another "Self", this state of the Śivayogin is known as "Śvaparājñasthala". (54)

व्याख्या— तेजोरूपं चित्प्रकाशरूपमित्यर्थः। शिष्टं स्पष्टम्।।५४।।

इति स्वपराज्ञस्थलम्

"The form of brilliance" means "the form of the brilliance of consciousness". The rest is clear. (54)

Svaparājñasthala ends

Notes: देशकालानवच्छिन्नत्व means the pervasiveness of Paraśivayogin which covers all regions and all times. The Paraśivayogin himself is the "brilliance of Śaiva-consciousness". Since he, who is in such a state, is not conscious of himself and another, he is called "Svaparājña".

अथ भावाभावलयस्थलम्—(१००)

व्याख्या— अथ—''निद्रान्तं (स्वप्नान्तं) जागरितान्तं चोभौ यो वा न जानाति येनानुपश्यति। महान्तं विभुमात्मानं मत्वा धीरो न शोचति।।'' इति कठवल्लीश्रुत्यनुसारेण, ''भावाभावद्वयातीतं स्वप्नजागरणातिगम्। मृत्यु-जीवननिर्मुक्तं तत्त्वं तत्त्वविदो विदुः।।'' इति योगजागमवचनानुसारेण च तत्स्वपराज्ञशून्यस्य शिवयोगिनो भावभावौ न स्त इति निरूपयनि—

Bhāvābhāvalayasthala—(100)

Then, as per the statement of the Kaṭha U., viz., "Svapnāntam jāgaritāntam, etc.", which means: "The wise man does not grieve, having realised that great, all-pervading Ātman through whom one perceives all objects in dream as well as in the waking state" and as per the statement of the Yogaja Ā., viz., "Bhāvābhāvadvayātītam, etc.", which means: "The learned (knowers of Tattva) know that as the 'Tattva' (reality) which is beyond the pairs of Bhāva (positive idea) and "Abhāva" (negative idea), dream state and waking state and death and life", the author propounds that in the case of the Śivayogin who is "Svaparājña", there is no "Bhāva" and "Abhāva" also—

त्वन्ताहन्ताविनिर्मुक्ते शून्यकल्पे चिदम्बरे।
एकीभूतस्य सिद्धस्य भावाभावकथा कुतः।।५५।।

In the case of the accomplished Śivayogin who has become one with the Ether of Consciousness (Paraśiva) which is free from the notions of "You" and "I" and which

is thus a state similar to void, how can there be the conception of the positive and the negative? (55)

व्याख्या— परिच्छिन्नशरीरविशिष्टत्वमहंभावरहिते शून्यसदृशे चिदाकाशे एकरसीभूतस्य स्वपराज्ञानशून्यस्य सिद्धस्य शिवयोगिनो भावभावप्रसङ्गः कुतः ? नास्तीत्यर्थः।।५५।।

In the case of the accomplished Śivayogin who is free from the knowledge of his "Self" and another "Self" and who is immersed in the ether of consciousness which is without the conceptions of "You" and "I" as applicable to the limited bodies and which is on that count appearing like void, how can there be situations of Bhāva and Abhāva? It means that there are no such situations.(55)

Notes: निद्रान्तं (स्वप्नान्तं) जागरितान्तं चौभौ, इत्यादि— (Kaṭha U., 4.4). Ātman is that pure intelligence which makes us conscious of the objects of our sleep or dream or the wakeful state. In that pure consciousness, there are no dualities of "Bhāva" and "Abhāva", of "Svapna" and "Jāgaraṇa" and of "Mṛtyu" and "Jīvana". This is stated as the nature of Supreme Reality that is Paraśiva: भावाभावद्वयातीतं, इत्यादि— (Yogaja Ā.). In the present context, the term "Bhāva" stands for the conception of "Aham" pertaining to the limited body and the term "Abhāva" stands for the delusive conception that there is no Ātman apart form the body. In the case of the Śivayogin, as described in the "Svaparājñasthala", both these conceptions are absent. The limited conceptions of "You" and "I" are merged into one ether of consciousness which is Paraśiva. Both the conceptions of "Bhāva" and "Abhāva", as explained above, are absent in the Śivayogin who is merged in Paraśiva. This stage of the Śivayogin is called "Bhāvābhāvalayasthala". This state is called "Śūnyakalpa" (similar to Śūnya or void) but not "Śūnya" (void). The terms "Cidambara", "Cidākāra", "Cidānandamaya" show that this state is not a vacuum, not a negative state, but a positive state of consciousness and bliss in which the conceptions of "I" and "You" and of Bhāva and Abhāva are merged.

व्याख्या— अथ तद्भावाभावलयस्वरूपं सूत्रद्वयेन प्रतिपादयति—

Then the author propounds in two stanzas the nature of that "Bhāvābhāvalaya"—

अहंभावस्य शून्यत्वादभावस्य तथात्मनः।
भावभावविनिर्मुक्तो जीवन्मुक्तः प्रकाशते।।५६।।

सुखदुःखादिभावेषु नाभावो भाव एव वा।
विद्यते चित्स्वरूपस्य निर्लेपस्य महात्मनः।।५७।।

The Śivayogin who is liberated even while alive appears as relieved from the "Bhāva" and the "Abhāva", because of the absence of the positive conception of "I" and of the negative conception that there is no Ātman (apart from the body). (56) In the case of the Śivayogin who is of the nature of supreme consciousness and who is not associated with anything, there is no conception of either "Abhāva" or "Bhāva" with regard to the states of joy, sorrow, etc. (57)

व्याख्या— अहंभावराहित्याद् आत्मनः ''अयमात्मा ब्रह्म'' इति प्रसिद्धपरमात्मनोऽभावस्य तथा शून्यत्वाज्जीवन्मुक्तः स्वपरज्ञानशून्यः सन् अमनस्कतन्द्रिमुद्रास्थितः शिवयोगी भावाभावविनिर्मुक्तः, अहमिति परिच्छिन्नदेहाहंभावः, आत्मा नास्तीत्यभावः एवंरूपभावाभावशून्यः सन् स्वस्वरूपेण प्रकाशते। सकलदुःखभोक्ता सन् सुप्तिलयगामिमूलाहंकारोऽस्तीति भावेन सर्वसाक्षिकत्वेनावस्थात्रयेऽप्यवच्छेदेन भासमानचैतन्यं नास्तीत्यभावेन च विविक्त एव भावाभावरहित इत्यर्थः।।५६।। उक्तलक्षणमूलाहङ्कारलेपरहितस्य चित्स्वरूपस्य महापुरुषस्य सुखदुःखादिसम्बन्धेष्वभावो भाव एव वा न विद्यते, निर्लेपत्वेन व्यापकत्वादित्यर्थः।।५७।।

Due to the absence of the positive notion (bhāva) of "I" (applicable to the limited body) and also due to the absence of the negative notion (abhāva) in the case of the

"Ātman" as per the statement of the Bṛ. U., viz., "Ayamātma brahma", which means: "This Ātman is Brahman", the Jīvanmukta does not have the awareness of his "Self" and another "Self". That means he is stationed in the sealed state of sluggishness as it were without the operation of mind. He is the Śivayogin who is free from the positive as well as the negative notions—the positive notion in the form of conception of "I" with reference to the limited body and the negative notion in the form of the conception of absence of Ātman (other than the body). Such a Śivayogin shines in his Self-same state. He is totally free from the positive as well as the negative notions— the positive notion that there is one fundamental conception of "I" which persists through the state of deep sleep (supti) and the duration of absorption (laya) so as to delude himself as one destined to experience the sorrows through the conceit in the form of "I am the aggregate such as the body" and the negative notion that of "I am not the spirit with the conceit as conforming to the respective states in the form of the witness in the three states, viz., Jāgrat, Svapna and Suṣupti. (56) To the great Śivayogin who is unassociated with the fundamental notion of "I" and who is of the nature of consciousness, there is neither the existence of the relation with the experiences of joy and sorrow nor the absence of such a relation with such experiences. (57)

Notes: "Bhāva" is "Aham" with reference to the limited body and "Abhāva" is that there is no Ātman other than body. Both the "Bhāva" and the "Abhāva" of the above conception are absent. अयमात्मा ब्रह्म— (Bṛ. U., 2.5.19). There is no conception of "Bhāvābhāva" with regard to the experiences of joy and sorrow also. There is no positive idea that "I am happy or I am unhappy", nor the negative idea that "I am not happy or I am not unhappy".

व्याख्या— एवं भावाभावशून्यस्य किमपि न दृश्यते इत्यत्राह—

Then the author says that nothing appears to the Yogin who is "Bhāvābhāvaśūnya"—

यस्मिन् ज्योतिषि चिद्रूपे दृश्यते नैव किञ्चन।
सद्रूपं वाप्यसद्रूपं भावभावं विमुञ्चतः।।५८।।

To the Śivayogin who has discarded the notions of "Bhāva" and "Abhāva", nothing appears as of manifested form or as of unmanifested form in that which is the brilliance in the form of consciousness. (58)

व्याख्या— स्पष्टम् ।।५८।। It is clear. (58)

Notes: the Śivayogin is one with that brilliance in the form of spiritual consciousness. Thus he is neither "sadrūpa" nor "asadrūpa".

व्याख्या— अथ भावाभावलयस्थलं समापयति—

Then the author concludes the Bhāvābhāvalaya-sthala—

प्रतीयमानौ विद्येते भावभावौ न कुत्रचित्।
लिङ्गैक्ये सति यत्तस्माद्भावाभावलयस्थलम्।।५९।।

When one is totally merged in the Liṅga, the positive as well as the negative notions are not found evident. That is why this is the Bhāvābhāvalayasthala.(59)

व्याख्या— प्रकाशमानौ भावभावौ शिवलिङ्गैकरसीभूतमहापुरुषविषये क्वचिदपि यस्मात् कारणान्न विद्येते न स्तः, तस्माद् भावाभावलयस्थल-मित्युक्तम्।।५९।।

इति भावाभावलयस्थलम्

Since in the case of the great Yogin who has become one through communion with the Liṅga, there is nowhere

the evident appearance of the "Bhāva" and the "Abhāva". This state of his is called "Bhāvābhāvalayasthala". (59)

Bhāvābhāvalayasthala ends

Notes: Since in the case of the Śivayogin in this state, there are no dualities of the positive as well as the negative notions in the form of Atman and Anātman, Sukha and Duḥkha, Sadrūpa and Asadrūpa, etc., this state is called "Bhāvābhāvalayasthala".

अथ ज्ञानशून्यस्थलम्—(१०१)

व्याख्या— अथ—''अप अप्स्वग्निमग्नौ वायुं वायौ व्योम्नि व्योम लक्षयेत्। एवमन्तर्गतं चित्तं पुरुषे प्रतिमुच्यते'' इति मैत्रेयश्रुत्यनुसारेण, ''सर्वशून्यं निराभासं सामरस्यं तथा भवेत्। घृते घृतं यथा न्यस्तं क्षीरे क्षीरं यथैव च।।'' इति सर्वज्ञानोत्तरवचनानुसारेण च स्वपरज्ञानशून्यत्वेन भावाभावलयसम्पन्नस्य शिवयोगिनोऽभेदसुलभज्ञानशून्यस्थलं सूत्रत्रयेण निरूपयति —

Jñānaśūnyasthala—(101)

Then as per the statement of Maitreya U., viz., "Apa apsvagnimagnau, etc.", which means: "One should observe water as mixed in water, fire in fire, wind in wind, ether in ether; likewise, there is merging of mind in the Puruṣa (Paramātman)" and according to the statement of the Sar. Ā., viz., "Sarvaśūnyam nirābhāsam, etc.," which means: "Everything like void, absence of appearance and communion, should be such as ghee poured in ghee and as milk mixed in milk", the author propounds in three stanzas the "Jñānaśūnyasthala" which is easily accessible to the Śivayogin who is adept in "Bhāvābhāvalaya" through the absence of the knowledge of his "Self" and another "Self" —

परापरसमापेक्षभावाभावविवेचनम् ।
ज्ञानं ब्रह्मणि तन्नास्ति ज्ञानशून्यस्थलं विदुः।।६०।।

The knowledge in the form of discrimination between "Bhāva" and the "Abhāva" depending upon the "Para" and "Apara", is not found in the Paraśivabrahman. That is called "Jñānāśūnyasthala" (the state which is bereft of distinctive knowledge). (60)

व्याख्या— परापरज्ञानाभिलाषयुक्तभावाभावविवेकवज्ज्ञानं ब्रह्मणि परब्रह्मस्वरूपे भावाभावलयसम्पन्ने शिवयोगिनि नास्ति, तद् ज्ञानशून्यस्थलमिति विदुः जानन्तीत्यर्थः।।६०।।

The knowledge consisting in the discrimination between "Bhāva" and "Abhāva" depending on the desire to know the "Para" and "Apara", is absent in the Parabrahman, who is the Śivayogin adept in "Bhāvābhāvalaya". This is called "Jañānāśūnyasthala". (60)

Notes: "अप अप्स्वग्निमग्नौ..." (Maitreya U.); "सर्वशून्यं निराभासं..." (Sar. Ā.). No consideration of duality creeps in at this last and ultimate stage which looks like void (Śūnya), as it is indescribable and beyond ordinary apprehension. All knowledge of duality is relative (sāpekṣa). Good and bad, merit and demerit, above and below, behind and in front, etc., are all relative. All the positive (bhāva) and negative (abhāva) notions in the world of duality are relative. This knowledge of "Bhāva" and "Abhāva" objects which is relative, is born form "tripuṭī". Hence, in the Paramātman, i.e., Śivayogin who is beyond relative duality, who is beginningless and endless and who is absolute consciousness, there is no relative knowledge. Hence, he is "Jñānaśūnya". By "Jñānaśūnya", one should not understand that state as pure void (Śūnya), because what is denied here is not the pure knowledge but that knowledge which is "janya", i.e., which is the cause for rebirth. It is a state, a Sthala, but not a "non-entity". As it is indescribable, the word "Śūnya" is used as a comparison. Here the "sāpekṣa"-knowledge involving duality is totally absent.

व्याख्या— तर्हि स कथं तिष्ठतीत्यत्राह—

If it is asked as to how he appears, the answer is given here—

जले जलमिव न्यस्तं वह्नौ वह्निरिवार्पितम्।
परे ब्रह्मणि लीनात्मा विभागेन न दृश्यते।।६१।।
सर्वात्मनि परे तत्त्वे भेदशङ्काविवर्जिते।
ज्ञात्रादिव्यवहारोत्थं कुतो ज्ञानं विभाव्यते।।६२।।

Like water poured into water and like fire offered into fire, so the Ātman absorbed in the Paraśivabrahman does not appear separately. (61) How can any knowledge depending upon the function of "tripuṭī" as the knower (Jñatṛ) known (Jñeya) and knowledge (Jñāna), be thinkable in the Supreme Principle which is the "Self" of all and which is free from the doubt of duality? (62)

व्याख्या— जलमिश्रजलमिव वह्निस्थापितवह्निरिव परब्रह्मरूपमहालिङ्गे लयीभूतभावाभावप्रयत्नवान् शिवयोगी भिन्नभावेन न दृश्यते, न तिष्ठतीत्यर्थः, ज्ञानशून्यत्वादिति। अत्र द्वैतज्ञानशून्यशिवाद्वैते जलवह्निदृष्टान्त आप्यतैजसस्थलरूपदृग्युगैक्यवत् समानसमरसरूपः, न तु स्वरूपहानिवृद्धिकरः समुद्रजलवदिति।।६१।। स्पष्टम्।।६२।।

The Śivayogin who has all the conceptions of the "Bhāva" and the "Abhāva" absorbed in the Mahāliṅga in the form of Paraśivabrahman like water mixed in water and fire deposited in fire, is not found separately, because of the absence of (relative) knowledge. Here in the "Śivādvaita" which is devoid of the knowledge of duality, as indicated by the analogy of water and fire, which is in the form of mixing of water with water and fire with fire, the non-duality is in the form of the equable communion like the combination of the sight of two eyes, but not of the nature of either decreasing or increasing of the content, like the water of the ocean. (61) It is clear. (62)

Notes: There is no scope for difference when water is mixed with water or when fire is mixed with fire. In the same way there is no sign of difference between the Śivayogin and the Paramātman in this ultimate "Śivādvaita". The best explanation is given in the Śruti through the analogy of the waters of the rivers in the ocean: यथा नद्यः स्यन्दमानाः समुद्रेऽस्तं गच्छन्ति नामरूपे विहाय। तथा विद्वान्नामरूपाद्विमुक्तः परात्परं पुरुषमुपैति दिव्यम्।।— (Muṇḍ. U., 3.2.8: Chānd. U., 6.9.1)— "Just as the rivers flowing into the ocean disappear in it giving up their name and form, so the enlightened Yogin who is bereft of name and form becomes one with the divine Puruṣa who is the Supreme. This analogy serves the purpose of bringing out the nature of this merging. Let any number of rivers flow into the ocean there is no increase in the volume of water and the ocean does not overflow its shore (except when there is storm of sunāmi type). Even if the rivers do not flow into it there is no decrease in the water of the ocean. Let any number of enlightened Selves get merged into that ocean of consciousness, that is, Paraśiva, there is no increase in the "svarūpa" of that; otherwise there is no decrease in it. This is called "samānasamarasarūpaikya".

व्याख्या— अथ तदेव सूत्रत्रयेण विशेषयति—

Then the author elucidates the same idea in three stanzas—

निर्विकारं निराकारं नित्यं सीमाविवर्जितम्।
व्योमवत् परमं ब्रह्म निर्विकल्पतया स्थितम्।।६३।।
न पृथ्व्यादीनि भूतानि न ग्रहा नैव तारकाः।
न देवा न मनुष्याश्च न तिर्यञ्चो न चापरे ।।६४।।
तस्मिन् केवलचिन्मात्रसत्तानन्दैकलक्षणे।
त्वन्ताहन्तादिसंरूढं विज्ञानं केन भाव्यते।।६५।।

Paraśivabrahman who is without modification, without form, eternal and limitless like the ether, stands without

any differences. (63) Hence there are no elements such as earth, etc., no stars, no gods, no human beings, no animals and no one else (appearing) distinct from him. (64) How can anybody think of the distinctive knowledge as associated with the notions of "You" and "I", in him (Śiva-Śivayogin-synthesis) who is characterised by mere consciousness, existence and bliss? (65)

व्याख्या— मृदादिवद्विकाररहितं नीलपीताद्याकाररहितम् अवधिरहितं परं ब्रह्म व्योमवन्निर्विकल्पतया भेदराहित्येन स्थितः तिष्ठति। अत एव भिन्नतया प्रतीयमानभूम्यादिभूतानि न, आदित्यादिनवग्रहाश्च न, अश्विन्यादि तारकाश्च न, विष्ण्वादिदेवाश्च न, मनुष्याश्च न, तिर्यक् प्राणिनश्च न, परे च न। तस्मात् केवलसच्चिदानन्दस्वरूपे ब्रह्मणि त्वमहमादिव्यवहारोत्थविशेषज्ञानं केन भाव्यते? न केनापि भाव्यत इत्यर्थः।।६३-६५।।

Paraśivabrahman who is without modifications like clay, etc., without forms such as blue, yellow, etc., and without limits, is free from differences like the sky. Hence, there are no elements like earth, etc., no gods such as Viṣṇu, etc., no human beings, no ordinary animals, and no one else apprehended apart from him. Hence who can think of the distinctive knowledge depending on the notions of "You" and "I", in the Paraśivabrahman, who is characterised by existence, intelligence and bliss and nothing else? It means that nobody can think of that. (63-65)

Notes: Paraśivabrahman is "nirvikāra" in the sense that he is not subjected to "Ṣaḍ-bhāvavikāras" as Jāyate, Asti, Pariṇamate, Vivardhate, Apakṣīyate and Vinaśyati. He is infinite and absolute. Thus the question of limit does not arise in his case. He is without any form (ākāra). Time being only a wave of his existence, he is timeless, eternal. He is the reality that is not sublated in all the three times. He is compared to the Bhūtākāśa as it is understood as without change, and one, eternal and all-pervasive. This is only metaphorical. It is in the ultimate analysis only a bhūtākāśa that is one of the five elemental principles

which come among the thirty-six principles. Paraśivabrahman is the infinite space consisting of all awareness in its absolute form. He has all the principles absorbed in his vastness. Apart from him there is nothing, no elements, no gods, no human beings, etc. Since he is the absolute consciousness, existence and bliss, no distinctive knowledge depending on the notions of "You" and "I" can exist in him.

व्याख्या— अथ—''एतज्ज्ञेयं नित्यमेवात्मसंस्थं नातः परं वेदितव्यं च किञ्चित्'' इति श्वेताश्वतरश्रुत्यनुसारेण, ''केवलं ज्ञेयमित्युक्तं वेदितव्यं न किञ्चन'' इति देवीकालोत्तरवचनानुसारेण च स्वस्वरूपज्ञानिनस्त्रिपुटीमयप्रपञ्चज्ञानं नास्तीति पञ्चभिः सूत्रैः प्रतिपादयति—

Then, in accordance with the statement of the Śve. U., viz., "Etajjñeyaṁ nityamevātmasaṁstham, etc.", which means: "This should be always known as contained in the Ātman and there is nothing else to be known" and in accordance with the statement of the D.K., viz., "Kevalaṁ jñeyamityuktam, etc", which means: "It is said that it should be known and there is nothing else", the author propounds in five stanzas that there is no knowledge of "tripuṭī" in the case of one who is in his state of self-realisation—

ज्ञेयाभावाद्विशेषेण शून्यकल्पं विभाव्यते।
ज्ञातृज्ञेयादिभिः शून्यं शून्यं ज्ञानादिभिर्गुणैः।।६६।।

आदावन्ते च मध्ये च शून्यं सर्वत्र सर्वदा।
द्वितीयेन पदार्थेन शून्यं शून्यं विभाव्यते।।६७।।

Due to the absence of the knowable especially, the state is deemed as similar to void. That which is devoid of the knower and the knowledge, is devoid of the attributes like knowledge, etc. (66) In the beginning and in the end and in the middle as well, everywhere and at all times, there is void of the second object. (67)

व्याख्या— ज्ञेयाभावात् सकलवस्तुविषयकज्ञानाभावेन ज्ञेयपदार्थ-शून्यत्वात्, ''संविदेव भगवती विषयसत्त्वोपगमे शरणम्'' इति प्राभाकरैरप्यङ्गीकृतत्वात्, शून्यकल्पं ज्ञानमिति शेषः, विभाव्यते। तस्माद् ज्ञातृज्ञेयादित्रिपुटीमयप्रपञ्चशून्यं ज्ञानादिभिर्ज्ञानेच्छादिगुणैश्च शून्यम् आद्यन्तमध्येषु सर्वत्र सर्वदा शून्यम्। केनेत्यत्र द्वितीयेन पदार्थेन शून्यमिति। तस्मात् शून्यं शून्यज्ञानं विभाव्यते।।६६-६७।।

Due to the absence of the knowable object in view of the absence of the knowledge of all objects, it is deemed that the knowledge here is similar to void. Even the Prābhākaras have accepted that "the sacred consciousness is the resort to understand the existence of an object". Hence, it is a state in which the world of "tripuṭī" such as the knower, knowledge, etc., is absent, the properties such as the knowledge, desire, etc., are absent and there is void, everywhere in the beginning, end and middle and at all times. It may be asked as to by what it is void. The answer is, it is devoid of a second object. Hence, it is deemed as the knowledge of void. (66-67)

Notes: एतज्ज्ञेयं नित्यमेवात्मसंस्थं, इत्यादि— (Śve. U., 1.12). केवलं ज्ञेयमित्युक्तं, इत्यादि— (D.K., 18). If there is anything else, there can be knowledge. Since there is no second object to be known, the knowledge is "void" only. Hence this state is devoid of the world consisting in "tripuṭī", of the attributes such as desire, knowledge, etc., of the beginning, end and middle and of all directions and times. Since there is no other thing to be known, it is said to be "Jñānaśūnya".

व्याख्या— अथ तत्किमित्यत्राह—

Then if it is asked as to why it is, the answer is given here—

केवलं सच्चिदानन्दप्रकाशाद्वयलक्षणम्।
शून्यकल्पं पराकाशं परब्रह्म प्रकाशते।।६८।।

The Paraśivabrahman who is characterised purely by the non-duality with the brilliance of existence, intelligence and bliss and who is the supreme ether, appears like void. (68)

व्याख्या— केवलसच्चिदानन्दप्रकाशाद् द्वितीयशून्यचिह्नम्, अत एव शून्यसदृशं परब्रह्म महाकाशरूपं सत् प्रकाशत इत्यर्थः।।६८।।

The Paraśivabrahman is marked by the secondless void with the brilliance of pure existence, intelligence and bliss. That is why he is similar to void. He shines as the supreme ether. (68)

Notes: The Parabrahman in whom there is the void of knowledge, purely in his own original nature as constituted by existence, intelligence and bliss. Since he is devoid of distinction of the similarity or dissimilarity, he is said to be similar to void. This is not actually void. As told in the Ru. Yā., viz., अस्मिन्नैकत्वविश्रान्त्या जगद्गच्छति शून्यताम्। न शून्यं यत्स्वतस्तत्स्यान्महाशून्यमनुत्तमम्।— "When the world is reduced to the state of void on being merged in Paraśivabrahman with the culmination of all its variety, Paraśivabrahman is not himself void by nature. Hence Paraśivabrahman is not void but appears as the supreme ether.

व्याख्या— अथैवंरूपे ब्रह्मणि तादात्म्यापन्नस्य विकल्पज्ञानोत्पत्तिर्न सम्भवतीत्यत्राह—

Then the author says that there is no occurance of the knowledge of alternatives in the Śivayogin who is in identity with such Paraśivabrahman—

शून्यज्ञानादिसङ्कल्पे शून्यसर्वार्थसाधने।
ज्योतिर्लिङ्गे चिदाकारे स्वप्रकाशे निरुत्तरे।।
एकीभावमुपेतस्य कथं ज्ञानस्य सम्भवः।।६९।।

How can knowledge (of bheda) arise in the case of the Śivayogin who has attained identity with his own

illumination in the form of consciousness which is consisting in the lustre of the Mahāliṅga, i.e., Paraśiva, which is devoid of the inclination in the form of the desire of knowledge, which is devoid of all means of getting at values of life and which has nothing beyond it? It means that it cannot arise in any way. (69)

Notes: The "Śūnyajñānasthiti" (the state of absence of knowledge) is not a state of void, but the state of supreme ether of non-duality full of the illumination of spiritual consciousness alone attained by the Śivayogin through communion with it. In this state, the Śivayogin has no inclination whatever for knowledge. Nor there is any consciousness of the values of life and of the means to them. What is the use of those values to him who is already in the state of Mukti which is the supreme value of life (Paramapuruṣārtha). He is not aware of even this. He himself is all the Puruṣārthas. This is the state beyond which there is nothing else. There is no possibility of any "bheda-jñāna". That absence is "Jñānaśūnyatva".

व्याख्या— अथ— ''नेति नेत्यस्थूलमनण्वह्रस्वदीर्घप्लुतम्'' इति बृहदारण्यश्रुत्यनुसारेण, ''अनाख्ये तु निरालम्बे ह्यग्राह्यो भाववर्जिते। निस्तत्त्वे योजितो मुक्त इति शास्त्रस्य निश्चयः।।'' इति निःश्वासकारिकातन्त्रानुसारेण, ''पशुपशुपतियोगो दृग्युगैक्यप्रयोगो गगनगगनदेशः सिन्धुसिन्धुप्रदेशः। सम-समरसरूपो भिन्नभिन्नस्वरूपो निशि समरसकान्तावल्लभाश्लेषकान्तः।।'' इति त्रयीतन्त्रयुक्तियुक्ताभियुक्तोक्त्यनुसारेण च परमुक्तलक्षणमुक्त्वा ज्ञान-शून्यस्थलं समापयति—

Then, in accordance with the statements of the Bṛ. U., viz., "Neti neti" meaning "it is not" and "Asthūlamanaṇva-hraśva, etc.," which means: "It is not fat, not atomic, not short, not long, etc.", in accordance with the statement of Niśvāsa Kā., viz., "Anākhye tu nirālambe, etc.", which means: "The liberated one is united with the ultimate which is indescribalbe, which is without anything positive and which is without any other principle, this is the

conclusion of the Śāstra" and also in accordance with the statement of the Tra. Ta., viz., "Paśupaśupatiyogo, etc.", which means: "The communion of the Puśu (Jīva) and Paśupati (Paraśiva) is like the combination of the visions of two eyes into one vision, of the two regions of the sky into one and of the two regions of the ocean into one; it is an equable merging into one another like the union of the lover and his beloved in close embrace in the night", the author gives the characteristices of the "Paramamukta" and concludes the "Jñānaśūnyasthala"—

यस्य कार्यदशा नास्ति कारणत्वमथापि वा।
शेषत्वं नैव शेषित्वं स मुक्तः पर उच्यते।।७०।।

He who is neither in the state of effect (kāryadaśā) nor in the state of cause (kāraṇadaśā), is said to be one who has attained supreme liberation (Paramukta). (70)

व्याख्या— यस्य सर्वं नेति नेति निवार्यतत्त्वातीतस्य स्वस्वरूप-सम्पन्नस्य कार्यावस्था नास्ति, अथापि वा तन्न चेत्कारणत्वं च नास्ति, यस्य परब्रह्मपरशिवपरलिङ्गादिपर्यायनामोच्चारवतः स्वस्वरूपसम्पन्नस्य शेषत्वम् अवशेषत्वं शेषित्वं शेषवत्त्वं च नास्ति, स नित्यपरिपूर्णः सच्चिदानन्दस्वरूप-परमुक्त एवेत्युच्यत इत्यर्थः। अयं भावः—''अनीशश्चात्मा बध्यते भोक्तृ-भावाद् ज्ञात्वा देवं मुच्यते सर्वपाशैः'' इति श्वेताश्वतरश्रुत्या, ''पाशबद्धो भवेज्जीवः पाशमुक्तः परः शिवः'' इति वीरागमवचनेन, देशिकोपदेशेन, स्वानुभवेन च मायामलबिन्दुतिरोभावकर्मपाशविमुक्तपरशिवशब्दवाच्य-स्वस्वरूपाभिव्यक्तिरेव परमुक्तिरिति। एतल्लिङ्गत्रयं शिवलिङ्गैक्यस्याङ्ग-त्रयस्य क्रमेण संयोजनीयम्।।७०।।

इति ज्ञानशून्यस्थलम्

He does not have the state of effect due to his attain-ing the state of Self-realisation which is beyond the (36)

principles after denying his nature as "not this, not this". Then if that is not there, he does not have the state of cause. There is no dependence (Śeṣatva) in the case of him who is described in terms of the synonyms such as Parabrahman, Paraśiva, Paraliṅga, etc., nor there is the state of having such a dependence. Such a Yogin is said to be Paramukta, who is eternally absolute and who is characterised by existence, intelligence and bliss. This is the gist of the matter: In accordance with the statement of the Śve. U., viz., "Anīśaścātmā badhyate, etc.", which means: "The Self who does not know Īśvara, is bound to the state of experiencing fruits of Karman; but when he knows the Lord, all fetters fall away from him" and according to the statement of the Vī. Ā., viz., "Pāśabaddho bhavejjīvaḥ, etc.", which means: "One who is bound by fetters, is the Jīva (embodied Soul) and one who is free from fetters is Paraśiva (Universal Soul)" and also as per the teaching of the Guru and own experience, the flash of his own form which is expressed in terms of Paraśiva and which is free from the five fetters, namely, Māyā, Mala, Bindu, Tirobhāva and Karman, is said to be supreme liberation (Paramukti). These three Liṅgas are to be related in order with three Aṅgas of the "Śivaliṅgaikya". (70)

Jñānaśūnyasthala ends

Notes: नेति नेति— (Bṛ. U., 2. 3.6). The full statement is—अथाथ आदेशो नेति नेति न ह्येतस्मादिति नेत्यन्यत्परमस्ति — "Then (after speaking of the nature of the truth), comes this instruction (of Brahman, the truth of the truth — "satyasya satyam") as: "It is not, it is not, firstly that there is nothing beyond it and secondly that there is nothing other than that". This state of Brahman is the "satyasya satyam", because of the exclusion of all particular adjuncts. It is only in the case of that which has any speciality, name, form, action, distinctive mark, species or quality, that there is possibility to describe in words. None of those specialities is found in the case of one in the state of Brahman. Hence it is not possible

to describe him in any way. When that state is described in terms of ''विज्ञानमानन्दं ब्रह्म'' (Bṛ. U., 3.9.28) ''विज्ञानघन एव ब्रह्मात्मा'', it is described only through the superimposed name, form, action, etc. But when the question of describing its "svarūpa" bereft all the specialities of adjuncts arises, then it is not possible to describe it in any way. Then the only alternative that is left is to describe it in terms of "not that, not that" through the denial of all the positive descriptions. Śaṅkara says: यस्मिन्न कश्चिद्विशेषोऽस्ति नाम वा रूपं वा कर्म वा भेदो वा जातिर्वा गुणो वा तद्द्वारेण हि शब्दप्रवृत्तिर्भवति। न चैषां कश्चिद्विशेषो ब्रह्मण्यस्ति। अतो न निर्देष्टुं शक्यत इदं तदिति। .... अध्यारोपितनामरूपकर्मद्वारेण ब्रह्म निर्देश्यते ''विज्ञानमानन्दं ब्रह्म'' ''विज्ञानघन एव ब्रह्मात्मा'' इत्येवमादिशब्दैः। यदा स्वरूपमेव निर्दिदेक्षितं भवति निरस्तसर्वोपाधिविशेषं, तदा न शक्यते केनचिदपि प्रकारेण निर्देष्टुम्। तदा अयमेवाभ्युपायो यदुत प्राप्तनिर्देशप्रतिषेधद्वारेण ''नेति नेति'' इति निर्देशः। (Bhāṣya on Bṛ. U., 2.3.6). The "Jñānaśūnya" state is vividly brought out here. The same is dipicted in negative herms: अस्थूलमनण्वह्रस्वदीर्घप्लुतम्— (Bṛ. U., 3.8.8). The statement in full is this: अस्थूलमनण्वह्रस्वमदीर्घमलोहिमस्नेहमच्छायमतमोऽवाय्वनाकाशमसङ्गमरसमगन्धमचक्षुष्कमश्रोत्रमवागमनोऽतेजस्कमप्राणममुखममात्रमनन्तरमबाह्यं न तदश्नाति किञ्चन न तदश्नाति कश्चन। This is how the state of Paraśivabrahman in which the Śivayogin has become fully absorbed, can be described in negative terms: "It is not gross, nor atomic, nor short, nor long, nor red, nor sticky, nor shady, nor dark, nor wind, nor ether, nor attached, nor with taste, nor with smell, nor with the eye, nor with the ear, nor endowed with speech, nor with lustre, nor with life-breath, nor with face, nor having the interior, nor having the exterior; it does not eat anything and nobody can eat it." अनीशश्चात्मा, इत्यादि— (Śve. U., 1.8). "पाशबद्धो..." (Vī.Ā.). The relation of kārya (effect) and kāraṇa (cause) is a long long stream, which flows through the thirty-six principles. Each preceding principle is the cause of each of the following principle. Each following principle is the effect of each preceding principle. Every finite object is caught in that stream. But Paraśivabrahman with whom the Śivayogin is one, is infinite and absolute. Hence he is neither the cause nor the effect. In the state of duality between the Jīva and Śiva as the worshipper and the worshipped, Jīva experiences the feeling of dependence on Śiva and he is the "Śeṣa" and Śiva whom he depends upon is

called "Śeṣin". But in the ultimate state in which the Jīva is in total communion with Śiva, there is no "Śeṣa-Śeṣi-bhāva" but "Samānasamarasabhāva". The Śivayogin who is in this state is neither the Śeṣa nor the Śeṣin, because there is no duality at all. "अनाख्ये तु..." (Niḥśvāsa Kā.); "पशुपशुपतियोगो..." (Abhi. Va.).

व्याख्या— अथैतच्छास्त्रसङग्रहकृच्छिवाचार्यः स्वशिष्यप्रशिष्यान् प्रत्येतच्छास्त्रोपरमं सूचयन् रेणुकगणेश्वरो निरुत्तरः सन् तूष्णीं स्थित इति सूत्रद्वयेन कथयति—

Śri Śivayogi Śivācārya who has composed this sacred text, indicates the conclusion of this sacred lore to his disciples and disciples of his disciples by saying in two stanzas that Śrī Reṇukagaṇeśvara stopped his discouse and remained silent—

एतावदुक्त्वा परमप्रबोधमद्वैतमानन्दशिवप्रकाशम्।
देव्यै पुरा भाषितमीश्वरेण तूष्णीमभूद् ध्यानपरो गणेन्द्रः।।७१।।

एवमुक्त्वा समासीनं शिवयोगपरायणम्।
रेणुकं तं समालोक्य बभाषे प्राञ्जलिर्मुनिः।।७२।।

Having propounded so far the supreme knowledge of Advaita revealing the bliss of Śiva, which was before imparted by Śiva to Pārvatī, the lord of the Śivagaṇas (i.e., Śrī Reṇuka) fell silent in a state of trance. (71) Looking at Śrī Reṇuka well-versed in the Sivayoga, who sat silently after having told thus, the sage (Agastya) spoke joining his hands in reverence. (72)

व्याख्या— गणेन्द्रो रेणुकगणेश्वरः परमेश्वरेण देव्यै पार्वत्यै पुरा रहस्यं सद् भाषितं शिवानन्दप्रकाशकं शिवद्वैतरूपं परमप्रबोधम् उपक्रमोपसंहार-मध्यपरामर्शेष्वपि स्वस्वरूपप्रकाशकपिण्डादिवृत्तिज्ञानशून्यान्तवीरशैवशास्त्र-मेतावदनेन प्रकारेणोक्त्वा कुम्भसम्भवायोपदिश्य स्वस्वरूपध्यानसक्तः सन् तूष्णीमभूद् मौनमुद्रावलम्बी बभूवेत्यर्थः।।७१।। बभाषे स्तुतिमारब्धवा-नित्यर्थः। शिष्टं स्पष्टम्।।७२।।

Reṇukagaṇeśvara the lord of Śaiva devotees, imparted the teaching so far to Agastya, the pitcher-born sage, in this way. It is a teaching containing the supreme knowledge in the form of "Śivādvaita", which reveals the bliss of Śiva and which was formerly taught in secret to Pāravtī by Parameśvara. It is the knowledge of the Vīraśaiva lore from "Piṇḍasthala" to "Jñānaśūnyasthala" which reveals the awareness of one's own nature (as Śiva) in the scrutiny at the beginning, end and middle. After imparting the teaching, he became immersed in the meditation of his own Self and assumed silence or became sealed in silence. (71) "Bābhāṣe" (he spoke) means that he started the eulogy of Śrī Reṇuka. The rest is clear. (72)

व्याख्या— अत सप्तभिः सूत्रैः श्रीरेणुकस्तुतिं करोत्यगस्त्य उवाचेति—

Then Agastya eulogises Śrī Reṇuka in seven stanzas—

शिवयोगविशेषज्ञ शिवज्ञानमहोदधे।
समस्तवेदशास्त्रादिव्यवहारधुरन्धर ।।७३।।

आलोकमात्रनिर्धूतसर्वसंसारबन्धन ।
स्वच्छन्दचरितोल्लासस्वप्रकाशात्मवच्छिव।।७४।।

अवतीर्णमिदं शास्त्रमनवद्यं त्वदाननाम्।
श्रुत्वा मे मोदते चित्तं ज्योतिः पश्ये शिवाभिधम्।।७५।।

अद्य मे सफलं जन्म गतो मे चित्तविभ्रमः।
सञ्जाता पाशविच्छित्तस्तपांसि फलितानि च।।७६।।

इदानीमेव मे जातं मुनिराजोत्तमोत्तमम्।
इतः परं मया नास्ति सदृशो भुरनत्रये।।७७।।

शास्त्रं तव मुखोद्गीर्णं शिवाद्वैतपरम्परम्।
मां विना कस्य लोकेषु श्रोतुमस्ति तपः शुभम्।।७८।।

तपसां परिपाकेन शङ्करस्य प्रसादतः।
आगतस्त्वं महाभाग मां कृतार्थयितुं गिरा ।।७९।।

O expert in the Śivayoga! O ocean of Śivajñāna! O leader in the deliberations of all branches of knowledge such as Veda, Śāstra, etc.! O remover of the bondage of transmigrationn by a mere glance ! O revealer of unrestricted conduct! O Śiva with the light of Self-realisation! This sacred teaching has emerged from your mouth. On hearing it my mind is delighted. I have the vision of the lustre called Śiva. (73-75) Fruitful, indeed, is my life to-day. Gone is my mental confusion. Cut asunder are the Fetters. My penances have yielded fruits. (76) Now, indeed, I have attained the status of the best among the best sages. None in the three worlds is similar to me. (77) Who in the worlds, other than me, has the auspicious penance to here this Śāstra belonging to the tradition of "Śivādvaita" which has emerged from your mouth? (78) By Virtue of the ripening of my penances and due to the gracious favour of Śaṅkara, you came here, O blessed one, to make me blessed through your words. (79)

व्याख्या— शिवध्यानयोगविशेषज्ञ, शिवज्ञानस्य समुद्र, समस्तवेदागमपुराणादिशास्त्रव्यवहारवाहक, दर्शनमात्रनिवारितसमस्तजनसंसारबन्ध, स्वेछाचाराविर्भाव, स्वप्रकाशेनैव चैतन्यवच्छिवस्वरूप, भो गणेन्द्र, त्वन्मुखादाविर्भूतं दोषरहितमिदं वीरशैवशास्त्रं श्रुत्वा मे मनो नन्दति शिवप्रकाशं पश्ये।।७३-७५।। ''अद्य मे'' इति सर्वत्र सम्बन्धः ।।७६।। मुनीश्वराणां ऋषिश्रेष्ठानाम् उत्तमोत्तमत्वमित्यर्थः, धर्मधर्मिणोरभेदात्। शिष्टं स्पष्टम्।।७७।। उद्गीर्णं बहिर्निर्गतमित्यर्थः। शास्त्रं वीरशैवशास्त्रम्। महाभाग श्रेष्ठेत्यर्थः। शिष्टं स्पष्टम् ।।७८-७९।।

O expert in the trance of Śivadhyāna! O ocean of Śivajñāna! O leader in the deliberations of all branches of knowledge such as Veda, Āgama, Purāṇa and other Śāstras! O one whose sight is enough to remove the bondage of all the people! O one who gave birth to independent conduct! O Śiva whose spirit has arisen from your own lustre! O lord of the Śivagaṇas! This sacred lore is the faultless Vīraśaiva lore which has emerged from your mouth. On hearing it may mind is delighted. I have the visioin of the brilliance of Śiva. (73-75) "Now"– this should be connected with all the sentences here. (76) "Munirājottamottamam" means that he (Agastya) has attained the status of the best among the best sages. There is "abheda" between the "Dharma" and the "Dharmin". The rest is clear. (77) "Udgīrṇam" means "emerged out". Śāstra is Vīraśaivaśāstra. "Mahābhāga" means "the excellent one". The rest is clear. (78-79)

व्याख्या— अथ सङग्रहकृच्छिवाचार्यः कुम्भसम्भवं श्रीरेणुकः स्तुतिं कृतवानित्याह—

Then Śrī Śivācārya who has composed this work says that Śrī Reṇuka praised Agastya—

इति स्तुवन्तं विनयादगस्त्यं मुनिपुङ्गवम्।
आलोक्य करुणादृष्ट्या बभाषे स गणेश्वरः।।८०।।

Śrī Reṇukagaṇeśvara looked with compassionate eyes at Agastya, the best among the sages, who spoke in such a devotion, and praised him.(80)

व्याख्या— विनयाद् भक्त्येत्यर्थः। शिष्टं स्पष्टम् ।।८०।।

"Vinayāt" means "with devotion". The rest is clear. (80)

Now Reṇuka praised Agastya in six stanzas—

अगस्त्य मुनिशार्दूल तपःसिद्धमनोरथ।
त्वां विना शिवशास्त्रस्य कः श्रोतुमधिकारवान्।।८१।।

पात्रं शिवप्रसादस्य भवानेको न चापरः।
इति निश्चित्य कथितं मया ते तन्त्रमीदृशम्।।८२।।

स्थाप्यतां सर्वलोकेषु तन्त्रमेतत् त्वया मुने।
ईदृशं शिवबोधस्य साधनं नास्ति कुत्रचित्।।८३।।

रहस्यमेतत् सर्वज्ञः सर्वानुग्राहकः शिवः।
अवादीत् सर्वलोकानां सिद्धये पार्वतीपतिः।।८४।।

तदिदं शिवसिद्धान्तसाराणामुत्तमोत्तमम्।
वेदवेदान्तसर्वस्वं विद्याचारप्रवर्तकम्।।८५।।

वीरमाहेश्वरग्राह्यं शिवाद्वैतप्रकाशकम्।
परीक्षितेभ्यो दातव्यं शिष्येभ्यो नान्यथा क्वचित्।।८६।।

एतच्छ्रवणमात्रेण सर्वेषां पापसंक्षयः।
अवतीर्णं मया भूमौ शास्त्रस्यास्य प्रवृत्तये।।
प्रवर्तय शिवाद्वैतं त्वमपि ज्ञानमीदृशम्।।८७।।

इति श्रीमत्षट्स्थलब्रह्मिणा शियोगिनाम्ना विरचिते
वीरशैवधर्मनिर्णये श्रीसिद्धान्तशिखामणौ शिवैक्यस्थलविषय-
नवविधलिङ्गप्रसङ्गोनाम विंशः परिच्छेदः समाप्तः।।२०।।

O Agastya! O the best among the sages! O leader of the sages! Who else other than you has the eligibility to hear the sacred lore of Śiva? (81) You are alone the fit receipient of Siva's gracious favour. Having decided like this, this kind of a Śāstra has been told to you by me. (82) O Sage! this Śāstra has to be established by you in all the worlds. There is no other means of knowing Śivajñāna except this anywhere. (83) This is the secret teaching imparted by Śiva, the lord of Pārvatī, who is omniscient and who is the bestower of favour on all, for the benefit of all the worlds. (84) This is the best among the essential

teachings of the Śaiva doctrines. It is the all-in-all of Veda and Vedānta. It propounds knowledge and practice. It is to be grasped by the Vīramāheśvaras. It reveals the doctrine of Śivādvaita. It should be imparted to the tested disciples but not to all. (85-86) By merely hearing this all will have their sins exhausted. In order to make this Śāstra prevalent only I have descended on this earth. You, too, spread this Knowledge of Śivadvaita. (87)

Here ends the twentieth Chapter of
Śrī Siddhāntaśikhāmaṇi which is an authority on
Vīraśaivism dealing with the nine Liṅgasthalas
of the Aikyasthala written by Śrī Śivayogi Śivācārya
who has attained Brahmanhood through
the path of six Sthalas. (20)

व्याख्या— ''एकोत्तरशतं प्रोक्ता दीक्षाभेदा मया पुरा। दीक्षितास्तासु गुरुणा भक्तोऽस्मिन्नधिकारवान्।।'' इति योगजागमवचनाद् अस्मिन् शास्त्रे त्वां विना अधिकारी नास्तीत्यर्थः ।।८२।। ईदृशं वीरशैवतन्त्रमित्यर्थः।।८२।। स्पष्टम्।।८३।। सिद्धये भोगमोक्षसिद्धय इत्यर्थः। एतद्रहस्यं वीरशैवरहस्य-मित्यर्थः। शिष्टं स्पष्टम्।।८४।। तदिदं वीरशैवषट्स्थलशिवयोगमार्गप्रति-पादकं तदिदं शास्त्रं कामिकादिवातुलान्ताष्टाविंशतिदिव्यागमसाराणामुत्त-मोत्तमं चतुर्वेदद्वात्रिंशदुपनिषत्सर्वस्वं ज्ञानक्रियाप्रकाशकं वीरमहेश्वरैरङ्गी-करणीयं परशिवाद्वैतप्रतिपादकमिदं शास्त्रम्, ''तावत्यः संहिता अन्तेवासिने ब्रूयान्नासंवत्सरवासिने न प्रवक्तयिताचार्यः'' इत्यैतरेयश्रुतेः, ''भक्तस्यैवा-त्मशिष्यस्य विरक्तस्य महामतेः। गुरुणा ज्ञानिना देयमानन्दरसनिर्भरम्।।'' इति योगजागमवचनाच्च परीक्षितेभ्यः शिष्येभो देयम्, अनधिकारिणे न ब्रूयदिति भाव।।८५-८६।। स्पष्टम् ।।८७।।

इति श्रीमत्पदवाक्यप्रमाणपारावारधुरीणश्रीमरितोण्टदार्येण
विरचितायां तत्त्वप्रदीपिकाख्यायां श्री सिद्धान्तशिखामणि-
व्याख्यायां शिवैक्यस्थलविषयनवविधलिङ्गप्रसङ्गो
नाम विंशः परिच्छेदः समाप्तः।।२०।।

As per the statement of the Yogaja Ā. viz., "Ekottaraśataṁ proktā, etc.", which means: "I have earlier told one hundered and one kinds of Dīkṣā. The devotee who is initiated according to them by the Guru, is eligible to this", it means that except him (i.e., Agstya) no one is eligible to this Śāstra. (81) "(Tantram) īdṛśam" means the Vīraśaivaśāstra. (82). It is clear. (83) "Siddhaye" means "for the accomplishment (siddhi) of enjoyment (here) and libertion (herefter)". The rest is clear. (84) "This" (tadidam) means: "This Śāstra which propounds the Path of Śivayoga consisting in six Sthalas". This is the best among the essential doctrines based on the twenty-eight divine Āgamas from Kāmika to Vātula. This is the essence of the four Vadas and the thirty-two Upaniṣads. This reveals the knowledge and practice of Vīrśaivism. This has to be accepted by the Vīramāheśvaras. This teaches "Śivādvaita". As per the Aitareya Śru. viz., "Tāvatyaḥ saṁhitā, etc.", which means: "This (Śāstra)" should be imparted to a disciple who has completed all the "Saṁhītās" the teacher should not impart to any one who has not stayed one year" as a disciple and according to the statement of the Yogaja Ā., viz., "Bhaktasyaivātmaśiṣyasya, etc.," which means: "The enlightened teacher can give with overflowing joy, this Śāstra to his own close disciple who is full of devotion and who has the spirit of renunication", this Śāstra should be given only to a tested disciple; this should not be given to anyone who is not eligible. (85-86). It is clear. (87)

Here ends the twentieth chapter dealing with the Nine Liṅgasthalas of the Aikyasthala in the commentary on Śrī Siddhāntaśikhāmaṇi called Tattvapradīpikā, Written by Śrī Maritoṇṭadārya who is foremost among those who are well-versed in Vyākaraṇa, Mīmāṁsā and Nyāya (20)



एकविंशः परिच्छेदः

विभीषणाभीष्टप्रदानम्

व्याख्या— अथ रेवणसिद्धेश्वरेण कुम्भसम्भवाय पिण्डादिवृत्तिशून्यान्तोपदिष्टं वीरशैवसङ्ग्रहं शिवयोगिसंज्ञकाचार्यः स्वशिष्यप्रशिष्येषु प्रख्यातं कृत्वा अनन्तरं रेणुकविभीषणसंवादं रेवणसिद्धेश्वरैक्यं च पञ्चपञ्चाशत्सूत्रैः सङ्गृह्याह—

Then after making prevalent among his disciples and the disciples of his disciples the Vīraśaiva lore from Piṇḍasthala to Jñānaśūnyasthala taught by Śrī Revaṇasiddheśvara to Agastya the pitcher-born sage, Śrī Śivayogi Śivācārya presents in brief an account of the dialogue between Śrī Reṇuka and Vibhīṣaṇa and of Śrī Revaṇasiddheśvara's merging into the Liṅga in fifty five (four) stanzas—

इत्युक्त्वा पश्यतस्तस्य पुरस्तादेव रेणुकः।
अन्तर्दधे महादेवं चिन्तयन्नन्तरात्मना।।१।।

य इदं शिवसिद्धान्तं वीरशैवमतं परम्।
शृणोति शुद्धमनसा स याति परमां गतिम्।।२।।

Having said this, while he (Agastya) was looking at him, Śrī Reṇuka disappeared in front of him, only cherishing the Mahādeva in his own Self. (1) He who hears with pure mind this Śaiva doctrine pertaining to this excellent Vīraśaiva faith will get the supreme state. (2)

व्याख्या— स्पष्टम्।।१।। यः पुरुषो वीरशैवमतमङ्गलिङ्गस्थलरूपं सद् वीरशैवधर्मनिर्णयसम्मतं परं सवोत्कृष्टम् इदं शिवसिद्धान्तं श्रुतिसम्मत-मेतच्छिवसिद्धान्तं शुद्धमनसा निर्मलचित्तेन शृणोति, स परमां गतिं परमुक्तिं यातीत्यर्थः।।२।।

It is clear. (1) That person who listens with pure mind to this all-superior Śaiva doctrine—the doctrine which is in conformity with Śruti and which is in tune with the code of Vīraśaiva religion consisting in the path of Aṅgasthalas and Liṅgasthalas— attains to the supreme state of Mukti. (2)

(व्या०) अथान्तर्हितो रेणुको लङ्कां प्रविष्टवानित्याह—

Then the author narrates that Śrī Reṇuka who had disappeared, entered Laṅkā —

स्वच्छन्दाचाररसिकः स्वेच्छानिर्मितविग्रहः।
आससाद पुरीं लङ्कां रेणुको गणनाथकः।।३।।

समागतं महाभागं सर्वागमविशारदम्।
विभीषणः समालोक्य गेहं प्रवेशयन्निजम्।।४।।

भद्रासने निजे रम्ये निवेश्य गणनायकम्।
अर्घ्यपाद्यादिभिः सर्वैरुपचारैरपूजयत्।।५।।

पूजितेन प्रसन्नेन रेणुकेन निरूपितः।
निषसाद तदभ्याशे स निजासनमाश्रितः।।६।।

Śrī Reṇuka, the lord of the Śivagaṇas, who is fond of practices of his liking and who assumed a visible form on his own, reached the city of Laṅkā. (3) On seeing the arrival of the blessed one who was well-versed in all the Āgamas, Vibhīṣaṇa took him to his own palace. (4) Having given his charming throne to the lord of the Śivagaṇas, he rendered worship to him through all customary services such as Arghya and Pādya (offering water for sipping and for washing the feet). (5) On the gesture of Śrī Reṇuka who was so worshipped and who was so pleased, he (Vibhīṣaṇa) sat on his seat near him (Śrī Reṇuka). (6)

व्याख्या— निर्मलस्वेच्छाचाररसिकः इत्यर्थः। शिष्टं स्पष्टम्।।३।। महाभागः श्रेष्ठः सर्वागमविशारदः कामिकादिवातुलान्तदिव्यागमकुशल इत्यर्थः। शिष्टं स्पष्टम्।।४।। निजे भद्रासने स्वकीयसिंहासन इत्यर्थः। शिष्टं स्पष्टम्।।५।। स विभीषणः पूजाप्रसन्नेन श्रीरेणुकेनाज्ञापितः सन् तत्समीपे स्वकीयासनान्तर-माश्रितवान् सन् निषसाद उपविष्टवानित्यर्थः।।६।।

"Svacchandācārarasikaḥ" means "he who was fond of the pure practices of his liking". The rest is clear. (3) "Mahābhāgaḥ" means "noble one". "Sarvāgamaviśāradhḥ" refers to his scholarship in the divine Āgamas from Kāmikāgama to Vātulāgama. The rest is clear. (4) "Nije bhadrāsane" means "his own throne". The rest is clear. (5) Having been ordered by Śrī Reṇuka who was pleased with worship, Vibhīṣaṇa sat near him on a seat of his own. (6)

व्याख्या— अथ— विभीषणः—

Then Vibhīṣaṇa—

आबभाषे गणेन्द्रं तं कृताञ्जलिर्विभीषणः।
मानुषाकारसम्पन्नं साक्षच्छिवमिवापरम्।।७।।

रेणुक त्वां गणाधीश शिवज्ञानपरायण।
अवतीर्णं महीमेनामिति सम्यक् श्रुतं मया।।८।।

मद्भाग्यगौरवादद्य समायास्त्वं पुरीमिमाम्।
कथं भाग्यविहीनानां सुलभाः स्युर्भवादृशाः।।९।।

मत्समो नास्ति लोकेषु भाग्यातिशयवत्तया।
यस्य गेहं स्वयं प्राप्तो भवान् साक्षान्महेश्वरः।।१०।।

Vibhīṣaṇa spoke to the lord of the Śivagaṇas with his hands joined in reverence: "O Reṇuka! O Lord of the Gaṇas! O expert in the knowledge of Śiva! I have clearly heard that you who are actually another Śiva assuming a human form, have descended on this earth" (7-8). "It is due to the excess of my good fortune that you have come to this city. How can persons like you be easy of access to the persons lacking in good fortune?" (9). By Virtue of the excess of good fortune, no one in the worlds is equal to me to whose house your holiness, who is actually Śiva, has come of your own accord" (10).

व्याख्या— विभीषणो मानुषाकृतिं साक्षादपरं शिवमिव स्थितमिति शेषः। तं गणेन्द्रं कृताञ्जलिः कृतमञ्जलिपुटं यस्मिन् कर्मणि यथा भवति तथा आबभाषे विज्ञापनवचनं प्रयुक्तवानित्यर्थः।।८।। भो शिवज्ञानपरायण गणाधीश श्री रेणुक, त्वामेनां महीं भूलोकं प्रत्यवतीर्णं सन्तं मया सम्यग् इति लोकवार्तया श्रुतमित्यर्थः।।८।। स्पष्टम्।।९।। भो रेणुक भूलोकगतप्रत्यक्ष-महेश्वरो भवान् स्वयमेव यस्य मे राजालयं प्राप्तोऽसि, ततो भाग्यातिशयत्वेन लोकेषु मत्समः कोऽपि नास्तीत्यर्थः।।१०।।

Vibhīṣaṇa spoke to him who stood in a human form as actually another Śiva. This should be understood. He addressed the lord of the Śivagaṇas in such a way as joining his hands in reverence. "Kṛtāñjali" is used in the sense of 'Kṛtāñjaliḥ san'. "Ābabhāṣe" means making submission before him. (7) It means that he (Vibhīṣaṇa) heard about him through the news spread among the people that he was Śrī Reṇuka, the lord of the Gaṇas descended on the earth. (8) It is clear. (9) O Reṇuka, you who are the actual Maheśvara descended on the earth and you have on your

own accord have entered my palace. Hence, by virtue of the excess of my good fortune, no body in the worlds is equal to me. (10)

व्याख्या— अथ न तावन्मात्रमित्यत्राह—

Then the author says that it was not only that much —

कृतार्था मे पुरी ह्येषा कृतार्थो राक्षसान्वयः।
जीवितं च कृतार्थं मे यस्य त्वं दृष्टिगोचरः।।११।।

इति ब्रुवाणं कल्याणं राक्षसेन्द्रं गणेश्वरः।
बभाषे सस्मितो वाणीं विश्वोल्लासकरीं शुभाम्।।१२।।

"Blessed is my city; blessed is the family of demons; blessed, indeed, is my life that you have come within the range of my sight"— to him, the blessed lord of demons, who said thus, the lord of the Śivagaṇas uttered with a smile words that were apt to create delight in all and that were auspicious. (11-12)

व्याख्या— भो रेणुक, त्वं यस्य मे दृष्टिगोचरः, तस्मात् मे ममैषा लङ्कापुरी कृतार्थेत्यादि।।११।। सस्मितः मन्दस्मितेन युक्तः सन्नित्यर्थः। विश्वोल्लासकरीं सर्वेषामानन्दकरीमित्यर्थः। शिष्टं स्पष्टम् ।।१२।।

O Reṇuka! Now you have come within the range of my sight. Hence, blessed is the city of Laṅkā, etc. (11) "Sasmitaḥ" means "endowed with smile" "Viśvollāsakarī" means "that speech which makes all delighted". The rest is clear. (12)

व्याख्या— अथ तत्प्रकारं चतुर्भिः श्लोकैर्वर्णयति—

Then the author describes in four stanzas the manner of his speech —

विभीषण महाभाग जाने त्वां धर्मकोविदम्।
त्वां विना कस्य लोकेषु जायते भक्तिरीदृशी।।१३।।

समस्तशास्त्रसारज्ञं सर्वधर्मपरायणम्।
अध्यात्मविद्यानिरतमाहुस्त्वां राक्षसेश्वर।।१४।।

O Vībhīṣaṇa! O blessed one! I know that you are learned in Dharma, knower of the essence of all Śāstras, devoted to all Śaiva faiths and deeply interested in spiritual knowledge. So they say, O Lord of the demons! Except in you, in whom can this kind of devotion arise? (13-14)

व्याख्या— स्पष्टम्।।१३।। भो विभीषण, त्वां समस्तनिगमागमादिशास्त्रज्ञं सकलशिवधर्मेषु परायणं तत्परमित्यर्थः। शिवाद्वैतज्ञानयोगरूपाध्यात्मविद्यानिरतं सन्तम् आहुरित्यर्थः।।१४।।

It is clear. (13) O Vibhīṣaṇa! You know the essence of all the Śāstras such as Vedas, Āgamas, etc., you are interested in all the Śaiva faiths. People say that you are deeply immersed in the spiritual knowledge consisting in the realisation of knowledge of Śivādvaita. (14)

व्याख्या— अतः कारणात्—

Hence for that reason—

त्वदीयधर्मसम्पत्तिं श्रुत्वाहं विस्मिताशयः।
व्रजन् कैलासमचलं त्वदन्तिकमुपागतः।।१५।।

प्रीतोऽस्मि तव चारित्रैः शोभनैर्लोकविश्रुतैः।
दास्यामि ते वरं साक्षात् प्रार्थयस्व यथेप्सितम्।।१६।।

इति प्रसादसुमुखे भाषमाणे गणेश्वरे।
प्रणम्य परया प्रीत्या व्याजहार विभीषणः।।१७।।

"On hearing about the wealth of your Dharma I have become astonished. On my way to the eternal Kailāsa, I have come to you. I am pleased with your captivating, widely known ways of moral behaviour. I shall give a boon and you can actually ask what you aspire for". When thus the lord of Śivagaṇas spoke in such a way as to do gracious favour to him, Vibhīṣaṇa saluted him with great affection and told. (15-17)

व्याख्या— कैलासमचलं व्रजन्नहं त्वदीयशिवधर्मसम्पत्तिं श्रुत्वाऽऽश्चर्ययुक्तचित्तः सन् त्वत्समीपमागतोऽस्मीत्यर्थः।।१५।। स्पष्टम्।।१६।। व्याजहार विज्ञापनवाक्यं प्रयुक्तवानित्यर्थः।।१७।।

"On my way back to the eternal Kailāsa, I got astonished on hearing about your wealth of religious merit and came to you"— this is the meaning. (15) It is clear.(16) "He told" means "he made a submission to him." (17)

व्याख्या— अथ तत्प्रकारं षड्भिः सूत्रैः प्रदर्श्य स्वस्व रावणोक्ताभिप्रायमष्टाभिः सूत्रैः सूचयति—

Then the author shows the manner of that speech or submission in six stanzas and indicates the substance of Rāvaṇa's, resolve in eight stanzas—

आगमानुग्रहादेव भवतः शिवयोगिनः।
दुर्लभाः सर्वलोकानां समपद्यान्त सम्पदः।।१८।।

तथापि प्रार्थनीयं मे किञ्चिदस्ति गणेश्वर।
सुकृते परिपक्वे हि स्वयं सिद्ध्यति वाञ्छितम्।।१९।।

रावणो हि मम भ्राता माहेश्वरशिखामणिः।
अदृष्टशत्रुसम्बाधं शशास हि जगत्त्रयम्।।२०।।

यस्य प्रतापमतुलं सोढुमक्षतशक्तयः।
इन्द्रादयः सुराः सर्वे राज्यलक्ष्म्या वियोजिताः।।२१।।

स तु कालवशेनैव स्वचरित्रविपर्ययात्।
रणे विष्ण्वतारेण रामेण निहतोऽभवत्।।२२।।

स तु रामशराविद्धः कण्ठस्खलितजीवितः।
अवशिष्टं समालोक्य मामवादीत् सुदुःखितः।।२३।।

"By a mere favour of the visit of Your Holiness, the Śivayogin, the fortunes that are rare in all the worlds are obtained. Still, O Lord of the Śivagaṇas! I have an appeal to make on something. When the good deeds become ripe, the desire is automatically fulfilled. My brother Rāvaṇa was the crest jewel among the ardent devotees of Maheśvara. He ruled the three worlds without any harm from the enemies. All the gods headed by Indra, etc., whose power was unable to stand his limitless prowess, were relieved of their royal wealth. Due to the bad turn of time and on account of the degradation of his character, he was killed in the battle by Rāma, an incarnation of Lord Viṣṇu. Pierced by the arrow of Rāma and with his life-breath almost slipping from the throat, he became caught in acute grief and spoke to me on seeing me alive". (18-23)

व्याख्या— भो गणेश्वर, शिवयोगिनो भवत आगमनरूपानुग्रहादेव सर्वजनदुर्लभाः सम्पदः समपद्यन्त प्राप्ता इत्यर्थः।।१८।। मे मयेत्यर्थः। शिष्टं स्पष्टम्।।१९।। अदृष्टशत्रुसम्बाधं यथा भवति तथा जगत्त्रयं हि प्रसिद्धं सत् शशास पालयामासेत्यर्थः।।२०।। स्पष्टम्।।२१।। स्पष्टम्।।२२।। स रावणो रामबाणेन क्षतं लब्धवान् सन् कण्ठगतप्राणः सन् अवशिष्टं राक्षसेषु हतशिष्टं मां दृष्ट्वात्यन्तदुःखितः सन् प्रत्यवददित्यर्थः।।२३।।

"O Lord of the Śivagaṇas, merely by the favour of the arrival of Your Holiness the Śivayogin, fortunes which are rare to all the people, are obtained. (18) "Me" means "by me". The rest is clear. (19) "Adṛṣṭa-śatrusambādham" is used adverbially to mean that he ruled the well known three worlds in such a way as there was no harm from the enemies. (20) It is clear. (21) It is clear. (22) That Rāvaṇa, having been injured by the arrow of Rāma and having the life-breath held in the throat, saw me as one alive among the demons and told me with acute grief." (23)

व्याख्या— अथ रावणोक्तप्रकारमुपपादयति—

The author, then, presents what was told by Rāvaṇa to his brother —

विभीषण विशेषज्ञ महाबुद्धे सुधार्मिक।
अवशिष्टोऽसि वंशस्य रक्षसां भाग्यगौरवात्।।२४।।

वयमज्ञानसम्पन्ना महत्सु द्रोहकारिणः।
ईदृशीं तु गतिं प्राप्ता दुस्तरा हि विधिस्थितिः।।२५।।

नवकं लिङ्गकोटीनां प्रतिष्ठाप्यमिह स्थले।
इति सङ्कल्पितं पूर्वं मया तदवशिष्यते।।२६।।

"O Vibhīṣaṇa! Knower of special flash! Person of great wisdom! Pious man! You are alone living due to the abundance of the good furtune of the family of demons. We who got filled with ignorance and who practised deceit towards noble persons, are now reduced to this condition. The ordinance of destiny cannot be trespassed. The resolve that I had taken earlier to install nine crore Liṅgas in this place remains partially to be completed". (24-26)

व्याख्या— स्पष्टम्।।२४।। वयमज्ञानसम्पन्नाः सन्तो महत्सु महतां विषये द्रोहकारिण इतीदृशीं गतिं प्राप्ताः। तथा हि विधिस्थितिः दैवाधीनवृत्तिः, दुस्तरा हि लङ्घितुमशक्या खल्वित्यर्थः।।२५।। इह स्थले अस्मिन्

लङ्कापत्तनस्थले नवकोटिलिङ्गं प्रतिष्ठाप्यमिति मया पूर्वं सङ्कल्पितम्, तत्र किञ्चिदवशिष्टमस्तीत्यर्थः।।२६।।

It is clear. (24) We were in ignorance and as such acted wrongly towards the the noble persons. Hence we are reduced this condition. The ordinance of destiny or the happening according to divine dispensation is indeed difficult to trespass. It means that destiny is hard to trespass, indeed. (25) "In this place" means "in the precincts of the city of Laṅkā". It was resolved to get nine crore Liṅgas installed. In that a little still remains to be completed. (26)

व्याख्या— कियदवशिष्टमित्यात्र—

It is said as to how much remained to be done—

कोटिषट्कं तु लिङ्गानां मया साधु प्रतिष्ठितम्।
कोटित्रयं तु लिङ्गानां स्थापनीयमतस्त्वया।।२७।।

इति तस्य वचः श्रुत्वा दीनबुद्धेर्मरिष्यतः।
तथा साधु करोमीति प्रतिज्ञातं मया तथा।।२८।।

युगपच्छिवलिङ्गानां कोटित्रयमनुत्तमम्।
प्रतिष्ठाप्यं यथाशास्त्रमिति मे निश्चयोऽभवत्।।२९।।

लिङ्गकोटित्रयस्येह युगपत् स्थापनाविधौ।
अविदन्नेकमाचार्यमहमेवमवस्थितः ।।३०।।

शिवशास्त्रविशेषज्ञ शिवज्ञाननिधिर्भवान्।
आचार्यभावमासाद्य मम पूरय वाञ्छितम्।।३१।।

"I got six crore Liṅgas duly installed. Now you have to get three crore Liṅgas installed." "Having thus heard his words as he was in a humble state of mind and was about to die, I promised that I would duly do so. I decided to get three crore Liṅgas unsurpassed in greatness installed simultaneously according to Śāstra. But I stayed like this only without being able to find an Ācārya who was an expert in installing the three crore Liṅgas simultaneously. O knower of the special points of the Śivaśāstra! You are the treasure of the knowledge of Śiva. Please officiate as the Ācārya and fulfil my desire". (27-31)

व्याख्या— अतस्तत्सङ्कल्पपूरणार्थमित्यर्थः।।२७।। स्पष्टम् ।।२८।। स्पष्टम् ।।२९।। इह लङ्कायामित्यर्थः। युगपल्लिङ्गत्रिकोटिस्थापनविषये मुख्यमाचार्यमलब्धवान् सन्नेवंस्थितोऽस्मित्यर्थः।।३०।। शिवशास्त्रविशेषज्ञ भो रेवणसिद्ध भवान् शिवज्ञानस्य निधिनिक्षेपस्थानभूतः, अत आचार्यभावमासाद्य युगपत्कोटित्रयाचार्यभावं प्राप्य ममाभीष्टं पूरयेत्यर्थः।।३१।।

It means that "You have to do so in order to fulfil that resolve". (27) It is clear. (28) It is clear.(29) "Iha" (here) means "in Laṅkā". "In respect of installing three crore Liṅgas simultaneously, I could not find the principal Ācārya and stayed like this". (30) "O Knower of the special points of the Śivaśāstra! O Revaṇasiddha! You are the treasure or storehouse of the knowledge of Śiva. Hence assume the office of the Ācārya for the three crore Liṇgas, i.e., assume the forms of three crore Ācāryas, and fulfil my desire". (31)

व्याख्या— अथ श्रीरेणुकस्तस्याभीष्टं पूरयित्वान्तर्हित इति श्लोकपञ्चकेन प्रतिपादयति—

Then the author propounds in five stanzas that Śrī Reṇuka fulfilled his desire and disappeared—

तस्येति वचनं श्रुत्वा राक्षसेन्द्रस्य धीमतः।
तथेति प्रतिशुश्राव सर्वज्ञो गणनायकः।।३२।।

ततः सन्तुष्टचित्तस्य पौलस्त्यस्येष्टसिद्धये।
कोटित्रयं तु लिङ्गानां यथाशास्त्रं यथाविधि।।
त्रिकोट्याचार्यरूपेण स्थापितं तेन तत्क्षणे।।३३।।

तादृशं तस्य माहात्म्यं समालोक्य विभीषणः।
प्रणनाम मुहुर्भक्त्या पादयोस्तस्य विस्मितः।।३४।।

प्रणतं विनयोपेतं प्रहृष्टं राक्षसेश्वरम्।
अनुगृह्य स्वमाहात्म्याद् रेणुकोऽन्तर्हितोऽभवत्।।३५।।

विभीषणोऽपि हृष्टात्मा रेणुकस्य प्रसादतः।
शिवभक्तिरसासक्तः स्थिरराज्यमपालयत्।।३६।।

On hearing those words of the wise king of demons, the lord of Śivagaṇas, the omniscient one, replied that he would do so. There, in Laṅkā, in order to fulfil the heart's desire of Vibhīṣaṇa, who was pleased, he installed at that very moment the three crore Liṅgas according to Śāstra and according to the procedure by assuming the forms of three crore Ācāryas.(32-33) On seeing such a greatness of his, Vibhīṣaṇa with astonishment fell at his feet again and again. (34) Then having conferred his favour on the king of demons who saluted with such humility and who had become delighted, Śrī Reṇuka disappeared by his power.(35) Vibhīṣaṇa who had become delighted, got adhered to devotion towards Śiva out of the gracious favour of Śrī Reṇuka and ruled the kingdom firmly. (36)

व्याख्या— प्रतिशुश्राव अङ्गीकृतवानित्यर्थः। शिष्टं स्पष्टम्।। ३२।। तत्र लङ्कायां पौलस्त्यस्य विभीषणस्येत्यर्थः। शिष्टं स्पष्टम्।।३३।। स्पष्टम्।।३४।। स्पष्टम्।।३५।। स्पष्टम्।।३६।।

"Pratiśuśrāva" means that "he accepted". The rest is clear. (32) "There" means "in Laṇkā". "Of Paulastya" means "Of Vibhīṣaṇa". The rest is clear. (33) It is clear. (34) It is clear. (35) It is clear. (36)

व्याख्या— अथाष्टदिक्षु प्रसिद्धस्य रेवणसिद्धेश्वरस्य महत्त्वं सङ्कोचेनाष्टभिः सूत्रैः प्रकाशयति—

Then the author reveals in eight stanzas the greatness of Revaṇasiddheśvara who became reknowned in all the eight directions—

रेणुकोऽपि महातेजाः सञ्चरन् क्षितिमण्डले।
प्रच्छन्नश्च प्रकाशश्च परमाद्वैतभावितः।।३७।।

कांश्चिद् दृष्टिनिपातेन करुणारसवर्षिणा।
अपरानुपदेशेन शिवाद्वैताभिमर्शिना।।३८।।

अन्यांश्च सहवासेन समस्तमलहारिणा।
कृतार्थयन् जनान् सर्वान् कृतिनः पक्वकर्मिणः।।३९।।

दर्शयित्वा निजाधिक्यं शिवदर्शनलालसः।
खण्डयित्वा दुराचारान् पाषण्डान् भिन्नदर्शनान्।।४०।।

यन्त्रमन्त्रकलासिद्धान् विमतान् सिद्धमण्डलान्।
विजित्य स्वप्रभावेण स्थापयित्वा शिवागमान्।।
आजगाम निजावासं कोल्लिपाक्यभिधं पुरम्।।४१।।

तत्र सम्भावितः सर्वैर्जनैः शिवपरायणैः।
सोमनाथाभिधानस्य शिवस्य प्राप मन्दिरम्।।४२।।

पश्यतां तत्र सर्वेषां भक्तानां शिवयोगिनाम्।
तन्वानो विस्मयं भावैस्तुष्टाव परमेश्वरम्।।४३।।

Śri Renuka who was endowed with great power, moved about on the expance of the earth, sometimes

unseen and sometimes seen and with supreme non-duality assumed. He rendered all the people blessed and made them endowed with the ripening of their Karman by casting his glances showering the drizzle of compassion towards some people, by giving discourses on Śivādvaita to some others and by staying with still others and removing their Malas. Having shown his great superiority with his interest in Śaiva philosophy, having refuted the views of those who had wrong practices, who were heretics and who belonged to other systems, who were experts in the art of using amulets and incantations and who were belonging to the circles of Siddhas of other views and having won over all of them through his great resourcefulness and established the tradition of Śaivāgamas, he came back to the place of his first appearance which was the city called Kollipākī. Having been honoured by all the people who were devoted to Śiva, he reached the temple of Śiva called Someśvara. While all the devotees and Śivayogins were looking on, he created astonishment in them with his merits and prayed Śiva. (37-43)

व्याख्या— प्रच्छन्नश्च सप्तशतवर्षपर्यन्तमिति शेषः। तथा प्रकटितः सन् कांश्चिज्जनान् करुणारसपूरितकटाक्षेण कृतार्थयन्, अपरान् शिवाद्वैत-प्रकाशकोपदेशेन कृतार्थयन्, अन्यान् निर्मलसहवासेन कृतार्थयन्, अवशिष्ट-सर्वजनान् कृतिनः सकलकलाकुशलान् पक्वकर्मिणः परिपक्वमलमाया-पाशवन्तः सन्तश्च कृतार्थयन् सन्, शिवदर्शनलालसः शिवसमयलम्पटः श्रीरेवणसिद्धो निजाधिक्यम् अनेकचित्रविचित्रनिजमहत्त्वं दर्शयित्वा भिन्न-दर्शनान् वैष्णवाद्यन्यसमयनिष्ठान् पाषण्डान् शङ्खचक्राद्यन्यलाञ्छनयुक्तान् दुराचारान् खण्डयित्वा, यन्त्रमन्त्रादिचतुःषष्टिकलासिद्धियुक्तान् कापालिका-दिपरमसिद्धमण्डलान् गोरक्षादिनवकोटिसिद्धान् स्वसामर्थ्येन विजित्य कामि-कादिशिवसिद्धान्तान् स्थापयित्वा निजावासं कोल्लिपाक्यभिधं पुरमाजगाम आससादेत्यर्थः।।३७-४३।।

"Pracchannaḥ" (unseen) — here it should be understood that he remained unseen for seven hundred years. Again on appearing to the people, he blessed some persons with his glances filled with compassion, others with his teaching which revealed Śivādvaita, still others with his pure company and the rest of the people, who were efficient in all arts and who were having their fetters of Mala, Māyā, etc., ripened. Śrī Revaṇasiddha who was fond of Śaiva philosophy showed his greatness consisting in various, wonderful deeds. He refuted the views of other systems of philosophy such as those of the Vaiṣṇavas, etc., the heretics and those doing wrong practices such as having the marks of conch-shell, disc of Viṣṇu, etc. He won over by his power the circles of Siddhas belong to other faiths such as Kāpālikas, the nine crore Siddhas such as Gorakṣa, etc. He established the doctrines of the Āgamas such as Kāmikāgama, etc. Then he came back to the place of his first appearance called Kollipākī. (37-41) "Sambhāvitaḥ" means "honoured". The rest is clear. (42) "Bhāvaiḥ" means "with pure merits". "Vismayaṁ tanvānaḥ" means "spreading astonishment". (43)

व्याख्या— अथ सप्तभिः सूत्रैः सोमेश्वरस्य स्तुतिं करोति—

Then in seven stanzas, the author shows how Śrī Reṇuka praised Lord Someśvara—

देव देव जगन्नाथ जगत्कारणकारण।
ब्रह्मविष्णुसुराधीशवन्द्यमानपदाम्बुज ।।४४।।

संसारनाटकभ्रान्तिकलानिर्वहणप्रद ।
समस्तवेदवेदान्तपरिबोधितवैभव ।।४५।।

संसारवैद्य सर्वज्ञ सर्वशक्तिनिरङ्कुश।
सच्चिदानन्द सर्वस्व परमाकाशविग्रह।।४६।।

समस्तजगदाधारज्योतिर्लिङ्गविजृम्भण ।
सदाशिवमुखानेकदिव्यमूर्तिकलाधर ।।४७।।

गुणत्रयपदातीत मलत्रयविनाशन।
जगत्त्रयविलासात्मन् श्रुतित्रयविलोचन।।४८।।

पाहि मां परमेशान पाहि मां पार्वतीपते।
त्वदाज्ञया मयैतावत्कालमात्रं महीतले।।
अचारि भवदुक्तानामागमानां प्रसिद्धये।।४९।।

अतः परं स्वरूपं ते प्राप्तुकामोऽस्मि शङ्कर।
अन्तरं देहि मे किञ्चिदनुकम्पाविशेषतः।।५०।।

O God of gods! Lord of the world! Cause of the causes of the world! One with his feet-lotuses saluted by Brahman, Viṣṇu, Indra, etc! One who is efficient in managing the art of delusion in the form of drama of transmigration! One whose grandeur is revealed by all Vedas and Vedānta! O Physician curing the disease of transmigration! One who is endowed with all unrestricted power! Existence, intelligence and bliss in form! All in all! One whose body is supreme ether! One who displays the Jyotirliṅga which is the substratum of the entire universe! One bearing the lustre of the divine forms such as Sadāśiva! One beyond the state of three guṇas (sattva, etc.,)! Destroyer of three Malas! One possessing the power of creation, etc., of the three worlds! One possessing the three Vedas (Ṛg, Yajus and Sāman) as his three eyes! Save me, O great Lord! Save me, O lord of Pārvatī! According to your order I wandered on the surface of the earth until this time in order to propagate the Āgamas taught by you. Now onwards I want to attain your form, O Lord Śaṇkara! With special compassion give me some space to enter. (44-50)

व्याख्या— अत्र जगच्छब्देन भुवनान्युच्यन्ते। तत्कारणीभूतबिन्दुमायादीनामपि कारणीभूत! इत्यर्थः।।४४।। संसारनाटकभ्रन्तिकलाजयप्रद इत्यर्थः।।४५।। ''आकाशशरीरं ब्रह्म'' इति श्रुतेश्चिदाकाशस्वरूप इत्यर्थः। शिष्टं स्पष्टम् ।।४६।। ''ज्वाललिङ्गाय नमः'' इति श्रुतेर्जोतिलिङ्गस्वरूपेण जृम्भमाण इत्यर्थः। ''स्थिरेभिरङ्गैः पुररूप उग्रः'' इति श्रुतेः सकलनिष्कलसदाशिवप्रभृतिदिव्यमूर्तिकलाधर इत्यर्थः। अत्र—''स एको रुद्रः स इशानः स भगवान् स महेश्वरः स महादेवः'' इति श्रुतिः।।४७।। सत्त्वरजस्तमोगुणस्थानातीत आणवकार्मणमायिकाख्यमलत्रयोन्मूलनकर स्वर्गमर्त्यपाताललक्षणजगत्त्रयसृष्ट्यादिपञ्चकृत्यक्रीडाविलासोन्मुख ऋग्यजुःसमाख्यश्रुतित्रयविलोचन इत्यर्थः।।४८।। स्पष्टम्।।४९।। भो शङ्कर सुखकर, तेन प्रसिद्ध सोमेश्वर, अतः परम् इतः परमित्यर्थः। अहं ते स्वरूपं लब्धुकामोऽस्मि, मे मम अन्तरमवकाशं देहि। अनुकम्पां कृपां विशेषतो देहि कुर्वित्यर्थः।।५०।।

Here by the word "Jagat", the (fourteen) "Bhuvanas" (regions) should be understood. It means: O one who is the cause for the Bindu, Māya, etc., which are in turn causes of those regions! (44) It means: O one who gives success to the art of delusion of the drama in the form of transmigration!(45) As per the Śruti "Ākāśaśarīraṁ brahma" (Tai. U., 1.6.2), it means: O one who has ether of consciousness as his body! The rest is clear.(46) According to the Sruti "Jvālaliṅgāya namaḥ"; it means: O one who is appearing in the form of Jyotirliṅga! As per the Śruti, "Sthirebhiraṅgaiḥ pururūpa ugraḥ" (Ṛv. 2.33.9), it means: "O one who possesses the signs of all the divine forms with limbs and without limbs such as Sadāśiva, etc.", (Atha. Śiras. U., 3). (47) One beyond the state of guṇas, viz., sattva, rajas and tamas (Prakṛti)! One who removes the three Malas called Āṇava, Kārmika and Māyika! One who is prone to the diversion of sport in the form of the five functions such as creation, etc., in the case of three worlds

called Svarga, Martya and Pātāla! One who has the three Śrutis, viz., Ṛg, Yajuṣ and Sāman, as his three eyes. (48) It is clear. (49) O Śaṅkara, i.e., O bringer of solace! That is why he is famous as "Someśvara" (Soma=moon; solace is the effect of the moon). "Ataḥ param" should be taken in the sense of "itaḥ param", from now onwards. "I am now wanting to attain your form, give some space to me. Extend me especially your compassion towards me. (50)

व्याख्या— अथ वृत्तत्रयेण शिवप्रसन्नतां रेवणसिद्धेश्वरस्य लिङ्गैक्यं च प्रतिपादयति—

Then in three "Vṛttas" (stanzas in the Vṛtta metres), the author describes how Śiva was pleased and how Śrī Revaṇasiddheśvara got merged into the Liṅga —

इत्युक्ते गणनायकेन सहसा लिङ्गात् ततः शाङ्करात्
वत्सागच्छ महानुभाव भवतो भक्त्या प्रसन्नोऽस्म्यहम्।
इत्युच्चैरगदाद् वचस्तनुभृतामाश्चर्यमासीत्तदा
दिव्यो दुन्दुभिराननाद गगने पुष्पं ववर्षुर्गणाः।।५१।।

श्रुत्वा लिङ्गाद् वचनमुदितं शाङ्करं सानुकम्पं
संहृष्टात्मा गणपतिरथो ज्योतिषा दीप्यमानः।
जातोत्कण्ठैः परमनुचरैर्योगिभिः स्तूयमानो
ज्योतिर्लिङ्गं परमनुविशत् स्वप्रकाशं तदानीम्।।५२।।

लीने तस्मिन् शाङ्करे स्वप्रकाशे दिव्याकारे रेणुके सिद्धनाथे।
सर्वो लोको विस्मिताभूत्तदानीं शैवी भक्तिः सप्रमाणा बभूव।।५३।।

When it was told like this by the Lord of the Śivagaṇas, there arose suddenly a loud voice from the Śivaliṅga saying "come in, O my son! O great saint! I am pleased with your devotion". Struck with wonder were the people then. The drums of gods produced their sound in the sky and the Gaṇas of Śiva showered flowers. (51) On hearing that compassionate speech of Śiva which arose from the Liṅga, the lord of the Gaṇas with his mind pleased and shining with lustre, entered into the self-luminous, supreme Joytirliṅga then, while he was being eulogised by the wonder-struck disciples full of longings. (52) When Śrī Reṇuka, the lord of the Siddhas, who had the divine form, merged into that self-luminous Liṅga, then all the people became highly astonished. The devotion towards Śiva became authoritative. (53)

व्याख्या— गणनायकेन रेवणसिद्धेश्वरेण इत्युक्ते एवं विज्ञापिते सति सहसा तत्क्षणेन शाङ्करात् ततो लिङ्गात् सोमेश्वरलिङ्गाद् भो महानुभाव निगमागमेषु महानिश्चयबुद्धिमान् वत्स रेवणसिद्धाख्यकुमार, भवतस्तव भक्त्या नवविधभक्त्या अहं प्रसन्नोऽस्मि, आगच्छ आयाहीति वचः शिव उच्चैरगदाद् अवादीत्। तदा तस्मिन् समये तनुभृतां शरीरिणामाश्चर्यं कौतुकमासीत्, गगने दिव्यो दुन्दुभिः देवदुन्दुभिः, आननाद सर्वत्र ध्वनितवान्, गणाः प्रमथगणा देवगणाश्च, पुष्पं कुसुमवृष्टिं ववर्षुरित्यर्थः।।५१।। अथो पुष्पवृष्ट्यनन्तरं संहृष्टात्मा सन्तुष्टचित्तः गणपतिः शिवगणपतिः श्रीरेवणसिद्धो ज्योतिषा शिवप्रकाशेन दीप्यमानः सन् लिङ्गात् सोमेश्वरलिङ्गाद् उदितम् उद्भूतं सानुकम्पं कृपासहितं शाङ्करं वचनं शिवसम्बन्धिवचनं पूर्वोक्तवाक्यं श्रुत्वा, जातोत्कण्ठैर् उद्भूताश्चर्यवद्भिः अनुचरैः सहचरैः शिवयोगिभिः परमधिकतया स्तूयमानः सन्, तदानीं तस्मिन् समये परं सर्वोत्कृष्टं स्वप्रकाशं निज-प्रकाशरूपं ज्योतिर्लिङ्गं ''तस्य भासा सर्वमिदं विभाति'', ''तमेव भान्त-मनुभाति सर्वम्'' इति श्रुतिसिद्धचिल्लिङ्गमनुविशत् स्वरूपहानिवृद्धिव्यति-रेकेण सामरस्येन प्रविष्टवानित्यर्थः।।५२।। दिव्याकारे मनोहरस्वरूपे रेणुके सिद्धनाथे रेवणसिद्धेश्वरे स्वप्रकाशे शाङ्करे तस्मिन् लिङ्गे सोमेशलिङ्गे लीने सति ऐक्यं गते सति सर्वो लोकः समस्तजनो विस्मित आश्चर्ययुक्त आसीत्।

तदानीं तस्मिन् काले शैवी भक्त: शिवसम्बन्धिनी भक्ति: सप्रमाणा प्रमाणेन सह वर्तमाना बभूव आसीदित्यर्थ:।।५३।।

When the Lord of Śivagaṇas, Śrī Revaṇasiddheśvara requested like this, suddenely, at that moment itself, Śiva uttered aloud from that Someśvaraliṅga his words saying, "O great saint with the firm knowledge of the Vedas and Āgamas! My son, Revaṇasiddha, I am pleased with your devotion consisting of nine types; come in". Then the people became thrilled with astonishment. In the sky the drums of gods poduced their sound. The hosts of gods and Śiva's devotees began to shower flowers (from the sky).(51) Then, after the shower of flowers, the lord of the Śivagaṇas, Śrī Revaṇasiddha, who was pleased, became illumined by the brilliance of Śiva, on hearing from the Śomeśvaraliṅga the aforesaid words of Śiva full of compassion, and was being praised by his followers, the Śivayogins, with longings. At that time he entered, i.e., merged in such a way as there would be no increasing or decreasing, the Liṅga of consciousness (Cilliṅga) celebrated in the Śruti statements as "Tasya bhāsā sarvamidam vibhāti" and "Tameva bhāntam anubhāti sarvam" (Kathā. U., 5.15; Śve. U., 6.14; Muṇḍ.U., 2.2.10).(52) When Śrī Reṇuka, endowed with divine, captivating form, who was the lord of the Siddhas, merged into the Someśvaraliṅga; all the people became struck with wonder. Then at that time, the devotion connected with Śiva became corroborated with authority, i.e., got established with authority. (53)

(व्या०) अथास्य ग्रन्थस्य माहात्म्यमाह—

Then the author speaks of the importance of this work–

श्रीवेदागमवीरशैवसरणिं श्रीषट्स्थलोद्यन्मणिं
श्रीजीवेश्वरयोगपद्मतरणिं श्रीगोप्यचिन्तामणिम्।

श्रीसिद्धान्तशिखामणिं लिखयिता यस्तं लिखित्वा परान्
श्रुत्वा श्रावयिता स याति विमलां भुक्तिं च मुक्तिं पराम्।।५४।।

इति श्रीमत्षट्स्थलब्राह्मिणा शिवयोगिनाम्ना विरचिते वीरशैवधर्म-निर्णये श्रीसिद्धान्तशिखामणौ रेणुकविभीषणसंवादे रेणुकशिवा-लिङ्गैक्यप्रसङ्गो नामैकविंश: परिच्छेद: समाप्त:।।२१।।

।। श्रीसिद्धान्तशिखामणि: समाप्त: ।।

This Śrī Siddhāntaśikhāmaṇi which has as its path of Vīraśaivism propounded by Vedas and Āgamas, is the lustrous jewel illumining the auspicious six Sthalas, the sun putting to bloom the lotus in the form of the communion between Jīva and Śiva and the desire-yielding gem (Cintāmaṇi) revealing the secret of the Śaiva doctrine. He who copies it and gets its copies prepared by others and who hears it and makes others to hear it through recitation, attains pure enjoyment in life and gets the highest liberation. (54)

Here ends the twenty-first Chapter dealing with the account of Śrī Renukā's merging into the Liṅga in the context of the dialogue between Śrī Reṇuka and Vibhīṣaṇa in Śrī Siddhāntaśikhāmaṇi the authority on Vīraśaivism, written by Śrī Śivayogin who attained Brahman-hood through the path of Ṣaṭsthalas (21)

Śrī Siddhāntaśikhāmaṇi ends

व्याख्या— श्रीवेदागमवीरशैवसरणिं मङ्गलकरसकलसमयशास्त्रोत्तरवेदागमप्रतिपाद्यवीरशैवसरणिरेव सरणिर्यस्येत्यर्थ:, श्रीषट्स्थलोद्यन्मणिं मङ्गलात्मकैकोत्तरशतस्थलरूपाङ्गलिङ्गषट्स्थलमार्गप्रकाशनशाणोल्लीढरत्नम्, श्रीजीवेश्वरयोगपद्मतरणिं शोभमानजीवपरमैक्यलक्षणकमलविकसनार्कम्, श्रीसिद्धान्तशिखमण्याख्यवीरशैवशास्त्रं यो लिखित्वा परान् लेखयिता,

यः श्रुत्वा परान् श्रावयिता, स विमलां भुक्तिं परां मुक्तिं च याति प्राप्नोतीत्यर्थः ।।५४।।

इति श्रीमत्पदवाक्यप्रमाणपारावारधुरीणश्रीमरितोण्टदार्येण विरचितायां तत्त्वप्रदीपिकाख्यायां श्रीसिद्धान्तशिखामणिव्याख्यायां रेणुकविभीषणसंवादे रेणुकशिवलिङ्गैक्यप्रसङ्गो नामैकविंशः परिच्छेदः समाप्तः ।।२१।।

तत्त्वप्रदिपिका समाप्ता

Śrī Siddhāntaśikhāmaṇi which has its path of Vīraśaivism propounded in the Vedas and Agamas that are held as the fountain-head of the Śāstras belonging to all the auspicious systems, is the polished jewel revealing the path of six Sthalas consisting in their Aṅgasthalas and Liṅgasthalas making the auspicious number of Sthalas into one hundred and one; it is the sun who is able to put to bloom the lotus in the form of the illustrious communion between Jīva and Śiva; and it is the desire-yielding gem illumining the secret of the auspicious Śaiva doctrine. He who writes himself and makes others copy it and who hears himself and recites so that the others might hear it, attains pure enjoyment and gets the highest liberation. (54)

Here ends the twentiy-first chapter dealing with the account of the merging of Śrī Reṇuka into the Liṅga in the background of the dialogue between Śrī Reṇuka and Vibhīṣaṇa in the commentary on Śrī Siddhāntaśikhāmaṇi called Tattvapradīpikā, written by Śrī Maritoṇṭadārya who is the foremost among the scholars adept in Vyākaraṇa, Mimāṁsā and Nyāya (21)

Tattvapradīpikā ends

इति शुभम्



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अ.शिखो. - अथर्वशिखोपनिषत्
अ.शिर. - अथर्वशिर उपनिषत्
अ.श्रु. - अथर्वश्रुति
आ. - आगम
आ.पु. - आदित्यपुराण
आ.श्रु. - आथर्वणश्रुति
ई.प्र. - ईश्वरप्रत्यभिज्ञा
ऋ. - ऋग्वेद
ऐ.आ. - ऐतरेयारण्यक
ऐ.उ. - ऐतरेयोपनिषत्
ऐ.श्रु. - ऐतरेयश्रुति
क.उ. - कठोपनिषत्
का.आ. - कामिकागम
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त.प्र. - तत्त्वप्रकाश
तै.आ. - तैत्तिरीयारण्यक
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त्र.त. - त्रयीतन्त्र
त्रि.म. - त्रिपाद्विभूतिमहानारायणोपनिषत्
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महो. - महोपनिषत्
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मैत्रे.उ. - मैत्रेयोपनिषत्

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यो.आ. - योगजागम
यो.शा. - योगशास्त्र
यो.सू. - योगसूत्र
रु.जा. - रुक्षाद्रजाबालोपनिषत्
लि.उ. - लिङ्गोपनिषत्
लि.सू. - लिङ्गसूक्त
व.उ. - वराहोपनिषत्
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वा.त. - वातुलतन्त्र
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स.प. - सङ्केतपद्धति
स.म. - सर्वमङ्गलाशासन
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त्रिरुन्नतं स्थाप्य समं - (17.14) श्वे.उ.२.८
दीक्षितस्तासु गुरुणा - (20.81) यो.आ.
दीक्षैनं मोचयेत् पूर्वं - (19.6) स्वा.आ.
दीयते च यथा ज्ञानं - (15.7) वा.उ.
दृष्टिः स्थिरा यस्य - (17.81) यो.आ.
देवा षोडशलक्षाणि - (18.13-14) स्क.पु.
देहः शिवालयः साक्षात् - (19.54) वा.उ.
द्वितीयाद् भयमेव - (18.53) बृ.उ.१.४.२

धर्मानुवर्तनादेव - (20.35) मृ.वि.७.११
धूमावती तिरोधौ - (18.34) वि.प.२६
धूमावती पृथिव्यां - (18.38) वि.प.२५
न कर्मणा - (16.12,26) कै.उ.३
न क्रियारहितं ज्ञानं - (16.11) शि.र.
न तस्य कार्यं करणं च - (19.49) श्वे.उ.६.८
न सोऽस्ति प्रत्ययो - (20.41) वा.प. १.१.२५
नातः परं वेदितव्यं - (18.54) श्वे.उ. १.१२
नादबिन्द्वादिकं कार्यं - (20.19) वि.सा.
नाध्यक्षं नापि तल्लैङ्ग - (19.19) मृ.वि. ५.१६
निद्रान्तं जागरितान्तं - (20.54) क.उ. ४.४
निरञ्जनः परं साम्य - (15.71) मु.उ. ६.१.३
निष्कलं भावलिङ्गं - (15.37) वा.त.
निस्तत्त्वे योजितो मुक्तः - (20.70) नि.का.
नेति नेति - (18.10;20.70) बृ.उ. ३.९.२६
नेह नानास्ति किञ्चन - (19.50) बृ.उ. ४.१४.९
नैवोर्ध्वं धारयेच्चित्तं - (18.44) दे.का. ३८
पतिं विश्वस्यात्मेश्वरं - (15.15) म.ना.उ. ९.३
परं ज्योतिरूपसंपद्य - (15.51) छा.उ. ८.१२.३
परात्परं तु यत्प्रोक्तं - (15.45) वा.उ.
परास्य शक्तिर्विमला - (20.35) शि.सं.श्रु
परास्य शक्तिर्विवि - (20.35) श्वे.उ.६.८
पशुपशुपतियोगो - (20.70) त्र.त.
पादोऽस्य विश्वा - (20.33) ऋ. १०.९०.३
पाशबद्धो भवेज्जीवः - (20.70) वि.आ.
पृथिव्यदीनि तत्त्वानि - (20.41) प.त्री.६
प्रज्ञया शरीरं समा - (18.6) कौ.ब्रा.उ.३.६
प्रत्यवमर्शात्मासौ - (20.41) वि.प. ९
प्रयान्ति नैव लिप्यन्ते - (20.42) यो.आ.
प्राणलिङ्गपरिज्ञाना - (15.51) वा.उ.
प्राणान् प्रपीड्येह - (17.24) श्वे.उ. २.९
बाणलिङ्गे स्वयंभूते - (19.12) .....
बाह्यकर्मपरित्यागी - (15.51) वा.उ.
बिन्दुरूपः शिवो ज्ञेयो - (19.59) कि.आ.
बोध्यबोधकभावेन - (15.12) वा.उ.
भक्तस्यैवात्मशिष्यस्य - (20.85-86) यो.आ.
भाग आत्मा स विज्ञेयः - (18.6) श्वे.उ.५.९
भावग्राह्यमनीडाख्यं - (15.37) श्वे.उ.५.१४
भावनातीतमव्यक्तं - (15.45) वा.उ.
भावमश्रित्य यत्नेन - (17.50) यो.आ.
भावाभावद्वयातीतं - (20.55) यो.आ.
भिद्यते हृदयग्रन्थि - (17.81) मु.उ.२.२.८
भोक्ता भोज्यं प्रेरितारं - (17.53) श्वे.उ.१.१२
भ्रमद्भ्रमरचिन्तायां - (16.22) वी.आ.
ममैवांशो जीवलोके - (18.11) भ.गी.१५.८
महानन्दप्रसादोऽयं - (18.69) स.ज्ञा
महान्तं विभुमात्मानं - (20.55) क.उ. २.२१
मातृवत्परदारांश्च - (16.62) ......
मायाभिन्ने स्वमायाख्यं - (18.11) पा.उ.
मायामयमिदं द्वैतम् - (19.12) मा.का. १.१७
मायां तु प्रकृतिं विद्याद् - (20.14) श्वे.उ.४.१०
मुमुक्षोर्मोक्षसिद्ध्यर्थं - (15.21) वा.उ.
मृत्युजीवननिर्मुक्तं - (20.55) यो.आ.
मोक्षप्रदं चैहिकसौख्यदं - (19.76) यो.आ.
यतो वाचो निवर्तन्ते - (18.47;19.9) तै.उ.२.४; ब्रह्मो.२२
यथा कुण्डलिनी शक्तिः - (20.29) वि.सा.
यथा न तदिति - (20.20) कि.आ.
यथा नृपः सार्वभौमः - (18.11) शि.दृ. १.३७
यथा न्यग्रोधबीजस्थः - (20.41) प.त्री. २४
यथा पुष्करपलाश - (16.83;20.42) छा.उ. ४.१४.३
यथा मनः परे तत्त्वे - (19.44) नि.का.
यथा सिद्धरसस्पर्शात् - (17.58) यो.आ.
यथा स्त्रिया संपरिष्वक्तो - (20.48) बृ.उ. ४.३.२१
यथेह कर्मचितो - (16.25) छा.उ. ८.१.६
यदा शिवाय स्वात्मानं - (17.34) यो.आ.

यद्वेदविद्याधिगमः - (16.58) मैत्रा.उ. ४.३
यस्तु विज्ञानवान् भवति - (17.36) क.उ. ३.६.
यस्यां जाग्रति भूतानि - (19.23) भ.गी. २.६९
यं यथोपासते तदेव - (16.15) बृ.उ. ४.४.५
या निशा सर्वभूतानां - (19.23) भ.गी. २.६९
या सा महेश्वरी - (20.35) मृ.वि. ७.११
येनाक्षरं पुरुषं वेद - (17.75) मु.उ. १.२.१३
योगं सालम्बनं त्यक्त्वा - (20.6) दे.का. २५
यो ब्रह्माणं विदधाति - (18.56) श्वे.उ. ६.१८
वर्तते वासनारूपे - (18.11) पा.उ.
वागीश्वरी परा विद्या - (20.33) पौ.आ.
वायुर्यथैको भुवनं - (19.60) क.उ.५.१०
वायौ स्पन्दा विभ्वी - (18.34) वि.प.२७
वाय्वग्निसलिलेन्द्राणां - (20.41) प.त्री. ७
वालाग्रशतभागेन - (18.6) श्वे.उ. ५.९
विकल्परहितं ज्ञानं - (18.6) वा.व.
विकल्पो विनिवर्तेत - (19.12) मा.का. १.१८
विकारो मानसो - (17.51) अ.को. १.७.२१
विज्ञानमानन्दं ब्रह्म - (19.8,19) बृ.उ. ३.९.३४
विषसंबन्धिनी शक्तिः - (20.21) कि.आ.
विष्टभ्याहमिदं - (18.11) भ.गी. १०४२
वेदितव्यं न किञ्चन - (18.54) आ.
वैराग्येण वपुस्त्यागो - (16.42) दे.का. ४५.
व्योमाकारं महासूक्ष्मं - (19.65) दे.का. २४.
शरीरमाद्यं खलु धर्म - (16.35) कु.सं. ५.३३
शिव एको ध्येयः - (19.53) अ.शिखो. २
शिवचिन्तासमाक्रान्तः - (16.22) वी.आ.
शिवभावानुसन्धाना - (16.15) यो.आ.
शिवरूपानुसन्धायि - (15.21) वा.उ.
शिवादिस्मरणं ज्ञानं - (19.90) यो.आ.
शिष्यो हि येन गुरुणा - (15.12) वा.उ.
शुचिः समग्रीव - (17.5) कै.उ. ५
शुद्धमायापरो बिन्दुः - (20.33) पौ.आ.
स उत्तमः पुरुषः - (15.51) छा.उ. ८.१२.३
स एको रुद्रः स - (21.47) अ.शिर. ३
स ऐवैतत् परमं - (16.49) मु.उ. ३.२.१
सकलं दृक्कलाग्राह्य - (15.30) वा.त.
सत्तयाऽऽनन्दसम्प्राप्ति - (19.90) यो.आ.
सत्यं ज्ञानमनन्तं ब्रह्म - (16.76) तै.उ. २.१.१
सदाशिवादितत्त्वानां - (19.59) कि.आ.अ.
सदेव सोम्येदमग्र - (19.48) छा.उ. ६.२.१
सन्ति दग्धपटन्यायात् - (16.83) वी.आ.
समसमरसरूपो - (20.70) त्र.त.
समस्तसाक्षिं सदसत् - (18.28) कै.उ. २४.
सर्वज्ञः पञ्चकृत्यसम्पन्नः - (19.79) जा.उ. २
सर्वशून्यं निराभासं - (20.60) स.ज्ञा.
सर्वेषु गात्रेषु शिरः - (17.20) पु.
स वै नैव रेमे - (18.11) बृ.उ. १.४.३
संविदेव भगवती - (20.66-67) प्राभा.
संसारी स भवेल्लोके - (19.65) दे.का.२४.
सा दीक्षा संज्ञिता - (15.7) वा.उ.
सूक्ष्मात् सूक्ष्मतरं - (15.45) शि.सं.उ.१२
सूर्यो यथा सर्वलोक - (18.18) क.उ.५.११
सोऽविद्याग्रन्थिं - (20.21) मु.उ.२.१.१०
स्थिरभावो हि भावस्य - (19.37) कि.त.
स्थिरेभिरङ्गैः पुरुरूप - (21.47) ऋ.२.३३.९
स्वदयापूर्णभावस्य - (19.38) यो.आ.
स्वयमेव स्वयं भूत्वा - (15.64) वा.उ.
स्वयं स्वयत्वमापाद्य - (20.48) वा.उ.
स्वयं स्वस्य परो - (20.48) स.ज्ञा.
स्वशक्तिप्रचयो - (18.13-14) शि.सू.३.३०
स्वस्वकृतदुष्कर्मणा - (18.13-14) बृ.जा.उ.
हकारोऽन्त्यःकलारुपः - (20.39) सं.प.
हृदयकमलमध्ये - (15.42) यो.शा.

Sources of 101 Sthalas

This is to corroborate and confirm the view that S.S. is the first and pioneering work on the doctrine of 101 Sthalas. It should go to the credit of Śrī Śivayogi Śivācārya that the material found in different sources was most effectively formulated and systematically presented. In order to graphically demonstrate the matter on hand, an account of the plausible sources of the majority of the Sthalas (sub-Sthalas 92 out of 101) has been given in a tabular form as below :

Sl.No.	Sthala	Avāntarasthala	Aṅgasthala / Liṅgasthala	Vākya	Source
1.	Bhakta	Piṇḍasthala	Aṅgasthala	भोक्ता भोग्यं प्रेरितारं च मत्वा सर्वं प्रोक्तं त्रिविधं ब्रह्ममेतत् । S.S. 5.41	Śve.U., 1.32
2.	.....	Piṇḍajñāna-sthala	....	अहं प्रत्ययवेद्यत्वादनुभूतस्मृतेरपि । शरीरेन्द्रिय बुद्धिभ्यो व्यतिरिक्तः सनातनः ॥ S.S. 5.57-58	....
3.	....	Saṁsāraheya-sthala	....	भगवन्नस्थिचर्मस्नायुमज्ञामांसशुक्रशोणितश्लेष्मा-श्रुदूषिते विण्मूत्रवातपित्तकफसंघाते दुर्गन्धे निःसारे किं कामोपभोगैः । S.S. 5.72	Maitreya U.
4.	....	Gurukāruṇya-sthala	....	तद्विज्ञानार्थं सद्गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् । S.S. 1.1-8	Muṇḍ.U., 1.2.12

Sl.No.	Sthala	Avāntarasthala	Aṅgasthala / Liṅgasthala	Vākya	Source
5.	....	Liṅgadhāraṇa-sthala	....	एतत्सोमस्य सूर्यस्य सर्वलिङ्गं स्थापयति पाणि-मन्त्रं पवित्रम् । S.S. 6.5	Nā.U., 16
6.	....	Bhasmadhāraṇa-sthala	....	भूत्यै न प्रमदितव्यम् स एष भस्मज्योतिः स एष भस्मज्योतिः । S.S. 7.1-2	Tai.U., 1.11-1 Bṛ.Jā.U.,7.14
7.	....	Rudrākṣa-dhāraṇa-sthala	....	अत्र पुरा त्रिपुरवधायोन्मीलिताक्षोऽहं तेभ्यो जलबिन्दवो भूमौ पतितास्ते रुद्राक्षा जाताः सर्वानुग्रहाय । तेषां नामोच्चारणेन दशशत-गोदानफलं भवति दर्शनस्पर्शनाभ्यां द्विगुणं फलं भवति । अत ऊर्ध्वं वक्तुं न शक्यम् । S.S. 7.47-48	Bṛ.Jā.U., Ru.Jā.U., 2
8.	....	Pañcākṣarījapa-sthala	....	विद्यासु श्रुतिरुत्कृष्टा रुद्रैकादशिनी श्रुतौ । तत्र पञ्चाक्षरी तस्यां शिव इत्यक्षरद्वयम् ॥ S.S. 8.2	Pu. Compare: Ka.Ā., Kri.Pā., 8.4
9.	....	Ubhayasthala	....	यस्य देवे परा भक्तिर्यथा देवे तथा गुरौ । S.S. 9.51	Śve.U., 6.23

Sl.No.	Sthala	Avāntarasthala	Aṅgasthala / Liṅgasthala	Vākya	Source
10.	....	Trividha-sampattisthala	....	एकमूर्तेस्त्रयो भागा गुरुर्लिङ्गं च जङ्गमः । S.S. 9.59	Candra J.Ā., Kri.Pā., 5.15
11.	....	Caturvidha-sārāyasthala	....	रुद्रेणात्तमश्नन्ति रुद्रेण पीतं पिबन्ति रुद्रेणाघ्रातं जिघ्रन्ति । Compare: शिवेन भुक्तं भुञ्जीयात् तत्पीतं हि जलं पिबेत् । शिवाघ्रातं सदा जिघ्रेदेष धर्मः सनातनः । S.S. 9.70-71	Jā.U., Candra.J.Ā., Kri.Pā., 5.22
12.	....	Sopādhi-Nirupādhi-Sahajadāna-sthalas	....	देहदानात्सत्यसिद्धिरर्थदानाच्च निर्वृतिः । प्राणदानाज्ज्ञानसिद्धिरेवं सर्वं स्थिरं भवेत् ॥ S.S. 9.79	Yogaja Ā.
13.	Māheśvara-sthala	Māheśvarapra-śaṁśāsthala	....	.... विश्वाधिको रुद्रो महर्षिः । हिरण्यगर्भं जनयामास पूर्वं स नो बुद्ध्या शुभया संयुनक्तु ॥ S.S. 10.8	Śve.U., 3.4
14.	....	Liṅganiṣṭhā-sthala	....	भवेत्प्राणपरित्यागश्छेदनं शिरसोऽपि वा । न त्वनभ्यर्च्य भुञ्जीयाद्भगवन्तं त्रियम्बकम् ॥ S.S. 10.22	Śiva.Dha.Pu.

Sl.No.	Sthala	Avāntarasthala	Aṅgasthala / Liṅgasthala	Vākya	Source
15.	....	Pūrvāśrayanira-sanasthala	....	गुरुसंस्कृतभावः सन् गुरुनिर्मितदेहवान् । विस्मृत्य पूर्वदुर्भावं तदधीनः समाचरेत् ॥ S.S. 10.30	Yogaja Ā.
16.	....	Sarvādvaitanira-sanasthala	....	यावदायुस्त्रयो वन्द्या वेदान्तो गुरुरीश्वरः । क्रियाद्वैतं न कर्तव्यम् ।	Source not known
17.	....	Bhaktadehika-liṅgasthala	....	वेदवेदान्तवाक्यार्थसन्धानातीतवर्तनः । भक्त-भावपरानन्दो भक्तभावैकगोचरः ॥ S.S. 10.73	Yogaja Ā.
18.	Prasādisthala	Prasādisthala	....	चित्तस्य हि प्रसादेन हन्ति कर्म शुभाशुभम् । प्रसन्नात्माऽऽत्मनि स्थित्वा सुखमक्षयमश्नुते ॥ S.S. 11.6	Maitreya U., 1.6.
19.	....	Gurumāhātmya-sthala	....	मोक्षस्य दीक्षासंप्राप्त्यै गुरुः स्यान्मूलकारणम् । न विना गुरुणा सिद्ध्यै साधनानि भवन्त्यलम् ॥ S.S. 11.19	Candra J.Ā., Kri.Pā., 2.5.
20.	....	Liṅgamāhātmya-sthala	....	दीक्षासंस्कृतिसंसिद्धे चित्ते जन्तोः समर्पितम् । लिङ्गाङ्गसामरस्याख्यं मन्निष्ठा गोपितं परम् ॥ भक्तिसिक्तं मम ज्ञानं मोक्षाय भवति ध्रुवम् ॥ S.S. 11.25	Ka.Ā., Kri.Pā., 2.9

Sl.No.	Sthala	Avāntarasthala	Aṅgasthala / Liṅgasthala	Vākya	Source
21.	....	Jaṅgamamāhā-tmyasthala	....	आचार्यः पूर्वरूपमन्तेवास्युत्तररूपं विद्या सन्धिः। S.S. 11.35	Tai.U., 1.2-3
22.	....	Bhaktamāhā-tmyasthala	....	भकाराद्भव इत्युक्तः ककारात् कलुषं भवेत् । ततः सन्त्रायते तस्माद्भक्त इत्युच्यते बुधैः ॥ S.S. 11.45	Sūkṣ.Ā., Kri.Pā., 9.40
23.	....	Śaraṇamāhā-tmyasthala	....	शिव एको ध्येयः शिवङ्करः सर्वमन्यत्परित्यज्य । S.S. 11.57 सर्वधर्मान् परित्यज्य मामेकं शरणं व्रज । S.S. 11.61	Atha.Śikh. U., 3 Bhag.G., 18.66
24.	....	Prasādamāha-ttvasthala	....	भोक्ता भोग्यं प्रेरयिता भोगोपकरणानि च । सर्वं शिवमयं भाति प्रसादात् पारमेश्वरात् ॥ S.S. 11.74	Sū.Saṁ.
25.	Prāṇaliṅgi-sthala	Prāṇaliṅgisthala	....	अथ प्राणेष्वन्तर्मनसो लिङ्गमाहुः । ऊर्ध्वं प्राण-मुन्नमयत्यपानं प्रत्यगस्यति । मध्ये वामनमासीनं विश्वे देवा उपासते अङ्गुष्ठमात्रः पुरुषो ज्योति-रिवाधूमकः । S.S. 12.6	Atha.Śi. U., 66 Kaṭha U., 5.3

Sl.No.	Sthala	Avāntarasthala	Aṅgasthala / Liṅgasthala	Vākya	Source
				सर्वतत्त्वमयः प्राणः सर्वज्ञानमयः शिवः । अनयोर्योगमेवैतत् प्राणलिङ्गमिहोच्यते ॥ S.S. 12.3	Kaṭha U.,5.3 Vī.Ā.
26.	....	Prāṇaliṅgār-canasthala	....	अथ यदिदमस्मिन् ब्रह्मपुरे दहरं पुण्डरीकं वेश्म दहरोऽस्मिन् अन्तराकाशः, तस्मिन् यदन्तस्त-दन्वेष्टव्यं तद्वाव विजिज्ञासितव्यमिति । अथ वक्ष्ये महादेवि लिङ्गार्चनविधिं परम् । आदौ ध्यात्वा महादेवं त्रियम्बकमुमापतिम् । प्रसन्नवदनं शान्तं दिव्यलिङ्गोपरि स्थितम् ॥ सर्वव्यापकमीशानं पवित्रं पुष्टिवर्धनम् । अर्चयेदान्तरैः पुष्पैर्मान-सैरुपचारकैः ॥ S.S. 12.14-15	Chānd. U., 8.1.1. Kā.Ā., Kri.Pā. 6.23-24
27.	....	Śivayogasamā-dhisthala	....	गुदमवष्टभ्याधाराद्वायुमुत्थाप्य स्वाधिष्ठनं त्रिः प्रद-क्षिणीकृत्य मणिपूरकं गत्वा अनाहतमतिक्रम्य विशुद्धौ प्राणलिङ्गं निरुद्ध्य आज्ञामनुयाद् ब्रह्मरन्ध्रं ध्यायन् त्रिमात्रोऽहमिति सर्वदा ध्यायेत् । S.S. 12.25	Haṁsa U., 1

Sl.No.	Sthala	Avāntarasthala	Aṅgasthala / Liṅgasthala	Vākya	Source
28.	....	Liṅganijasthala	....	आनन्दो ब्रह्मेति व्यजानात् । आनन्दाद्ध्येव खल्विमानि भूतानि जायन्ते । आनन्देन जातानि जीवन्ति । आनन्दं प्रयन्त्यभिसंविशन्ति । S.S. 12.34	Tai.U., 3.6
29.	....	Aṅgaliṅgisthala	....	द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिष-स्वजाते । तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति ॥ S.S. 12.42	R.V., 1.164.20; Muṇḍ.U., 3.1.1; Śve.U., 4.6
30.	Śaraṇasthala	Śaraṇasthala	....	तद्यथा प्रियया स्त्रिया सम्परिष्वक्तो न बाह्यं किञ्चन वेद नान्तरमेवमेवायं पुरुषः प्राज्ञेनात्मना सम्परिष्वक्तो न बाह्यं किञ्चन वेद नान्तरम् । लिङ्गं पतिः सती चाहं भावोऽयं वीरशैविनाम् । सती चाहं पतिर्लिङ्गं हृदि युक्तः स्वयं प्रभुः । प्रापञ्चिकसुखं नास्ति शरणस्थलमुत्तमम् ॥ S.S. 13.2 सती चाहं पतिर्लिङ्गं हृदि युक्तः स्वयं प्रभुः । प्रापञ्चिकसुखं नास्ति शरणस्थलमुत्तमम् ॥ S.S. 13.5	Bṛ.U.,14.3.21, Sūkṣ.Ā., Kri.Pā.,7.52, Śa.Saṁ.

Sl.No.	Sthala	Avāntarasthala	Aṅgasthala / Liṅgasthala	Vākya	Source
31.	....	Tāmasanirasanasthala	....	सत्त्वात् सुखं ज्ञानं च वैराग्यं सौख्यमेव च । दुःखप्रवृत्तिरागौ च लौहित्यं रजसो भवेत् । मोहो भ्रान्तिस्तथाऽऽलस्यं काष्र्यं च तमसो भवेत् ॥ S.S. 13.15-16	Sū.Saṁ. Also see Bhag.G., 14.6.,13,80
32.	Aikyasthala	Aikyasthala	....	एकमेव तद्भवत्यविकल्पो नाऽविकल्पोऽपि नात्र काचन भिदाऽस्ति नैवात्र काचन भिदाऽस्ति नैवात्र काचन भिदाऽस्त्यत्र, भिदामिव मन्यमानः शतधा सहस्रधा भिन्नो मृत्योर्मृत्युमाप्नोति तदे-तदद्वयं स्वप्रकाशं महानन्दमात्मैवैतद्ब्रह्माभयं वै ब्रह्माभयं हि वै ब्रह्म भवति य एवं वेदेति रहस्यम् । S.S. 14.4	Nṛ.U.Tā.U.,8
33.	....	Ācārasampattisthala	....	यथा रविः सर्वरसान् प्रभुङ्क्ते हुताशनश्चापि सर्वभक्षकः । तथैव योगी विषयान् प्रभुङ्क्ते न लिप्यते कर्मशुभाशुभैश्च ॥ न लिप्यते लोकदुःखेन बाह्यः । S.S. 14.16	Śiva R. Kaṭha U.,5.11

Sl.No.	Sthala	Avāntarasthala	Aṅgasthala / Liṅgasthala	Vākya	Source
34.	....	Ekabhājanasthala	....	परेऽव्यये सर्व एकीभवन्ति । S.S. 14.28	Muṇḍ.U., 3.2.7
35.	....	Sahabhojanasthala	....	अग्राह्यमग्राह्येण वायु वायव्येन सोमं सौम्येन ग्रसति स्वेन तेजसा तस्मादुपसंहर्त्रे महाग्रासाय वै नमो नमः । S.S. 14.34	Atha.Śru.
36.	Bhaktasthala	Dīkṣāgurusthala	Liṅgasthala	दीयते च यथा ज्ञानं क्षीयते च मलत्रयम् । सा दीक्षा संज्ञिता तस्यां गुरुर्दीक्षा गुरुर्मतः ॥ S.S. 15.7	Vā.Ā.
37.	....	Śikṣāgurusthala	....	बोध्य बोधकभावेन ज्ञानद्वारेण शास्यते । शिष्यो हि येन गुरुणा स शिक्षागुरुरुच्यते ॥ S.S. 15.12	Vā.Ā.
38.	....	Jñānagurusthala	....	शिवरूपानुसन्धायि ज्ञानं येनोपदिश्यते । मुमुक्षोर्मोक्षसिद्ध्यर्थं स ज्ञानगुरुर्मतः ॥ S.S. 15.22	Vā.Ā.
39.	....	Kriyaliṅgasthala	....	इष्टमूर्जं तपसानुयच्छति । सकलं दृक्कलाग्राह्य-मिष्टलिङ्गस्थलं महत् । इष्टावाप्तिकरं साक्षाद-	Atha.Śru. Vā.Ā.

Sl.No.	Sthala	Avāntarasthala	Aṅgasthala / Liṅgasthala	Vākya	Source
				निष्टपरिहारकम् । इष्टमूर्जं स्वभक्तानामनुयच्छति सर्वदा । इष्टलिङ्गमिति प्राह तस्मादाथर्वणी श्रुति ॥ S.S. 15.30	
40.	....	Bhāvaliṅgasthala	....	भावग्राह्यमनीडाख्यं भावाभावकरं परम् । कलासर्गकरं देवं ये विदुस्ते जहुस्तनुम् ॥ निष्कलं भावलिङ्गं स्याद् भावग्राह्यं परात्परम् ॥ S.S. 15.37	Śve.U., 5.14 Vā.Ā.
41.	....	Jñānaliṅgasthala	....	अचिन्त्यं चाप्रमेयं च व्यक्ताव्यक्तं परं च यत् । सूक्ष्मासूक्ष्मतरं ज्ञानं तन्मे मनः शिवसङ्कल्पमस्तु ॥ परात्परं तु यत्प्रोक्तं तृप्तिलिङ्गं तदुच्यते । भावनातीतमव्यक्तं परं ब्रह्म शिवाभिधम् ॥ S.S. 15.45	Pra.U. 4.12 Vā.Ā.
42.	....	Svayasthala	....	परं ज्योतिरुपसम्पद्य स्वेन रूपेणाभिनिष्पद्यते । स उत्तम पुरुषः स तत्र पर्येति । प्राणलिङ्गपरिज्ञानानन्दः स शिवलाञ्छनः । बाह्यकर्मपरित्यागी स स्वयं लिङ्गमुच्यते ॥ S.S. 15.51	Chānd.U., 8.12.3 Vā.Ā.

Sl.No.	Sthala	Avāntarasthala	Aṅgasthala / Liṅgasthala	Vākya	Source
43.	....	Carasthala	....	आत्मरतिरात्मक्रीड आत्ममिथुन आत्मानन्दः स स्वराड् भवति तस्य सर्वेषु लोकेषु कामचारो भवति। अहंममत्वशून्यात्मा निजबोधैकरूपदृक्। स्वयमेव स्वयं भूत्वा चरतीति चरः स्मृतः ॥ S.S. 15.57	Chānd.U., 7.25.2 Vā.Ā.
44.	....	Parasthala	....	तद्ब्रह्माहमिति ज्ञात्वा ब्रह्म सम्पद्यते परम् । स्वयं स्वयत्वमासाद्य चरतो न परः स्मृतः । असौ ततोऽतीतवर्णाश्रमत्वेन परः स्मृतः ॥ S.S. 15.64	Amṛta B.U.,8 Vā.Ā.
45.	Māheśvara-sthala	Kriyāgamasthala	....	यान्यनवद्यानि कर्माणि तानि सेवितव्यानि नो इतराणि । अल्पक्रिया बहुफलं वीरशैवं महेश्वरि । S.S. 16.5	Tai.U., 1.11.2 Vā.Ā.
46.	....	Bhāvāgamasthala	....	यं यथोपासते तदेव यद्भावं तद्भवति यथाकारी यथाचारी तथा भवति । शिवभावानुसन्धानाच्छिवो भावे प्रकाशते । S.S. 16.15	Bṛ.U., 4.4.5 Yogaja Ā.

Sl.No.	Sthala	Avāntarasthala	Aṅgasthala / Liṅgasthala	Vākya	Source
47.	....	Jñānāgamasthala	....	यथेह कर्मचितो लोकः क्षीयते, एवमेवामुत्र पुण्यचितो लोकः क्षीयते । ज्ञात्वा देवं मुच्यते सर्वपाशैः । ज्ञात्वा देवं सर्वपाशापहानिः । तमेवं ज्ञात्वा मृत्युपाशांश्छिनत्ति । S.S. 16.25	Chānd.U.,8.1.6 Śve.U., 1.8; 4.16; 5.13. Ibid., 1.11, Ibid., 4.15
48.	....	Sakāyasthala	....	आकाशगमनादीनि सर्वज्ञानसमृद्धयः । भवन्त्येव सकायस्य शिवसंसक्तचेतसः ॥ S.S. 16.36	Skānda P.
49.	....	Akāyasthala	....	परमेवाक्षरं प्रतिपद्यते स यो ह वै तदच्छायमशरीरमलोहितं शुभ्रमक्षरं वेदयते यस्तु सौम्य । स सर्वज्ञः सर्वो भवति । S.S. 16.43	Pra.U., 4.10
50.	....	Parakāyasthala	....	स वेदैतत्परमं ब्रह्म धाम यत्र विश्वं निहितं भाति शुभ्रम् । उपासते पुरुषं ये ह्यकामास्ते शुक्रमेतदतिवर्तन्ति धीराः ॥ S.S. 16.49	Muṇḍ.U., 3.2.1
51.	....	Dharmācāra-sthala	....	यद्वेदाधिगमः धर्मस्यानुचरणं स्वाश्रमेष्वेवानुक्रमणं स्वधर्म एव संवर्धते स्तम्भशाखेवेतराण्यनेनोर्ध्वभाग् भवत्यन्यथा पतति । S.S. 16.58	Mai.U., 4.3

Sl.No.	Sthala	Avāntarasthala	Aṅgasthala / Liṅgasthala	Vākya	Source
52.	....	Bhāvācārasthala	....	ज्योतीरूपं शिवं पूर्णं विश्वतेजोनिवर्तकम् । आशयं भासयन्तं च भावयंस्तन्मयो भवेत् ॥ S.S. 16.67	Kāmika Ā.
53.	....	Jñānācārasthala	....	सत्यं ज्ञानमनन्तं ब्रह्म । S.S. 16.76	Tai.U., 2.1.1.
54.	Prasādisthala	Kāyānugraha-sthala	....	विविक्तदेशे च सुखासनस्थः शुचिः समग्रीवशिरः शरीरः । अन्त्याश्रमस्थः सकलेन्द्रियाणि निरुद्ध्य भक्त्या स्वगुरुं प्रणम्य ॥ हृत्पुण्डरीकं विरजं विशुद्धं विचिन्त्य मध्ये विशदं विशोकम् । अचिन्त्यमव्यक्तमनन्तरूपं शिवं प्रशान्तममृतं ब्रह्मयोनिम् ॥ S.S. 17.5	Kai.U., 5-6
55.	....	Indriyānugraha-sthala	....	त्रिरुन्नतं स्थाप्य समं शरीरं हृदीन्द्रियाणि मनसा संनिरुद्ध्य । ब्रह्मोडुपेन प्रतरेत विद्वान् स्रोतांसि सर्वाणि भयावहानि । S.S. 17.14	Śve.U., 2.8
56.	....	Prāṇānugraha-sthala	....	प्राणान् प्रपीड्येह स मुक्तचेष्टः क्षीणे प्राणे नासिकयोरुच्छ्वसीत । S.S. 17.24	Śve.U., 2.9

Sl.No.	Sthala	Avāntarasthala	Aṅgasthala / Liṅgasthala	Vākya	Source
57.	....	Kāyārpitasthala	....	यदा शिवाय स्वात्मानं दत्तवान् देशिकात्मने । तदा शैवो भवेद्देवि न ततोऽस्ति पुनर्भवः ॥ S.S. 17.34	Yogaja Ā.
58.	....	Karaṇārpita-sthala	....	यस्तु विज्ञानवान् भवति युक्तेन मनसा सदा । तस्येन्द्रियाणि वश्यानि सदश्वा इव सारथेः ॥ S.S. 17.39	Kaṭha U. 3.6
59.	....	Bhāvārpitasthala	....	तस्मात् प्रपञ्चसम्बन्धभावं हित्वा शिवात्मकम् । भावमाश्रित्य यत्नेन कुर्याद् व्यापृतिमीश्वरे ॥ S.S. 17.50	Yogaja Ā.
60.	....	Śiṣyasthala	....	यथा सिद्धरसस्पर्शात् ताम्रं भवति काञ्चनम् । गुरूपदिष्टश्रवणाच्छिष्यस्तत्त्वमयस्तथा ॥ S.S. 17.58	Yogaja Ā.
61.	....	Śuśrūṣusthala	....	तस्मादुपाश्रितात् सम्यक् सहजं प्राप्य सद्गुरोः । अनायासेन सततमात्माभ्यासरतो भवेत् ॥ S.S. 17.68	Yogaja Ā.

Sl.No.	Sthala	Avāntarasthala	Aṅgasthala / Liṅgasthala	Vākya	Source
62.	....	Sevyasthala	....	भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः । क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे ॥ दृष्टिः स्थिरा यस्य विनैव दृश्यं वायुस्थिरो यस्य विना प्रयत्नम् । चित्तं स्थिरं यस्य विनावलम्बं स एव योगी स गुरुः स सेव्यः ॥ S.S. 17.81	Muṇḍ.U., 2.2.8 Yogaja Ā.
63.	Prāṇaliṅgi-sthala	Ātmasthala	....	एष आत्मा अपहतपाप्मा विजरो विमृत्युर्विशोकोऽविजिघत्सोऽपिपासः सत्यकामः सत्यसङ्कल्पः । S.S. 18.5	Chānd.U., 8.1.5
64.	....	Antarātmasthala	....	सूर्यो यथा सर्वलोकस्य चक्षुर्न लिप्यते चाक्षुषैर्बाह्यदोषैः । एकस्तथा सर्वभूतान्तरात्मा न लिप्यते लोकदुःखेन बाह्यः ॥ S.S. 18.18	Kaṭha U., 5.11
65.	....	Paramātmasthala	....	एवं विदित्वा परमात्मरूपं गुहाशयं निष्कलमद्वितीयम् । समस्तसाक्षिं सदसद्विहीनं प्रयाति शुद्धं परमात्मरूपम् ॥ S.S. 18.28	Kai.U., 24
66.	....	Nirdehāgama-sthala	....	आश्रयो द्वन्द्वमित्युक्तं द्वन्द्वत्यागात् परो दमः । जीवन्मुक्तः सदा योगी देहत्यागाद्विमुच्यते ॥ S.S. 18.36	D.K., 44

Sl.No.	Sthala	Avāntarasthala	Aṅgasthala / Liṅgasthala	Vākya	Source
67.	....	Nirbhāvāgama-sthala	....	नैवोर्ध्वं धारयेच्चित्तं न मध्यं नाप्यधः क्वचित् । अन्तर्भावविनिर्मुक्तं सदा कुर्यान्निराश्रयम् ॥ S.S. 18.44	D.K.,38
68.	....	Naṣṭāgamasthala	....	यत्र हि द्वैतमिव भवति तदितर इतरं शृणोति तदितर इतरमभिवदति तदितर इतरं मनुते तदितर इतरं विजानाति, यत्र वा सर्वमात्मैवाभूत्केन कं जिघ्रेत्तत्केन कं पश्येत्तत्केन कं शृणुयात् तत्केन कमभिवदेत्तत्केन कं मन्वीत तत्केन कं विजानीयात् । येनेदं सर्वं विजानाति तं केन विजानीयाद्विज्ञातारमरे केन विजानीयादिति । S.S. 18.50	Bṛ.U., 2.4.14
69.	....	Ādiprasādisthala	....	यो ब्रह्माणं विदधाति पूर्वं यो वै वेदांश्च प्रहिणोति तस्मै । तं महादेवमात्मबुद्धिप्रकाशं मुमुक्षुर्वै शरणमहं प्रपद्ये । S.S. 18.56	Śve.U. 6.18
70.	....	Antyaprasādi-sthala	....	अणोरणीयन्महतो महीयानात्मास्य जन्तोर्निहितो गुहायाम् । तमक्रतुं पश्यति वीतशोको धातुः प्रसादान्महिमानमीशम् (आत्मनः) । S.S. 18.62	Kaṭh U.2.20; Śve.U., 3.20; Śara. U.,21

Sl.No.	Sthala	Avāntarasthala	Aṅgasthala / Liṅgasthala	Vākya	Source
71.	....	Sevyaprasādi-sthala	....	अन्तःशरीर एवायं बाह्य एव न संस्थितः । महानन्दप्रसादोऽयं सर्वत्रैवावभासते ॥ S.S. 18.69-71	Sar.A.
72.	Śaraṇasthala	Dīkṣāpādodaka-sthala	....	आचार्यः पूर्वरूपम् अन्तेवास्युत्तररूपं विद्या सन्धिः । अस्मात्प्रविततात् बन्धात् परसंस्था-निरोधकत्वात् । दीक्षैनं मोचयेत् पूर्वं शैवं धाम नयत्यपि ॥ S.S. 19.6	Tai.U.,1.3. Svāy.Ā.
73.	....	Śikṣāpādodaka-sthala	....	मायामयमिदं द्वैतमद्वैतं परमार्थतः । विकल्पो विनिवर्तेत कल्पितो यदि केनचित् ॥ उपदेशादयं वादो ज्ञाते द्वैतं न विद्यते ॥ S.S. 19.12	Māṇḍūkya Kā., 1.17-18.
74.	....	Jñānapādodaka-sthala	....	नाध्यक्षं नापि तल्लैङ्गं न शाब्दमपि शाङ्करम् । ज्ञानमाभाति विमलं सर्वथा सर्ववस्तुषु ॥ S.S.19.19	Mṛg.Ā., 5.16
75.	....	Kriyāniṣpatti-	....	अद्वैतभुक्तियुक्तस्य योगिनः सकला क्रिया । आस्ते दग्धपटन्यायात् क्रिमात्रं हि न क्रिया ॥ S.S. 19.29	Vī.Ā.

Sl.No.	Sthala	Avāntarasthala	Aṅgasthala / Liṅgasthala	Vākya	Source
76.	....	Bhāvaniṣpatti-sthala	....	चिरेण साध्यमानस्य भावुकैर्विगतक्रमैः । स्थिर-भावो हि भावस्य भावनिष्पत्तिरुच्यते ॥ S.S. 19.37	Ki.Ā.
77.	....	Jñānaniṣpatti-sthala	....	यथा मनः स्थिरे तत्त्वे लब्धलक्ष्यं विलीयते । तथा ह्यशेषविज्ञानं विनाशमुपगच्छति ॥ S.S. 19.44	Niḥśvāsa Kā.
78.	....	Piṇḍākāśasthala	....	एक एव हि भूतात्मा भूते भूते व्यवस्थितः । एकधा बहुधा चैव दृश्यते जलचन्द्रवत् ॥ S.S. 19.52	Amṛta B.U., 11
79.	....	Bindvākāśa-sthala	....	सदाशिवादि तत्त्वानां कारणं व्यापकः परः । बिन्दुरूपः शिवो ध्येयो बिन्द्वाकाश इतीर्यते ॥ S.S. 19.59	Ki.Ā.
80.	....	Mahākāśasthala	....	व्योमाकारं महासूक्ष्मं व्यापकं यो न भावयेत् । संसारी स भवेल्लोके बीजकोशक्रिमिर्यथा ॥ S.S. 19.65.66	D.K.,24

Sl.No.	Sthala	Avāntarasthala	Aṅgasthala / Liṅgasthala	Vākya	Source
81.	....	Kriyāprakāśa-sthala	....	क्रियावन्तः श्रोत्रियाः ब्रह्मनिष्ठाः । मोक्षप्रदं चैहिकसौख्यदं च सर्वोत्तरं शाङ्करकर्म सत्यम् । S.S. 19.76	Muṇḍ.U., 3.2.10 Yogaja Ā.
82.	....	Bhāvaprakāśa-sthala	....	स्वदयापूर्णभावस्य स्वेनैवोपचितस्य च । तस्यैव भासते भावे सोऽयमादिमहेश्वरः ॥ S.S. 19.83	Yogaja Ā.
83.	....	Jñānaprakāśa-sthala	....	गवामनेकवर्णानां क्षीरस्याप्येकवर्णता । क्षीरवत् पश्यते ज्ञानं लिङ्गिनस्तु गवां यथा ॥ शिवादि-स्मरणं ज्ञानं ज्ञानात् सत्ता प्रकाशते । सत्तया-नन्दसम्प्राप्तिरानन्दाच्चैव सिद्धिदः ॥ S.S. 19.90	Amṛta B.U., 19 Yogaja Ā.
84.	Aikyasthala	Svīkṛtaprasādi-sthala	....	ज्ञानप्रसादेन विशुद्धसत्त्वस्ततस्तु तं पश्यते ध्यायमानः । ज्ञानोत्पत्तिनिमित्तं तु क्रियाचर्या प्रकीर्तिता । योगं सालम्बनं त्यक्त्वा निष्प्रपञ्चं विचिन्तयेत् ॥ S.S. 20.6	Muṇḍ.U., 3.1.8 D.K., 15
85.	....	Śiṣṭaudanasthala	....	मायां तु प्रकृतिं विद्यान्मायिनं तु महेश्वरम् । ग्रन्थिजन्यं कलाकालविद्यारागनृमातरः । गुण-धीगर्वचित्ताक्षमात्राभूतान्यनुक्रमात् ॥ S.S. 20.14	Śve.U., 4.10 Mṛg.Ā., Vidyāpāda, 10.1

Sl.No.	Sthala	Avāntarasthala	Aṅgasthala / Liṅgasthala	Vākya	Source
86.	....	Carācaralaya-sthala	....	सोऽविद्याग्रन्थिं विकिरतीह सोम्य । विषसम्बन्धिनी शक्तिर्यथा मन्त्रैर्निरुद्ध्यते । यथा न तदिति क्षीणमेवं पुंसो कालक्षयः ॥ S.S. 20.21	Muṇḍ. U., 2.1.10 Ki.A.
87.	....	Bhāṇḍasthala	....	ऊर्ध्वमूलोऽवाक्शाख एषोऽश्वत्थः सनातनः । तदेव शुक्लं तद्ब्रह्म तदेवामृतमुच्यते ॥ तस्मिँल्लोकाः श्रिताः सर्वे तदु नात्येति कश्चन॥ यथा कुण्डलिनीशक्तिर्माया कर्मानुसारिणी । नादबिन्द्वादिकं कार्यं तस्या इति जगत्स्थितिः ॥ S.S. 20.29	Kaṭha U., 6.1 Viśva. Sara.
88.	....	Bhājanasthala	....	परास्य शक्तिर्विमला वितर्का स्वाभाविकी रुद्रसमानधर्मिणी । ज्ञानक्रियेच्छादिसहस्ररूपा तन्मे मनः शिवसङ्कल्पमस्तु । या सा माहेश्वरी शक्तिः सर्वानुग्राहिका शिवा । धर्मानुवर्तनादेव पाश इत्युपचर्यते ॥ S.S. 20.35-36	Śiva Sa.U. Mṛg.Ā., 7.11
89.	....	Aṅgālepasthala	....	यथा पुष्करपलाश आपो न श्लिष्यन्ते, एवमेव पापकर्म न श्लिष्यन्ते । एवंभूतस्य कर्माणि	Chānd.U., 4.14.3.

Sl.No.	Sthala	Avāntarasthala	Aṅgasthala / Liṅgasthala	Vākya	Source
				क्रियमाणानि योगिनः । प्रयान्ति नैव लिप्यन्ते पापपुण्यानि संक्षयम् ॥ S.S. 20.42	Yogaja Ā.
90.	....	Svaparājñasthala	....	यथा प्रियया सम्परिष्वक्तो न बाह्यं किञ्चन वेद नान्तरम्, एवमेवायं पुरुषः प्राज्ञेनात्मना सम्परिष्वक्तो न बाह्यं किञ्चन वेद नान्तरम् ॥ स्वयं स्वस्य परो नैव न परः स्वस्य विद्यते । इति धार्येऽपि संलीने तस्मिन् ज्ञेयं न तस्य हि ॥ S.S. 20.48	Bṛ.U., 4.3.21 Sar.Ā.
91.	....	Bhāvābhāva-layasthala	....	स्वप्नान्तं जागरितान्तं चोभौ यो वा न जानाति येनानुपश्यति। महान्तं विभुमात्मानं मत्वा धीरो न शोचति ॥ भावाभावद्वयातीतं स्वप्नजागरणातिगम् । मृत्युजीवननिर्मुक्तं तत्त्वं तत्त्वविदो विदुः ॥ S.S. 20.55	Kaṭha U., 4.4 Yogaja Ā.
92.	....	Jñānaśūnya-sthala	....	अप अप्स्वग्निमग्नौ वायुं वायौ व्योम्नि व्योम लक्षयेत् । एवमन्तर्गतं चित्तं पुरुषे प्रतिमुच्यते ॥ सर्वशून्यं निराभासं सामरस्यं तथा भवेत् । घृते घृतं यथा न्यस्तं क्षीरे क्षीरं यथैव च ॥ S.S. 20.60	Maitreya U., Sar.Ā.

Editions of Śrī Siddhāntaśikhāmaṇi

with commentaries in Sanskrit, Kannaḍa, Marāṭhi, etc., and Interpretative Discourses, Lectures, etc.

1. With Sanskrit Commentary called "Tattvapradīpikā" by Śrī Maritoṇṭadārya (17th cent. A.D): Pub. Oriental Research Institute, Mysore (in Devanāgarī Script).

2. With the same commentary in Telugu script; Ed. by Śrī. P. R. Karibasava Śāstrin: Pub. Yajaman Vīra Sangappa, 1880.

3. With the same commentary in Kannaḍa Script; Ed. with Kannaḍa translation by Śrī M. L. Nagaṇṇa of Ātmā Vicār Patrikā, Mysore, 1959-1961

4. With the same Commentary in Devanāgarī Script; Ed. with Marāṭhi translation by Dr. Chandrasekhara Kapale, Pandit Sharanayya Shastri and Dr. S.D. Pasarkar: Pub. Vīraśaiva Sāhitya Saṁśodhan Maṇḍal, Sholapur, 1990. The same edition is brought out by Shaiva Bharati Bhavan, Jangamwaḍi Math, Varanasi in 1993.

5. With a Kannaḍa Commentary called "Tatparyadīpikā" based on Śrī Maritoṇṭadārya's Sanskrit Commentary by Śrī N.R. Karibasava Śāstrin, in Kannaḍa script: Pub. Yajaman Vīra Sangappa, in 1914. The same edition is now published from Śivayoga Mandir Samsthe in 1992 (Editor Śrī. S.S. Bhusnurmath)

6. With Ujjinīśa's Kannaḍa Tīkā (15th cent A.D.): Ed. Sri C. G. Manjunath: Pub. Kannaḍa Sahitya Pariṣat, Bangalore, 1998, (Kannaḍa script).

7. With the Kannaḍa Commentary of Śrī Sosale Revaṇārādhya (1623 A.D.) called Siddhāntabodhinī, Ed. Panḍit D. Siddhagangayya: Pub. Vijaya Prakashana, Lakkenahalli (Tq. Gubbi), Tumkur Dist., 2004, (Kannaḍa script).

8. With an Anonymous Kannaḍa Commentary; Ed. Śrī C. G. Manjunath: Pub. Kannaḍa Sāhitya Pariṣat, Bangalore, 2000, (Kannaḍa script).

9. With another Anonymous Kannaḍa Commentary: Ed. Śrī C.G. Manjunath: Pub. Kannaḍa Sāhitya Pariṣat, Bangalore, 2000, (Kannaḍa script).

10. With the Kannaḍa Commentary (in Kannaḍa Script) Called "Bhāvaprakāśa" by Panḍit Kashinath Shastri: Pub. Pañcācārya Electric press, Mysore, 1936. This has gone into serveral "Āvṛttis".

11. With the interpretative discourses of Śrī Mallikarjuna Swamījī of Jñāna Yoga Āśrama at Bijapur; collected (with the text of S.S.) and published by his disciple, Śrī Siddheshwara Swāmījī of Bijapur through Shivananda Matha of Gadag in 1966 and then through Śrī Jagadguru Shivaratrishwara Granthamālā, Mysore, in 1999. The same was published with Marāṭhi translation by Srikanta Araḷi of Saṅkeśvar through Shivananda Matha Gadag, in 1976 (Kannaḍa script).

12. With Tamiḷ Translation by Śrī Śivaprakāśa Svāmigaḷ of Tiruvaṇṇāmalai (17th cent. A.D.): Pub. from Kumbhakonam (Tamiḷ Nadu).

13. With Telugu translation by Śrī Cannapuggaḍa Nāgeśvara Rao: Pub. by him.

14. Śrī. Ja. Ca. Ni. has rendered S.S. into Kannaḍa verses in his works, "Maṇikānti" and "Maṇimukura". His "Jīvanasiddhānta" in six Volumes presents the study of the Aṅgasthalas and the Liṅgasthalas together in each of the six Sthalas Bhakta, etc. These volumes are published through Śrī Ja. Ca. Ni. Adhyayana Pītha, Bangalore, in 1969-1970.

15. Śrī S.M. Siddhaiah (pen name: "Nijaguṇasiddha") has rendered S.S. into verses in the Kannaḍa metre called Bhāminī-ṣaṭpadī. He has called this as "Reṇukagītā".

16. Dr. Puṭṭarāja Gavāyi of Gadag has rendered S.S. into Hindi "Dohās". This work is published through Vīreśvara Puṇyāśrama, Gadag, in 1977.

17. A Hindi translation of S.S. has been done by Dr. Shanta Sharma Hiremath (Ṣa. Bra. Sri. Dr. Śrīpati Paṇḍitārādhya Svāmijī of Hire Jevargi). It is published through Sri Śaiva Bharati pratisthan, Jangamawaḍi Math, varanasi.

18. The present author has published an abridged edition of S.S. under the name "Śrī Reṇuka-gītā", with an English translation, through Jñāna Guru Vidyapītha of Saddharma Siṁhāsana Pītha, Ujjaini, in 1968. This is published with a revised, exhaustive introduction through Poornaprajna Samshodhana Mandiram, Katriguppe, Bangalore, 2009.

19. A Study on S.S. has been presented in the form of "Siddhāntaśikhāmaṇi: Mūru Upanyāsagaḷu". These lectures which were delivered by the present author at the Kannaḍa Adhyayana Pīṭha of Karnataka University, are brought out in a book form by the same university in 1987.

20. Śrīmat kaśī Jñāna Siṁhāsanādhiśvara Śrī Śrī 1008 Jagadguru Dr. Chandrasekhara Shivacharya Mahaswamījī has presented his excellent discourses on the 101 Sthalas of S.S. delivered at different places throughout Bhārata in two volumes under the name "Śrī Siddhānta-Śikhāmaṇi Pravacana Prabhe" (in Kannaḍa). These Volumes containing most extensive and enlightening studies of 101 Sthalas, have been published through Śrī Jagadguru Pañcācārya Mānavadharma Samsthe, Mahantara Maṭha, Chickpet, Bangalore, in 2000.

21. The same discourses in Hindi were translated into Maraṭhi by Dr. S.D. Pasarkar and are published in 12 parts through the Śaiva Bharati Pratisthan, Jangamwaḍi Maṭh, Varanasi, in the years between 1991 and 1999.

22. With Sanskrit commentary of Maritoṇṭadārya (Tattvapradīpikā) and Hindi translation Ed. by Dr. Radheshyam Chaturvedi; published by Shaiva Bharati Shodha Pratisthana, Jangamwadi Math, Varanasi, in 2006.

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